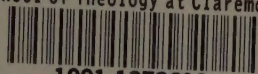


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THE PEOPLE'S NEW TESTAMENT

THE COMMON AND REVISED VERSIONS, WITH REFERENCES
AND COLORED MAPS.

WITH

EXPLANATORY NOTES

BY

B. W. JOHNSON,

AUTHOR OF "A VISION OF THE AGES," "COMMENTARY ON JOHN,"
"INTERNATIONAL LESSON COMMENTARY," ETC.

VOLUME II.
THE EPISTLES AND REVELATION.

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PREFACE.

An interval of eighteen months has passed since the first volume of the People's Testament, covering the ground of the historical books, was placed in the hands of the public. The favor with which it was received, the testimonials of the helpfulness afforded, and the successive editions which have been rapidly called for, have shown that the author has, at least in a measure, been enabled, by the Divine blessing, to supply a need of the lovers of the Word. Encouraged by the cordial reception of the initial volume, he has been stimulated to still greater effort to prepare a concluding volume, which would be a worthy companion of the first, and worthy of the public who have so generously approved his former work. To this end, that he might better equip himself by a study of the sacred localities, he made a journey to the East and personally visited most of the localities named in the New Testament, but especially those which are identified with the earthly life of the Savior, and the evangelical labors of Paul the Apostle. His studies of the scenes of Bible facts, of the seats of New Testament churches, of the natural features, the people and the customs of the Bible lands, have made many things clear which were obscured in his mind before, and he hopes that he has gathered some fruit which will be enjoyed by the readers of this volume.

One difficulty has constantly presented itself to the writer. Often there are allusions to customs of that age, both Jewish and Gentile, with which the world is not familiar now, and unless these are explained the meaning of the text is not apparent. Often also the argument of an epistle is elliptical, closely condensed, and difficult of comprehension by a reader who lives eighteen centuries and six thousand miles distant from the time and place where the argument was written. It has often been found difficult to combine the brevity required by the limits of the volume, with the clearness of explanation indispensable in a work intended for the common reader. The author cannot hope that he has always been entirely successful in his efforts to combine brevity and clearness, but he begs to assure the reader that he has spared no reasonable effort to so express himself that the meaning of the sacred text will be understood. While he is deeply sensible of the imperfections which will, no doubt, be appar-

ent here and there, he has been so impressed with his responsibility in a work like this, that its pages will always speak to him of long investigations, prayerful and earnest study, of long continued toil, and of arduous, but at the same time, delightful labors.

It will be found that, as in the parallel portions of the Gospels, the first volume was condensed by making one explanation suffice, and referring the reader from the passage before him to the parallel passage upon which comments had been given; so also in this volume, where a passage occurs in more than one epistle, one explanation only is given, and the reader is referred to that place where it occurs. The nature of the Book of Revelation is such that no interpretation at all can be given without taking considerable space, and hence less brevity has been here used than elsewhere in the New Testament. It is believed that the explanations and interpretations of this wonderful portion are given with sufficient fulness to give the reader a very clear idea of the meaning of this book of New Testament prophecy. A laborious study of this little understood and much discussed book, made anew with reference to this work, has not led the author to modify sensibly the views which he expressed ten years since in *A Vision of the Ages*.

It would be a difficult task to suitably acknowledge the authors whose labors have assisted him in his work. He has consulted with advantage Meyer, Olshausen, the Bible Commentary, the Popular Commentary, Alford, Godet, Lange, Schaff, the older Commentaries of Whitley, Matthew Henry and Barnes, the various "Lives and Letters of St. Paul," the Church Histories of the first century, etc. Whatever may be thought of the gleanings in this volume they have been gathered from rich and abundant sources. If it shall help the reader to a better understanding of the Divine Word, point men to the Lamb of God, comfort saints, and help them onward in the heavenward way, the author will feel that he has secured the object for which it has been written.

A SUMMARY OF THE EPISTLES.

The Epistles differ in their nature from any other portion of the Scriptures. They are a series of letters to the newly planted churches of the first century, or to individual church members, written, with possibly two or three exceptions, by apostles. These letters are twenty-one in number. I give a list of them with the number of chapters in each in the following table.

Romans.....	16 Chapters.	Titus.....	3 Chapters.
I. Corinthians.....	16 “	Philemon	1 “
II. Corinthians.....	13 “	Hebrews	13 “
Galatians.....	6 “	James.....	5 “
Ephesians.....	6 “	I. Peter.....	5 “
Philippians.....	4 “	II. Peter.....	3 “
Colossians.....	4 “	I. John.....	5 “
I. Thessalonians.....	5 “	II. John.....	1 “
II. Thessalonians.....	3 “	III. John.....	1 “
I. Timothy.....	6 “	Jude.....	1 “
II. Timothy.....	4 “		

THE AUTHORS—The writers of these Letters were Peter, James, John, Jude and Paul. Other of the apostles may have written, but if so, their productions have not come down to us.

THE PURPOSE.—These Letters were written, some to particular congregations of believers; some to the church at large, and others to individuals; to encourage, reprove, correct false teaching, and give special instruction in doctrine and practical duties.

THE SOURCE.—The authors of the Epistles all being apostles or inspired evangelists were under the guidance of the Holy Spirit, and all their utterances, as apostles, were by divine dictation.

CLASSIFICATION.—The Epistles may be classified as follows:

1. The Pauline Epistles, or those written by the Apostle Paul. These may again be subdivided into:

(1) *The Doctrinal*, addressed to special churches—Romans, Corinthians, Galatians, Philippians, Colossians, Thessalonians and Hebrews.

(2) *Pastoral*, addressed to the evangelists, Timothy and Titus.

(3) *Special*, addressed to an individual—Philemon.

2. General Epistles, addressed to the church at large. These are, (1) One of James; (2) Two of Peter; (3) Three of John; (4) One of Jude.

(5)

INTRODUCTION TO THE EPISTLES OF PAUL.

A BRIEF SKETCH OF THE LIFE OF PAUL.

Much more than half of the Scriptural text in this volume is from the pen of Paul the Apostle, the great Evangelist of the Gentile world, and it is fitting that a brief view of the life and work of one who fills so large a space in the sacred record should be given as a general introduction to the thirteen Pauline Epistles.

The diligent student of Acts of the Apostles is already acquainted with the sources of most of his public history. The statements in the Epistles from his own pen furnish almost all the remaining data which we possess. Had the great men of God, who set to work the forces which wrought the religious revolution of the world, suspected how great a place they were to fill in history, and how eager future ages would be to learn the details of their lives and the trials of their work, perhaps they would have left on record something more than the meager hints which are all that we possess.

We are informed concerning the place of the birth of Saul of Tarsus, and of his tribe and religious training, but we do not know the date of his birth. As he was a "young man" at the time of the death of Stephen, but old enough to have an official position, he must have been between thirty and forty years old. Hence, it is held that he could not have been born earlier than A. D. 7. Tarsus, the place of his birth, is situated a short distance from the bay of Cilicia, on the river Cydnus, within plain view of the snow-covered heights of the Cilician Taurus. The city was capital of a province, a "free city," a center of Greek culture only less renowned at that period than Athens and Alexandria, was the seat of a considerable Jewish colony and of a synagogue. The father of Saul had in some unexplained way, either by purchase, inheritance, or by his services, secured the Roman citizenship, so that Paul was a Roman, "free born." The family belonged to the Tribe of Benjamin, which probably explains why the son received the name of the Benjaminite king, were Pharisees of the strictest type, and the son was trained in the rigid notions and practices of that sect.

His education was completed, as the son of orthodox and prosperous Hebrews should have been, at Jerusalem. At what time the young Saul went to the Holy City of his race, whether he had returned a second time when we first meet with him on the death of Stephen, or whether he had in Tarsus taken a course in Grecian literature, are matters of pure conjecture. The facts known are that he had a thorough knowledge of the Greek, that he quoted the Greek poets with the familiarity and correctness of a cultured Greek, that he showed an intimate acquaintance with Greek philosophy, and that he entered the school of the renowned Gamaliel, the grandson of Hillel, and was "brought up at his feet." This language, compared with what we know of the custom of the Rabbinical schools, implies that he must have spent three or four years, at least, under the great Master of the Law in Jerusalem.

It is in the persecution which began with the death of Stephen that he first appears in history. In some respects there is a complete contrast between Saul of Tarsus and Paul the Apostle. One is the unconverted Jew, the other is the consecrated Christian.

The first is a deadly enemy of Christ and of Christianity, a pitiless and tireless persecutor, but at the same time a devout, conscientious, but mistaken man. His hatred of Christians was due to the fact that he believed them enemies of God and of religion. Blinded by his unquestioning zeal for Judaism, for the time a bigot filled with rage, he spread havoc among the saints and became the terror of the church. "Consenting to the death of Stephen," whatever that may mean, acting as the accomplice of those who stoned him, seizing and imprisoning others, at last he was sent with the commission of the Sanhedrim to stop the progress of the new faith in the great city of Damascus. On the way, near the city, the persecutor underwent a wonderful transformation. Three accounts have been given of this remarkable change; two by Paul himself, and one by the historian of Acts. The essential facts are that the Lord himself appeared to the conscientious but mistaken zealot, that the honest persecutor surrendered as soon as he saw his mistake, that the Lord appeared to him that he might be a *witness*, and at once called him to an apostleship as the missionary to the Gentile world. He was led blind into Damascus, received his sight after three days, and was baptized by a disciple, and shortly after began his work. After spending a considerable period in Arabia (Gal. 1: 17), possibly in study and preparation for his great mission, he returned to Damascus, where he at once experienced the bitterness of persecution (2 Cor. 11: 32), but escaped to Jerusalem, where he found himself an object of suspicion to the church on account of his former persecuting fame. Vouched for by Barnabas, he met Peter (Gal. 1: 18), but tarried only fifteen days, and then departed to Tarsus to escape the plots of the infuriated Jews. There is silence concerning several years of his history, but he was evidently not idle, and the "churches of Cilicia," spoken of soon after, were, no doubt, planted at this time. After this interval, at the request of his old friend Barnabas, he returned to Antioch, to enter upon the career of missionary activity which distinguished the rest of his life.

The historian Luke names three great missionary tours in which he was engaged. About A. D. 45, he and Barnabas were set apart by the church at Antioch, under the direction of the Holy Spirit, and at once set out. During this tour he traveled the island of Cyprus its entire length, planting churches, and then landed at Perga on the mainland, a city of Asia Minor, where they were deserted by John Mark, who had hitherto accompanied them. Laboring at Antioch in Pisidia, Lystra, Derbe, Iconium, with great success, they stirred up the enmity of the Jews, and these tireless enemies stirred up the populace at Lystra, so that Paul was stoned until supposed to be dead. Returning they visited the churches planted, and finally returned to Antioch.

Next, about A. D. 50, Paul and Barnabas attended the council at Jerusalem, brought about by the efforts of Judaizing teachers to compel Gentile converts to accept Judaism. Of this conflict we will find many traces in the Epistles of Paul. The next year, without Barnabas, attended by Silas, and a part of the time by other companions, he started on his second missionary journey, visiting churches previously founded in Syria and Cilicia, and planting new ones in Phrygia and Galatia. At Troas, on the coast of the Ægean Sea, at the call of a heavenly vision, the missionaries crossed over into Europe, and planted their first church on European soil at Philippi, "a chief city of Macedonia," where they also were scourged and imprisoned, but honorably discharged when the magistrates found out they were Roman citizens. Then churches were planted at Thessalonica, Berea, Athens, and at the great commercial metropolis of Corinth, where Paul remained at this time for a year and a half. In the year 54, probably, Paul returned to Antioch, by way of Ephesus, Cæsarea and Jerusalem.

The same year the great Apostle began his third missionary journey. Starting from Antioch he went to Ephesus, which he had before visited. He now remained about three years and planted a great church in this metropolis of western Asia. At last, on account of the disturbance caused by Demetrius and his fellow-craftsmen, he left and continued his journey to Macedonia and to Corinth. From thence he started in the following spring to Jerusalem, meeting the elders of the Ephesian church at Miletus. Arriving in Jerusalem, he was assaulted in the temple by a mob, rescued by a Roman officer, removed to Cæsarea, where he was imprisoned for two years, and where he appealed to Cæsar, as a Roman had a right to do. It was on the way to Rome that he was shipwrecked on the Island of Malta and remained three months. In the spring of A. D. 61, he landed at Puteoli, in Italy, and from thence proceeded to Rome. Here we have a view of him for two years as a military prisoner, in his own hired house, engaged in teaching, and there the history of Acts leaves him. There is good reason for believing that he was released in A. D. 63, visited Antioch, Ephesus, Nicopolis, and possibly Philippi, Corinth and Spain. It was after this release that the Pastoral Epistles were written, the last, Second Timothy, being written after he had again been confined at Rome and shortly before his death. It was somewhere about A. D. 66-68 that his busy career ended, and that he received the crown of martyrdom in Rome.

The details I have given are enough to show how laborious, and how full of suffering was his eventful life. Yet we know that the history of Acts only touches upon his hardships, sufferings and sacrifices. Compelled, in his Second Letter to the church at Corinth, in self-defense, to speak of his labors, he says: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a day and a night I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils of the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." The world had never before seen an example of one who gave up so much, voluntarily accepted such trials and sorrows, and so consecrated himself to a work in behalf of mankind. The transformation of Saul of Tarsus the Persecutor, into Paul the Apostle, is a miracle not less wonderful than the resurrection of the Lord. Dr. Baur, the most learned of German rationalists, confessed at the end of his life, that no rational explanation can be given of the transformation of Paul from "a most vehement adversary into the most resolute herald of Christianity," and that he felt constrained to call it a miracle.

CHRONOLOGY.

Some of the dates in the life of Paul can be fixed with certainty, and others are only approximate. The following are accepted by the best authorities.

Conversion.....	A. D. 37.
First Visit to Jerusalem after Conversion.....	" 40.
Second Visit to Jerusalem.....	" 44.
Beginning of First Missionary Journey.....	" 45.
Council at Jerusalem (third visit).....	" 50.
Second Missionary Journey Begun.....	" 51.
Fourth Visit to Jerusalem.....	" 54.

Third Missionary Journey Begun.....	A. D.	54.
Fifth and Last Visit to Jerusalem.....	"	58.
Imprisonment at Cæsarea.....	"	58-60.
Voyage to Rome.....	"	60, 61.
First Imprisonment at Rome.....	"	61-63.
Release from Imprisonment.....	"	63.
Second Imprisonment. Date Uncertain, from.....	"	65 to 67.
Martyrdom. " " " ".....	"	65 to 68.

ORDER OF THE EPISTLES.

The Epistles of Paul are not arranged in the New Testament in the order in which they were written. The following table gives their chronological order, and the approximate date at which each was written. I give the general results reached by scholars, but omit the reasons from lack of space:

1 Thessalonians.	Written at Corinth.	Between A. D.	52 and 54.
2 Thessalonians.	" " " " " "	" " " "	" " " "
Galatians.	" probably at Ephesus, or in Macedonia.	"	56 or 57.
1 Corinthians.	" " " " " "	"	57.
2 Corinthians.	" in Macedonia.	"	57.
Romans.	" at Corinth.	"	58.
Colossians.	" at Rome.	"	62.
Ephesians.	" " " " " "	"	62.
Philemon.	" " " " " "	"	62.
Philippians.	" " " " " "	"	62.
Hebrews.	" in Italy, probably at Rome.	About	" 65.
1 Timothy.	" probably in Macedonia.	"	" 66-67.
Titus.	" " " " " "	"	" 66-67.
2 Timothy.	" in his Prison at Rome.	"	" 66-68.

These were all written in the Greek language, the common language of the educated world in the first century, and indeed the language of church literature for three centuries. Its general diffusion all over the East enabled Christians everywhere to read and understand writings in that tongue. Paul was no doubt acquainted with it from childhood, preached in it everywhere, and wrote it with the force and fluency of a native Greek.

INTRODUCTION TO THE EPISTLE TO THE ROMANS.

The depth of thought, logical reasoning, and profound comprehension of the divine government shown in this Epistle have always been recognized. Luther says, "It is the chief part of the New Testament." Meyer, that it is "the grandest, boldest, most complete composition of Paul." Godet terms it "the cathedral of the Christian faith." That it should be what Coleridge says, "the most profound work in existence," is not wonderful when we bear in mind that it was written by the greatest of the apostles, in the full vigor of his manhood, at the height of his activity, and addressed to the church of the great imperial city which was the center of influence and power for the whole world. In this mighty capital, under the shadow of the palace of the Cæsars, in some unknown way, a congregation of believers had been gathered. It is certain that long before any apostle had set foot in Italy churches had been formed in Puteoli and in Rome (Acts 28: 14, 15). Possibly the "strangers from Rome," who listened to Peter on the day of Pentecost, had carried back the Gospel, and had formed the nucleus; but it is probable that the constant influx of strangers from all portions of the empire had carried many of the converts made around the Eastern Mediterranean to the great political center of the world. The greetings of the last chapter of this Epistle show that Paul had many acquaintances among the number, and the names seem to imply that most of them were Greeks. Indeed, while there was a Jewish element in the church, it can hardly be doubted that the majority of the believers were of Gentile origin. Various passages in the Epistles, such as 1: 5-7; 11: 13, 25, 28; 14: 1; 15: 15, 16, give indications of a Gentile preponderance.

The *occasion* of writing was the desire of the apostle to labor in the great city, a desire which had thus far been hindered, and the opportunity was furnished by the departure of Phœbe from Corinth for Rome. Still firm in his purpose to see and preach in Rome, a letter to the church would tend to prepare the way. As they had never been visited by an apostle, and as at that time there was no New Testament in existence to which they could go for instruction, it is not strange that there should be an imperfect comprehension, on the part of many, of great principles of Christian doctrine, and there was doubtless need that the relations of Jew and Gentile, and of the Law and the Gospel, should be set forth with all possible clearness. The great theme of the Epistle is set forth in chap. 1: 16, 17: "The Gospel is the Power of God unto Salvation to every one that believeth; to the Jew first, and also to the Greek." The great doctrine is that salvation is not through the Law by works of the Law, but through the Gospel accepted by Faith. The righteousness of God, the righteousness which brings justification in the sight of God, does not come from legal works, but comes from God who gives this righteousness to those who believe upon and accept his Son. This great doctrinal theme is discussed with many illustrations and in various phases through chapters 1-11, and in chapters 12-14 the apostle passes to exhortations and practical applications, while the sixteenth and last chapter is devoted to salutations of various saints in Rome known to the apostle. For a fuller analysis, I must refer the reader to the headings which accompany the Notes.

As to the *date* and *place* of composition, there is hardly room to doubt that it was written at Corinth, during the three months' stay in Achaia (Greece), which is mentioned in Acts 20: 3. According to Rom. 15: 25, at the time of writing, he was about to proceed to Jerusalem with offerings for the poor saints, made by the churches of Macedonia and Achaia. At Corinth, the largest city of Achaia, he directed such collections to be made. Phœbe, who is commended in 16: 1, lived at Cenchreæ, the eastern harbor of Corinth. Four of the seven persons named in Rom. 16: 21-23, as being with him, Timotheus, Sosipater, Jason and Gaius, can be shown from other sources, either to have lived at Corinth, or to have been there at that time. From these facts, and other circumstances, it seems clear that it was written at Corinth in the spring of A. D. 58.

We have only space to add that even the most radical rationalistic criticism has always admitted that this Epistle has for its *author* the Apostle Paul. The testimony of the ancient church is unanimous; Renan has no doubt of its genuineness, and even Dr. Baur, of the Tübingen school of critics, admits that it is one of the Epistles which must be ascribed to the authorship of the great Apostle to the Gentiles. While not the first in order of time, for the two Epistles to the Thessalonians, that to the Galatians, and the two to the Corinthians, were written before it, it probably has the precedence in importance over all the Epistles of the New Testament.

THE EPISTLE OF PAUL TO THE ROMANS.

CHAPTER I.

Introduction. The Morals of Paganism.

SUMMARY.—Paul's Salutation to the Church at Rome. His Deep Interest in its Welfare. His Confidence in the Gospel. Its Power of God. The Argument Begun in Verse 18. The Sins of the Gentile World. The Gentile World under Condemnation.

1 Paul, a servant of Jesus Christ,^a called^b to be an apostle, separated^c unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made^d of the seed of David according to the flesh,

4 And declared^e to be the Son of God with power, according to the Spirit^f of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostle-

REVISED VERSION.

CHAPTER I.

Paul, a servant of Jesus 1 Christ, called to be an apostle, separated unto the gospel of God, which 2 he promised afore by his prophets in the holy scriptures, concerning his Son, 3 who was born of the seed of David according to the flesh, who was declared to 4 be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead; even Jesus Christ our Lord, through whom we re- 5 ceived grace and apostle-

^a Acts 27:23. ^b Acts 9:15; 1 Cor. 1:1. ^c Acts 13:2; Gal. 1:15. ^d Psal. 89:36. ^e Acts 13:33,34; Rev. 1:18. ^f Heb. 9:14.

1-7. Paul. Instead of subscribing a name at the end of a letter, the custom then was to introduce it at the beginning. See other Epistles of Paul; also Acts 23:26. For a sketch of Paul, see Introduction; also notes in Vol. I. on Acts 13:9. **Called to be an apostle.** "To be" is not in the original. Paul simply states that he is "a called apostle," not one appointed by men, but called by Jesus Christ. He was called when he "saw the Lord," an essential to apostleship. See notes 1 Cor. 9:1; also Acts 26:16. His setting apart at Antioch (Acts 13:2) was not his call, but it came direct from Jesus Christ. As some Judaizing teachers tried to destroy his apostolic authority, he found it necessary on several occasions to show that his commission was directly from the Lord. **Separated.** Set apart to the work of the gospel. Christ set him apart, and his whole life was consecrated to his divine glory. **2. Which he promised afore, etc.** This gospel was no innovation, but a fulfillment of God's long-cherished plans, and had been promised through the prophets of the Old Testament. Indeed the Old Testament is a system of types, shadows and promises pointing forward to the coming of Christ. "Of him have all the prophets borne witness." **3. Concerning his Son.** The Son of God is the very center of the gospel, and the promises are all concerning him. **Born of the seed of David.** The two natures combined in the Son, according to the flesh, are pointed out in this and the next verse. As to his human body, he was a descendant of David, his mother being of David's lineage. **4. But declared to be the Son of God.** Though in human form he was demonstrated to be divine by power, such power as he displayed in mighty miracles, and especially by the greater miracle of his own resurrection from the dead. **According to the spirit of holiness.** It must be noted that this is a contrast with *according to the flesh* in verse 3, and hence must refer to our Lord's holy nature. The body was descended from David, but the pure, holy life was demonstrated to be divine. One was a human nature; the other was a divine nature. This nature is spoken of as "the spirit of holiness," because it is contrasted with sinful flesh. **5. Through whom.** Through Jesus Christ, who is the subject spoken

ship, for obedience^a to the faith among all nations, for his name;

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called^b to be saints: Grace^c to you, and peace, from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith^d is spoken of throughout the whole world.

9 For God is my witness, whom^e I serve with my spirit in the gospel of his Son, that without ceasing^f I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will^g of God to come unto you.

11 For I^h long to see you, that Iⁱ may impart unto

ship, unto obedience of faith, among all the nations, for his name's sake: among whom are ye also, called to be Jesus Christ's: to all that are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world. For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers making request, if by any means now at length I may be prospered by the will of God to come unto you. For I long to see you, that I may impart unto you

^a Rom. 16:29; Acts 6:7. ^b 1 Cor. 1:2; 1 Thes. 4:7. ^c 1 Cor. 1:3; 2 Pet. 1:2. ^d Rom. 16:19. ^e Acts. 27:23. ^f 1 Thes. 5:10. ^g Jas. 4:15. ^h Rom. 15:23, 32. ⁱ Rom. 15:29.

of. **We have received.** Paul refers to himself, and perhaps to the other apostles. **Grace.** The grace, the favor and mercy of heaven granted to all saints. **Apostleship.** All saints were not apostles, but one must be a saint to be an apostle. Without the general grace he could not have the special gift of apostleship. **For obedience to the faith.** The apostleship was given in order to lead all nations to obedience to the faith. *The faith* is a synonym for the gospel. Observe that it is a system of obedience. In the apostolic age there were no recognized believers but obedient believers. **6. Among whom are ye also called.** From among "all nations" (verse 5). The members of the church at Rome, though partly Jews, were mostly Gentiles. They had heard the gospel call, had obeyed it, and were now "the called of Jesus Christ." In the next verse they are said to be "called to be saints." **7. To all that are in Rome.** To all Christians in Rome. The letter is addressed to the church in the great imperial city. Rome was the capital of the world, the home of Nero, the emperor, the largest city on the earth, supposed to contain about two millions of inhabitants. **Saints.** All Christians were called saints by the New Testament writers. Any one consecrated to a holy life is a saint. **Grace to you and peace.** This is the ordinary New Testament Christian salutation. It is the expression of a prayer that God the Father and our Lord may bestow favor and peace upon them. The Father is the source, and our Lord Jesus Christ the mediator and procurer of these blessings. It is plain that Paul was not a Unitarian.

Let it be noted that this section, written, as admitted by skeptical critics, less than thirty years after the crucifixion, by Paul, to a body of believers at a distance from Judea, affirms the main facts of the Gospels: 1. That Jesus was the Son of God. 2. That he took upon himself our nature. 3. That he displayed divine power. 4. That he was raised from the dead. 5. That men are saved by the obedience of the faith.

8-15. First, I thank God. The first thing he wishes to speak of is thankfulness for a fact he is about to state, viz., their faith is spoken of throughout the world. The church at Rome was as "a city set on a hill." From every country where the gospel was planted people were constantly going to and returning from Rome, and hence the fact of there being a church in the great capital would be known everywhere. **9. For.** This introduces a reason for his thankfulness. He feels so deep an interest in the cause of Christ in that great center that he prays for them daily. **Serve with my spirit.** Not an outward service, but of the whole heart, soul and life, in the gospel to which he is consecrated. The spirit is the highest part of a man's nature, and service with the spirit is the highest service. **Make mention of you always.** So, too, of the Ephesians, Philippians, Colossians and Thessalonians. See Eph. 1:15; Phil. 1:3; Col. 1:3; 1 Thess. 1:2. Such statements show the deep solicitude of the apostle for the saints. **10. Making request.** One of his petitions was that God might permit him to visit the church at Rome. While at Ephesus he had said (Acts 19:21), "I must also see Rome." His prayers were to be granted, but not in the way that he now expected. When he went to Rome it was as "the prisoner of the Lord." **11. I long to see you.** He had a special reason for

you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together with you, by the mutual^a faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor^b both to the Greeks and to the Barbarians, both to the wise and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed^c of the gospel of Christ: for it is the power^d of God unto salvation to every one that believeth;^e to the Jew^f first, and also to the Greek.

17 For therein^g is the righteousness of God re-

some spiritual gift, to the end ye may be established; that is, that I with you 12 may be comforted in you, each of us by the other's faith, both yours and mine. And I would not 13 have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. I am debtor both to Greeks 14 and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I 15 am ready to preach the gospel to you also that are in Rome. For I am not 16 ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is re- 17 vealed a righteousness of

a 2 Pet. 1:1, b 1 Cor. 9:16. c Mark 8:38; 2 Tim. 1:8. d Jer. 23:29; 1 Cor. 1:18. e Mark 16:16. f Acts 3:26. g Rom. 3:21,25.

visiting Rome. No apostle had ever visited the city. None of the spiritual gifts which were conferred by the imposition of apostolic hands had been conferred in Rome. If any of the brethren enjoyed them, as Rom. 12:6 seems to imply, they have received them elsewhere, and he desires to impart them there. **Spiritual gift** is used in the sense of a supernatural gift. See 1 Cor. 12:1, 4. It is a gift conferred by the Spirit. Elsewhere the phrase "spiritual gifts" refers to extraordinary gifts. There is no recorded instance in the New Testament of any one working miracles who was not an apostle, or who had not received the gift through the imposition of apostolic hands. **To the end.** All these gifts of the Spirit were imparted for a purpose. The purpose in the mind of Paul was that they **might be established**; that saints might be strengthened and the cause of Christ made stronger. The agent would be the Holy Spirit; Paul the instrument. **12. That is.** Such a result would minister to the mutual comfort of Paul and the church. If they are *established*, he will be **comforted** in them. The idea is that his faith will be a comfort and strength to them, and he will be encouraged and strengthened by their faith. Thus they will be mutual helpers. How different the humble apostolic style of address from that of a Roman bishop! **13. Oftentimes I have purposed to come to you.** See Acts 19:21. Thus far he had been hindered. He desired to visit Rome to do the Lord's work. He had planted Gentile churches in many cities. He wished to **have some fruit** in the greatest Gentile city in the world, as well as elsewhere. **14. I am a debtor.** He owed it, or was under obligation to preach the gospel **both to the Greeks, and to the barbarians.** The Greeks called other people but themselves barbarians, but in the apostolic age the Romans were excepted. The cultured Greeks and the proud Romans looked with contempt on all other races. Paul is a debtor to both, and must give them the gospel. Hence he is so anxious to labor at Rome. **Both to wise and unwise.** Here the division into two classes turns on knowledge, instead of race. His meaning is that the gospel must be offered to every class. **15. Ready to preach in Rome also.** Where, in the great world center, were found all classes, Greeks and barbarians, wise and unwise.

16, 17. For I am not ashamed of the gospel. Hence he is ready to preach it in Rome, in the very citadel of heathen pride and power. If there was any place where one would be ashamed of a crucified Savior that place was Rome in the reign of Nero. **The gospel.** God's plan of salvation in Christ. Its three great facts are the death, burial, and the resurrection of Christ (1 Cor. 15:1-4). **For.** He now states why he is not ashamed of the gospel. **It is the power of God unto salvation.** The gospel is God's only appointed means of salvation. The name of Jesus Christ "is the only name . whereby we must be saved." All God's saving power is manifested through the gospel. **To every one that believeth.** The great fundamental facts (see above) must be believed, in order to the enjoyment of this saving power. They are embraced in the proposition that Jesus is the Christ, the Son of God. The gospel does not save unconditionally. Belief is a condition. **To the Jew first.** The first to enjoy this saving power were Jews. To them the gospel was first offered. But it is offered to the **Greek** also, on the same conditions. **17. For therein.** In the gospel. It reveals the **righteousness of God.**

vealed from faith to faith: as it is written, The^a just shall live by faith.

18 For the wrath^b of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest in them: for God^c hath shewed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things^d that are made, *even* his eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful, but became vain^e in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they^f became fools,

23 And changed the glory of the incorruptible

God by faith unto faith: as it is written, But the righteous shall live by faith.

For the wrath of God 18 is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness; because that which may be 19 known of God is manifest in them; for God manifested it unto them. For the 20 invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity; that they may be without excuse: because 21 that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to 22 be wise, they became fools, and changed the 23 glory of the incorruptible

^a Hab. 2:4. ^b Eph. 5:6. ^c John 1:9. ^d Psa. 19:1. ^e Jer. 2:5. Eph. 4:17, 18. ^f Jer. 8:8, 9.

This might mean (1) God's personal righteousness; (2) a righteousness acceptable to God, or, (3) a righteousness bestowed by God. The last is its sense in the Epistle to the Romans. The obedient believer in Christ is forgiven and clothed with Christ's righteousness. See chap. 3: 21-25. **From faith to faith.** This clause has caused much discussion. The generally received view is thus stated by Dr. Schaff: "This righteousness is revealed from faith, or through means of faith, in order to produce faith in others." It is revealed to us by *believing* (faith), and the duty of the believer is to extend the gospel, or to extend the faith. "Believing," says Dr. Schaff, "includes knowledge and belief, assent and surrender, appropriation and application." **As it is written.** Hab. 2:4. The Old Testament had predicted this system of righteousness by faith, for the prophet had said, *The just shall live by faith.* **The just.** Those who have been forgiven and justified by the gospel.

18-32. For. Now follows a declaration of the world's unrighteousness, of the wrath of God against unrighteousness, and hence the need of the righteousness of God through the gospel received by faith in order to salvation. The "for" introduces an argument which shows that Christ's gospel is the world's only hope. **The wrath of God.** His displeasure. **Is revealed.** Not only by the declarations of the Holy Scriptures, and his judgments, but by nature's teachings, and by the human conscience. **Ungodliness.** Irreligiousness. This is the fountain of unrighteousness. **Hold the truth in unrighteousness.** There is a measure of truth revealed to every man. See next verse. Many refuse to profit by the light they have, and love the darkness rather than the light. All who do not live up to the knowledge they possess, who do worse than they know, hold the truth in unrighteousness. They obstruct the truth, rather than let it have free scope. **19. Because.** Here he begins to show why God's wrath is manifest. They are inexcusable because "that which may be known of God is manifest in them." The next verse shows what may be known of God by all. **20. The invisible things of God.** His attributes. **Are clearly seen.** Are manifested by his works. Nature speaks of nature's God. **His eternal power and divinity.** The attributes are especially shown in his works. The earth and the heavenly bodies are effects which must be due to eternal power and divinity. **So that they are without excuse.** No excuse is left for worshiping helpless idols. **21. When they knew God.** Had the knowledge shown in verse 20. They turned from their knowledge, did not glorify the invisible Creator, yielded neither adoration nor gratitude. **Became vain in their imaginations.** Thoughts or reasonings. When men turn willfully from truth, they will run to the extremes of error. The world (the pagan world) yielded to idle fancies, and were involved in deeper darkness. He who shuts out the light will finally be unable to bear it. **Vain.** Empty, useless. See Deut. 32: 21. **22. Became fools.** The Greeks and Roman heathen boasted of their wisdom and held the rest of the world in contempt, but at the same time their idolatry showed their utter folly. **23. Changed the glory of the incorruptible God.** Turning from the glorious revelation of God in nature, they showed that they were fools by making an image, like man, or lower animals, and calling it a god. **Man.** The Greeks made

God into an image^a made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave them^b up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God^c into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for^d even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient:

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.

Wherefore God gave 24 them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonoured among themselves: for 25 that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen.

For this cause God gave 26 them up unto vile passions: for their women changed the natural use into that which is against nature: and likewise also 27 the men, leaving the natural use of the women, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.

And even as they refused to have God in *their* knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled 29 with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to par-

^a v Isa. 40:18,26; Ezek. 8:10. ^b Psal. 81:12; 2 Thes. 2:11. ^c Amos 2:4. ^d Eph. 5:12; Jude 10.

their gods like men. Many statues still exist that were taken from old Greek or Roman temples. **Birds.** The Egyptians worshiped birds, quadrupeds, and reptiles. **24. Wherefore.** Having chosen folly, God gave them up to the consequences of their folly, and there followed an awful moral degradation which is now described. Their false religion was no check upon their lusts. They engaged in the lowest and most disgusting lusts. Language cannot describe the pollution of the Gentile world, when Paul wrote, as revealed by the pagan writers of that period. **25. Who changed the truth of God into a lie.** By giving up the worship of the great unseen God to worship an idol; a creature, rather than the Creator. At first, idols were probably designed as only representations, but they finally became objects of worship. Just so, the images in Roman Catholic churches were intended at first as helps in worship, but have become to great multitudes really idols. **26. For this cause.** Because of the apostasy just described. **God gave them up.** Abandoned them to their own course, and thus it was shown to what depths men will fall without God. **To vile passions.** Vile, shameless, sensual indulgence, such as cannot now be named. The sodomy referred to here was common in the first century among the Romans, and is often spoken of without a sense of shame by their writers. It was prohibited neither by religion nor law, and was acknowledged without shame. **28. God gave them over to a reprobate mind.** A thought is repeated here that has already been hinted, and is often taught in the Scriptures. The man who turns from the truth will be allowed to have his way, will fall deeper and deeper into error, and will reap all the evil consequences of loving darkness rather than light. Those who hate the truth are "given over" to a reprobate mind. A reprobate mind is one rejected of God. **Which are not convenient.** Not decent, or honorable. **29. Being filled.** The characteristics of those given over to a reprobate mind are now described. **Whisperers.** Secret slanderers. **30. Haters of God.** "Hateful to God," in the Revision. Hateful, because so polluted with

31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

32 Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

CHAPTER II.

The Sinfulness of the Jews; Their Need of the Gospel.

SUMMARY.—He who Condemns Others Condemns Himself. God's Judgments According to Truth; without Respect of Persons or Race. Having the Law does not Justify without Obedience to the Law. The Jews Condemned by their own Law. Circumcision Cannot Save. The True Circumcision that of the Heart.

1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein^a thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches^b of his goodness, and forbearance,^c and long-suffering; not^d knowing that the goodness of God leadeth^e thee to repentance?

ents, without understand- 31
ing, covenant-breakers,
without natural affection,
unmerciful: who, knowing 32:
the ordinance of God, that
they which practice such
things are worthy of death,
not only do the same, but
also consent with them
that practice them.

CHAPTER II.

Wherefore thou art with- 1
out excuse, O man, whoso-
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for wherein thou judgest
another, thou condemnest
thyself; for thou that judg-
est dost practice the same
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the judgment of God is ac-
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them that practice such
things. And reckonest 3
thou this, O man, who
judgest them that practice
such things, and doest the
same, that thou shalt es-
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Or despisest thou the rich- 4
es of his goodness and
forbearance and long-suf-
fering, not knowing that
the goodness of God lead-
eth thee to repentance?

^a 2 Sam. 12:6,7. ^b Rom. 9:23. ^c Isa. 63:7. ^d John 4:2. ^e Isa. 80:13.

sin. 31. **Without understanding.** Senseless, foolish. 32. **Who knowing the judgment of God.** The ordinance or decree of God condemning such sinners. That ordinance is next stated. It is that those who do such deeds are worthy of death. The heathen moralists admitted this. Yet in spite of this knowledge they not only continued in their vile sins, but took pleasure in them. No deeper degree of depravity can be found than when men call evil good, and cherish it. This dark picture of heathen vices, from verse 18 to 32, is not overdrawn. It is fully confirmed by such heathen writers as Tacitus, Horace, Seneca and Juvenal. The conclusion, from these facts, is that *all such guilty persons are under condemnation.*

1-16. **Therefore thou art inexcusable.** Paul has just shown that the Gentiles are great sinners, and are without excuse before God (1:32). The Jew, however, would pronounce that conclusion just, but would excuse himself. Hence Paul makes the application to them also. **Whosoever thou art.** Verse 17 below shows that the Jews are in the apostle's mind. Besides, the Jews, filled with spiritual pride, were greatly given to judging others. **Another.** The Greek says "the other;" the other division of the world, the Gentiles. **Thou condemnest thyself.** Because he practices the very things he condemns in others. 2. **The judgment of God is according to truth.** According to the facts, to character. God does not show partiality. All guilty persons are under condemnation alike, whether Jew or Gentile. 3. **Thinkest thou.** It seems to us strange folly for the Jew to regard Gentile sinners under condemnation, but fancy that he might do the same things, and yet escape the judgment of God. Still this error is not confined to the Jews. Many a sinner persuades himself that his own sins, the very sins he condemns in others, will go unpunished. 4. **Or despisest thou?** Dost thou go further still, and not only expect to escape God's wrath for sin, but dost thou even abuse his love? **The riches.** The overflowing abundance. **Long-suffering.** Shown in long bearing with the sinner. **Leadeth thee to repentance.** The purpose of God's goodness and forbearance is not to encourage sin, but to appeal to man's better nature, give him further opportunity,

5 But, after thy hardness and impenitent heart, treasurest^a up unto thyself wrath against the day of wrath and revelation^b of the righteous judgment of God;

6 Who^c will render to every man according to his deeds:

7 To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life;

8 But unto them that are contentious,^d and do^e not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile:

10 But glory,^f honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile:

11 For^g there is no respect of persons with God.

12 For as many as have sinned without law, shall

but after thy hardness and 5
impenitent heart treasurest 6
up for thyself wrath in the 7
day of wrath and revelation 8
of the righteous judgment of 9
God; who will render to every 10
man according to his works: to 11
them that by patience in well- 12
doing seek for glory and honour 13
and honour and incorruption, 14
eternal life: but unto 15
them that are factious, and 16
obey not the truth, but 17
obey unrighteousness, shall 18
be wrath and indignation, 19
tribulation and anguish, 20
upon every soul of man 21
that worketh evil, of the 22
Jew first, and also of the 23
Greek; but glory and hon- 24
our and peace to every 25
man that worketh good, to 26
the Jew first, and also to 27
the Greek: for there is no 28
respect of persons with 29
God. For as many as have 30
sinned without law shall 31
also perish without law: 32

^a Deut. 32:34. ^b Eccl. 12:14. ^c Prov. 24:12; Matt. 16:27; Rev. 20:12. ^d 1 Tim. 6:3, 4. ^e 2 Thes. 1:8.
^f 1 Pet. 1:7. ^g Deut. 10:17; 2 Chron. 19:7; Gal. 6:7, 8; 1 Pet. 1:17.

and lead him to repentance. **5. But.** Instead of being led to repentance by God's mercy, the sinner has abused it with a **hard and impenitent heart**, and thus has aggravated his sin. **Treasured up . . . wrath.** By continuing in sin he has made his guilt and condemnation greater. **Against the day of wrath.** The day, surely to come, when God's judgments will be inflicted. **Revelation of the righteous judgment.** This will only be fully revealed at the day of judgment. That day is meant. **6. Who will render.** Sinners escape punishment for a time, and hence think they will escape altogether, but God will render, at the final day of judgment, to every man according to his works, whether he be sinner or saint, Jew or Gentile. **7. To them.** First, the apostle speaks of the reward that shall be given to those that live holy lives. **By patient continuance.** No one can please God who only lives a holy life at times. The Christian life is not spasmodic. There must be constant effort, patient perseverance, a constant seeking. Luke 8:15, in the parable of the sower, says the good ground represents those "who have the Word, keep it, and bring forth fruit with patience." **Seek.** Future salvation is thus described as an object of pursuit. It is "glory," because a glorious life; "honor," because it is a reward. **Immortality.** This is rendered by the Revision, "Incorruption;" it is not subject to decay. **Eternal life.** This sums up what God bestows on those who seek glory, etc., by "a patient continuance in well doing." **8. But unto them.** God rewards the righteous according to their works as described in verse 7; so also the wicked, as this verse describes. **Contentions.** Who seek their own way, instead of God's way, and contend against God. **Do not obey the truth.** God's law is truth. Sinners fight against God and "obey not the truth, but obey unrighteousness." This verse describes the character of the wicked. The next verse declares God's judgment upon them. **9. Tribulation and anguish.** God, the righteous ruler, is displeased and indignant, and hence sends the sore punishment of "tribulation and anguish." "One refers to the external weight of affliction; the other to the inward sense of that weight." **Upon every soul.** Upon every evil doer, whether Jew or Gentile. **Of the Jew first.** The Jew stood first in opportunity (1:16); hence is first in responsibility. **The Greek.** The whole Gentile world is meant, as in 1:16; the great race whose culture had spread over the world being taken as the representative of all but the Jews. The emphatic thought is that the *Jew*, as well as the Gentile, shall be rendered unto according to his works. **10. Glory, honor, peace.** The blessed reward of those who **work good**, in contrast with him that "worketh evil," is presented in these terms. See notes on verse 7. **Peace.** Full content. He whose cup of blessing is full enjoys peace in its fullest sense. **11. There is no respect of persons.** Greek, as well as Jew, if he works good, shall have the same blessed rewards. Compare Acts 10:34, 35. God is impartial in the blessings conferred, as well as in his punishments. **12. For as many as have sinned without law.** As many as shall be found in sin, at the judgment, without a special rev-

also perish without law; and as many as have sinned in the law, shall be judged by the law.

13 (For^a not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law^b unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another,)

16 In the day when God shall judge the secrets^c of men by Jesus Christ, according to my gospel.^d

17 Behold, thou^e art called a Jew, and retest in the law, and makest thy boast of God,

and as many as have sinned under law shall be judged by law; for not the 13 hearers of a law are just before God, but the doers of a law shall be justified: for when Gentiles which 14 have no law do by nature the things of the law, these, having no law, are a law unto themselves; 15 in that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing *them*: in the 16 day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.

But if thou bearest the 17 name of a Jew, and retest upon the law, and gloriest

a Jas. 1: 22, 25. b 1 Cor. 11: 14. c Luke 8: 17. d Rom. 16: 25. e Rom. 2: 28.

elation of the law of God. While the Mosaic law is in the mind of the apostle, the statement is general. The principle is one of universal application. Those **have sinned** who have not lived up to their light. **Shall perish without law.** They shall be judged and condemned without reference to the standards of revealed law. Law, in this verse, has no article in the Greek. When so used it means law in general. When, as occurs so often in Romans, it has the Greek definite article before it, the Mosaic law is meant. Observe that the Revision omits the article (*the*) in this verse. **As many as have sinned under law.** Under a revelation of God's will. These shall be judged by it, and condemned for disobedience to its commands. **13. For not the hearers of the law.** Not the law, but a law, as in the Revision. The possession of a revelation will not save, but obedience to it. While a general statement is made, Paul has his eye upon the Jews. Their law could not make them righteous unless it was obeyed. **Justified.** Accounted righteous; not held to be guilty. **14. When Gentiles, which have no law.** No revelation, such as the Jews had. They had a law of nature (1: 18, 32). **Do by nature the things of the law.** Paul has shown how the general principle that God "will render to every man according to his works" applies to the Jews; they will be judged by law, and only law-doers will be justified. He now shows that the same principle applies to the Gentiles. They have no revealed and written law like the Jews, but in case Gentiles, without it, should keep the things contained in the law, the moral principles of the law of Moses, they **are a law unto themselves.** Their consciences and moral sense are a law. The apostle does not say that this was the rule among the Gentiles, but applies the principle to the very rare instances of Gentiles of pure character. **15. Which shew.** Such Gentiles, not having the law, are a law to themselves, for they show forth in their lives that the essential principles of the law are **written in their hearts.** Not only do their outward acts testify, but **their consciences**, which condemn or approve their own acts, or those of others. That is, their consciences testify as to distinctions between right and wrong. They have a moral sense. **16. In the day.** These principles of judgment shall prevail in the day when God shall judge the world. **The secrets of men.** Men's lives are often hidden from their fellow-men, but at the judgment every secret shall be made manifest. He now adds that this judgment, which all are ready to admit, will be through Jesus Christ. He shall be the Judge; and it will be according to the gospel which Paul preached. The gospel will save or condemn men. By the words of Christ shall men be judged.

17-24. Behold, thou art called a Jew. Already, in the argument of verses 1-16, Paul has shown that all men, Jew or Gentile, will be judged according to their deeds, whether they have the law or not. Now he applies the argument directly to the Jew, in order to show his need of the gospel as well as the Gentile. Verses 17-20 state what the Jew claimed for himself. **Called a Jew.** To him the word "Jew" had a meaning much like "Christian" to us. It meant to him one of God's people. **Rested upon law.** There is no article before law in the Greek. The Jew had law, in this case *the* law, for his foundation. **Makest thy boast of God.** Boasted of God's favor to his race. **18. Knowest his will.** As revealed in the Old Testament Scriptures in the hands of the Jews. **Approvest the things that are more excellent.** Instructed in the law the Jew approved by word its excellent moral prin-

18 And knowest^a *his* will, and approvest^b the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form^c of knowledge and of the truth in the law.

21 Thou^d therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.^e

25 For circumcision verily profiteth, if thou keep the law: but^f if thou be a breaker of the law, thy circumcision is made uncircumcision.

in God, and knowest his 18
will, and approvest the
things that are excellent,
being instructed out of the
law, and art confident that 19
thou thyself art a guide of
the blind, a light of them
that are in darkness, a 20
corrector of the foolish, a
teacher of babes, having in
the law the form of knowl-
edge and of the truth; thou 21
therefore that teachest an-
other, teachest thou not
thyself? thou that preach-
est a man should not steal,
dost thou steal? thou that 22
sayest a man should not
commit adultery, dost thou
commit adultery? thou that
abhorrest idols, dost thou
rob temples? thou who 23
gloriest in the law, through
thy transgression of the
law dishonourest thou
God? For the name of God 24
is blasphemed among the
Gentiles because of you,
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circumcision indeed profit-
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a Psa. 147: 19, 20. b Phil. 1: 10. c 2 Tim. 1: 13; 3: 5. d Matt. 23: 3, &c. e Gal. 5: 3. f Eze. 36: 20, 23.

ciples. 19. **A guide to the blind.** It was God's purpose that in choosing Israel the Israelites should become teachers of the truth; but their sin was that while they boasted of this privilege they failed to do their duty. Such a boast as this was current among the Jews of Paul's time. He heaps phrase on phrase to exalt their claims, in order to show in what follows how far short their lives fell of their professions. 20. **Which hast the form of knowledge.** In the law they had the form, the pattern, of knowledge and of the truth. The truth in its fulness came with Jesus Christ (John 1: 17), but the law was the pattern, the typical form, of this truth. 21. **Thou that teachest another.** Having just described the proud claims of the Jews, he next inquires how their practice corresponds. He who teaches others how to live, does he teach himself how to live? **Dost thou steal?** Some of the essential principles of the law which the Jew is supposed to teach to others. The decalogue forbade stealing, but the Jews were already proverbial for their tricky methods of trade. 22. **Commit adultery.** In spite of the strictness of their decalogue and moral code, the lax divorce practices of the Jews permitted adultery (Matt. 19: 8, 9), and the Talmud says that some of the most celebrated rabbins were guilty of the same sin. See also John 4. **Thou that abhorrest idols.** The question that follows has caused much discussion. The best rendering is, **Dost thou rob temples?** or, Are you a temple robber? Schaaff suggests that the meaning is as follows: "Dost thou abhor idols, according to thy law, and yet engage in traffic whereby thou makest gain off the temples where this idol worship is practiced?" Macknight says that the reference is to robbing the temple at Jerusalem of what was due it. I think not. The apostle refers to practices which dishonor God among the Gentiles. 23. **Dishonourest thou God?** The first part of this verse is a summary of the claims of the Jew as given in verses 17-20; the last is a decisive answer, in an interrogative form, of the four reproachful questions just asked. Through the whole passage privilege and practice are contrasted. 24. **For the name of God.** The name of God is blasphemed among the Gentiles on account of the vices of the Jews. They make the religion which God has revealed contemptible among the heathen. They judged their religion by their scandalous conduct. Outsiders always judge a religion by the conduct of its votaries. **As it is written.** In Isa. 52: 5 is found the passage to which Paul refers.

25-29. **For circumcision verily profiteth.** The Jew was wont to fall back on his circumcision, as some still do on some outward ordinance. His answer to Paul is, Are we not the circumcised? Are not the circumcised the people of the covenant? He replies: "I admit that circumcision availeth, if one keeps law. The outward observance profits if one be a law-doer; that is, complies with its moral commandments. But if he fails to do so, his circumcision is as worthless as though he were uncircum-

26 Therefore, if^a the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge^b thee, who by the letter and circumcision dost transgress the law?

28 For he^c is not a Jew which is one outwardly; neither *is that* circumcision which is outward in the flesh:

29 But he *is* a Jew which is one inwardly; and circumcision *is that* of the heart,^d in the spirit, *and* not in the letter; whose praise^e *is* not of men, but of God.

CHAPTER III.

The Condemnation of Israel.

SUMMARY.—The Special Privileges of Israel. The Special Claim of the Jew. God's Faithfulness Shown in Keeping his Covenant with the Children of Faith. No Difference between Jew and Gentile. By the Law no Flesh Justified. Justification to the Believer in Christ.

1 What advantage then hath the Jew? or what profit *is there* of circumcision?

come uncircumcision. If 26 therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? and 27 shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law? For he is not a Jew, which 28 is one outwardly; neither is that circumcision, which is outward in the flesh: but 29 he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

CHAPTER III.

What advantage then 1 hath the Jew? or what is the profit of circumcision?

■ Acts 10: 34, 35. ^b Matt. 12: 41, 42. ^c Chron. 9: 6, 7; Matt. 3: 9; Jno. 8: 39; Gal. 6: 15; Rev. 2: 9. ^d Deut. 10: 16; 30: 6; Jer. 4: 4; Phil. 3: 3; Col. 2: 11. ^e 2 Cor. 10: 18.

cised." The effect of habitual transgression is to annul the covenant. 26. The converse of this is also true. If the Jewish law-breaker can annul his circumcision thus, then if the uncircumcision (the Gentiles) keep the righteousness of the law, his uncircumcised state will not be counted against him. He supposes the possible case of a Gentile who might render such an obedience to the moral precepts of the law as a pious Jew could render, and argues that his uncircumcision would not make his obedience less acceptable. Circumcision is not, then, the thing that the Gentile needs, but righteousness. The disobedient Jew virtually becomes a Gentile, and the obedient Gentile virtually becomes a Jew. 27. **Uncircumcision which is by nature.** The Gentiles, who are of uncircumcised races. If such an one keeps the essential principles of the law, his obedience is a rebuke to the Jewish transgressor who has covenanted to keep the law. 28. **For he is not a Jew.** He is not a Jew, in the religious sense of one of God's chosen people, who is one outwardly alone. Neither is that circumcision, the true circumcision, that which makes one a member of God's covenanted church, "which is outward in the flesh." 29. **But he is a Jew,** such a Jew as just described, who is one inwardly, whose heart is given to God; and circumcision is that of the heart. Circumcision of the heart is a figurative expression for inward purity, as old as the Book of Deuteronomy. See Deut. 10: 16, and 30: 6; also Jer. 9: 26. This circumcision is not an outward mark in the flesh of the body, but is in the spirit. The spirit of man is under the influence of the Spirit. **Not in the letter.** Not literal. **Whose praise is not of men.** The Jew, as we have seen, made his boasts, and praised his privileges, but though the true Jew, such as Paul describes, shall be ill-spoken of by men, he shall have praise of God. The whole section shows that religious privileges, resulting from birth, the revelation of God's will, ritual observances and knowledge, increase the guilt of those whose morality does not correspond. The Jews, especially the Pharisees, were very eager for the praise of men, but the true Jew, the real child of Abraham by faith, will have what is infinitely better, the praise of God.

1-4. **What advantage then hath the Jew?** In the second chapter Paul has shown that the Jews as well as the Gentiles are included under sin, and that the possession of the law and the rite of circumcision were of no avail unless the law was kept faithfully. In this chapter the Jew is supposed to object to this conclusion; his objections are presented, and answered. The first is, "What advantage is it then to the Jew to have the law and the rite of circumcision at all, if all, both Jew and Gentile, will be judged on the same principles in the judgment day?" The second verse gives the answer.

2 Much every way: chiefly, because that unto them^a were committed the oracles of God.

3 For what if some^b did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written,^c That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is God unrighteous who taketh vengeance?* (I speak as a man)

6 God forbid: for then how^d shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us^e do evil, that good may come? whose damnation is just.

Much every way: first of 2 all, that they were intrusted with the oracles of God. For what if some were 3 without faith? shall their want of faith make of none effect the faithfulness of God? God forbid: 4 yea, let God be found true, but every man a liar; as it is written,

That thou mightest be justified in thy words, And mightest prevail when thou comest into judgment.

But if our unrighteous- 5 ness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) God forbid: for then how 6 shall God judge the world? But if the truth of God 7 through my lie abounded unto his glory, why am I also still judged as a sinner? and why not (as we 8 be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.

a Deut. 4: 7, 8. b Rom. 10: 16; Heb. 4: 2. c Psa. 51: 4. d Job. 8: 3. e Rom. 6: 1, 15.

2. **Much every way.** The Jew had great advantages. He had greater light, more knowledge, better privileges, higher honors. The greatest advantage was that they had the **oracles of God**, the Holy Scriptures, and hence the promises which revealed a Messiah of mankind. This was not the only advantage, but the first. 3. **What if some did not believe?** In this verse the Jew raises a second objection. God has made a promise to Abraham to be a God to him and to his seed in all generations. "Shall God's faithfulness be made of none effect, his promise be broken, because a great part of Israel does not believe upon the promised Seed of Abraham, who was to bless all nations?" 4. **God forbid.** The Greek means, literally, "Not so." It does not follow that God is unfaithful, because he rejects unbelieving Israel, for his covenant with Israel and his promise to Abraham were conditional. **Let God be true, but every man a liar.** That is, Let us believe all men to have broken their word, rather than God his. **As it is written.** Psalm 51: 4. One of the penitential psalms, in which David mourns over his own sins. God's sayings, his threatenings, are justified by his judgments. They were in the case of David. They were also in the rejection of the Jewish nation, in spite of the promise, when it had rejected the Holy One of Israel.

5-9. **But if our unrighteousness commendeth the righteousness of God, etc.** Here is presented the Jews' third objection to the conclusion that Israel is under judgment for sin. Paul has just shown that God's righteousness is shown forth in condemning the Jews for their unbelief. "But," says the Jew, "if our unrighteousness demonstrates God's faithfulness, when he condemns us for unbelief, is it right that we should be punished? Our sin gives occasion for God's holiness to be shown forth. Why, then, should we be punished for furnishing such an occasion? Speaking after the manner of men, is not God unrighteous, when he sends wrath on our nation for its unbelief?" 6. **God forbid.** Rather, "By no means." **How shall God judge the world?** How, if no sin is punished which God turns to some good purpose, shall he judge all men according to their deeds? 7. **Why yet am I also judged as a sinner?** Here the Jew is supposed to repeat the last objection in another form. "God's truth is shown by our lie. His threatenings are demonstrated to be absolutely true by his rejection of the Jewish nation. If our lie, our false life, has thus shown forth his glory, why should we be individually condemned?" 8. **Let us do evil that good may come.** The apostle replies to this argument with a *reductio ad absurdum*. This amounts to saying, "Do evil that good may come," an abominable doctrine, slanderously charged upon Paul by enemies, would justify every iniquity. This doctrine, so strongly condemned, has been taught by the Jesuits. **Whose damnation is just.** All

9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin:

10 As it is written,^a There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat^b is an open sepulchre; with their tongues they have used deceit; the poison^c of asps is under their lips:

14 Whose mouth^d is full of cursing and bitterness:

15 Their feet^e are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

18 There^f is no fear of God before their eyes.

19 Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth^g may be stopped, and all the world may become guilty before God.

20 Therefore^h by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

What then? are we in 9 worse case than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin: as 10 it is written,

There is none righteous, no, not one; There is none that understandeth, There is none that seeketh after God;

They have all turned 12 aside, they are together become unprofitable; There is none that doeth good, no, not so much as one:

Their throat is an open 13 sepulchre;

With their tongues they have used deceit:

The poison of asps is under their lips:

Whose mouth is full of 14 cursing and bitterness:

Their feet are swift to 15 shed blood;

Destruction and misery 16 are in their ways;

And the way of peace 17 have they not known:

There is no fear of God 18 before their eyes.

Now we know that what 19 things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God: because 20 by the works of the law shall no flesh be justified in his sight: for through the law cometh the knowl-

a Psa. 14:53. b Psa. 5:9. c Psa. 140:3. d Psa. 10:7. e Isa. 59:7,8. f Psa. 36:1. g Psa. 107:42. h Psa. 143:2.

who teach such doctrine are justly condemned. 9. Are we better than they? If Jews shall be judged as well as Gentiles, are not we Jews, having the oracles of God, better than they, and hence likely to be justified? The Jew is still supposed to be speaking. To this Paul replies, In no wise, for he had already shown (chapters 1 and 2) that both Jews and Gentiles were sinners before God.

10-18. As it is written. Psalms 14: 1-3 and 53: 1-3. Paul quotes the Jewish Scriptures to confirm his statement. None righteous. None absolutely free from sin. 11. None that seeketh after God. A general statement of the sinfulness of Jew as well as Gentile. 12. None that doeth good. Not one absolutely good. According to the flesh all tended to evil. 13. Their throat is an open sepulchre. Thus far the statements have been general. Now we come to particulars. If the grave is opened, corruption is manifest. So corruption comes from the throats of men when they speak. The poison of asps. The venom of falsehood, as deadly as the deadly serpent. 15. Their feet are swift to shed blood. To carry their owners on a mission of murder. 18. There is no fear of God, etc. David, in the psalms quoted, has affirmed in the strongest possible language, the universal sinfulness. The Jews accepted David's words as inspired. These words included Jews as well as Gentiles; hence all are included under sin.

19-26. Whatsoever the law saith, etc. The law of Moses was written for the Jews especially, and whatsoever it saith, it saith to those under it, to the Jews; just as the United States law is addressed to the people of the United States. That every mouth may be stopped. It has just been seen that even the mouth of the Jew is stopped, since "none are righteous, no, not one;" hence all the world, Jew as well as Gentile, are guilty before God. 20. Therefore, by the deeds of the law shall no flesh be justified. Since all are found to be sinners, law-breakers, none can be counted sinless; or, in other words, justified. Works of the law. In the Greek this reads, Works of

21 But now the righteousness of God without the law is manifested, being witnessed by the law^a and the prophets;

22 Even the righteousness of God, *which is* by faith^b of Jesus Christ unto all and upon all them that believe; for there is no difference:

23 For all^c have sinned, and come short of the glory of God;

24 Being justified freely by his grace, through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness; that he^d might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? Nay; but by the law of faith.

28 Therefore we conclude, that^e a man is justified by faith without the deeds of the law.

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apart from the law a right-
eousness of God hath been
manifested, being witness-
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prophets; even the right-
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faith in Jesus Christ unto
all them that believe; for
there is no distinction; for 23
all have sinned, and fall
short of the glory of God;
being justified freely by 24
his grace through the re-
demption that is in Christ
Jesus: whom God set forth 25
to be a propitiation, through
faith, by his blood, to shew
his righteousness, because
of the passing over of the
sins done aforetime, in the
forbearance of God; for 26
the showing, *I say*, of his
righteousness at this pres-
ent season: that he might
himself be just, and the
justifier of him that hath
faith in Jesus. Where 27
then is the glorying? It is
excluded. By what man-
ner of law? of works?
Nay: but by a law of faith.
We reckon therefore that 28
a man is justified by faith
apart from the works of

a Acts 26: 22. b Rom. 5: 1. c Ezek 7: 20. d Acts 13: 38, 39. e Rom. 3: 20, 22; 8: 3; Gal. 2: 16.

law. The statement is general, and of course would include the law of Moses. **For by the law is the knowledge of sin.** Again the article is not found in the Greek before *law*. Law, generally, when once known, reveals to us that we are transgressors. The savage steals as a legitimate pursuit, but when once he hears the law, "Thou shalt not steal," his sin is revealed. **21. The righteousness of God without the law** (Greek, *without law*) **is manifested.** A righteousness that does not spring from perfect obedience to law (without law), is predicted both by the law of Moses and the prophets of Israel. **22. Even the righteousness . . . by faith of Jesus Christ.** The Gospel, wherein "we are justified by faith, and have peace with God through Jesus Christ." All were guilty under the law, but the law and prophets pointed to forgiveness in Christ. **Unto all them that believe.** There is justification for every sincere believer, whether Jew or Gentile, for there is no difference between them, but not for the unbelieving impenitent. **23. For all have sinned.** This has been already shown. **And come short of the glory of God.** Wickliffe says, "Have need of the glory of God." I believe this suggests the idea. Man was made originally in the image of God. He was then sinless. No sinner is in the Divine image. All have sinned, and to have the divine likeness restored, need to have their sins blotted out. Until this is done they come short of the glory of God. **24. Being justified freely by his grace.** All who believe upon Jesus Christ have their sins thus blotted out, being freely, as a divine gift, justified (that is, counted just, or sinless) by grace, **through the redemption that is in Christ Jesus.** Christ redeems the sinner who puts his trust in him. His blood pays the debt that the sinner owes to justice. Since Christ, the sinless One, has suffered for sin, God will accept his suffering for the debt of those who love and trust in him. **25. Whom God hath set forth to be a propitiation.** Christ was publicly shown forth as a MERCY SEAT (a Propitiatory). As God of old met Israel at the mercy seat when the blood of the atonement was offered, so Christ on the Cross is our mercy seat. There we meet God who comes to us then in tender mercy, **to declare his righteousness,** to show it to us, in bestowing righteousness upon us in forgiving our past sins. This system of forgiveness, or righteousness through the cross of Christ, is the righteousness without law predicted by the Law and the Prophets. **26. That he might be just.** Can God be just, and yet justify the sinner? Only, because justice was fully satisfied when the sinless Christ died, not for himself, but for his people. The believer in Christ Jesus, trusting in him, baptized into Christ, into his death, is in Christ, and Christ hath paid the penalty for all who are found in him (Rom. 8: 1).

27-31. Where is boasting then? If we are justified, not by our own righteous works, not by the law of Moses, but as a free gift of God through a law of faith, where is the ground for Jew or Gentile to boast? **28. Therefore.** The conclusion of the line of argument is now reached. No man is justified

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God which^a shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through^b faith? God forbid: yea, we establish the law.

CHAPTER IV.

Abraham Justified While Still a Gentile.

SUMMARY.—Abraham not Justified by Works, but by Faith. His Faith Reckoned for Righteousness. David Describes the same Blessedness. This Blessedness of Forgiveness for Gentile as well as Jew. Abraham Counted Righteous Before He Was Circumcised. The Promise of a Redeemer and of a Land Made to Abraham Before He Was Circumcised. The Greatness of Abraham's Faith. To All, Whether Jew or Gentile, Righteousness will be Imputed, Who have Abraham's Faith.

1 What shall we then say that Abraham, our father^c as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory, but not^d before God.

3 For what saith the scripture?^e Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh^f is the reward not reckoned of grace, but of debt.

the law. Or is God *the God* 29 of Jews only? is he not *the God* of Gentiles also? Yea, of Gentiles also: if so be 30 that God is one, and he shall justify the circum-
cision by faith, and the uncircumcision through faith. Do we then make 31 the law of none effect through faith? God forbid: nay, we establish the law.

CHAPTER IV.

What then shall we say 1 that Abraham, our fore-
father according to the flesh, hath found? For if 2 Abraham was justified by works, he hath whereof to glory; but not toward God. For what saith the scrip- 3
ture? And Abraham be-
lieved God, and it was reckoned unto him for righteousness. Now to him 4
that worketh, the reward is not reckoned as of

^a Gal. 3: 8, 28. ^b Heb. 10: 15, 16. ^c Matt. 3: 9. ^d Rom. 3: 27; 1 Cor. 1: 29. ^e Gen. 15: 6. ^f Rom. 11: 6.

by **works of law** (no article in the Greek), but by faith, the faith that brings into loving obedience to Christ. 29. **Is he the God of the Jews only?** If God is the God of all nations, it ought to be regarded a reasonable thing that he would justify through faith Gentiles as well as Jews. 30. As there is one God there is one plan of justification. **The circumcision**, the Jews, are justified by faith, a faith not in God, whom they already acknowledged, but a faith in Christ, God manifest in the flesh. In the same way the **uncircumcision**, the Gentile world, are justified **through the faith**. The Gospel is meant by the faith (the article is found in the Greek). The salvation of both is by faith in Christ crucified. 31. **Do we then make void the law?** Do we make it useless through *the faith*; i. e., through the Gospel? (the article is found before *faith* in the Greek). **We establish the law**. Rather, law (the article is not found in the Greek). Law is confirmed and rendered sacred, when its just demands are met by the suffering of the Son of God himself.

The word *justify*, which Paul uses so frequently, should be clearly apprehended. To be justified is to be counted righteous, or guiltless, before God. He who has one sin recorded against him is not justified. He whose sins are all blotted out is justified. The sinner who believes upon Jesus Christ, clings to the *mercy seat* by an obedient, trusting faith, and finds mercy through Christ's redeeming blood, is justified. As no man could keep the law perfectly, no man could be justified by the works of the law. As we obtain God's mercy, the righteousness God bestows in Christ, by faith in Christ Jesus, so we are justified by a faith that leads us to Christ.

1-5. **What shall we say then?** Paul, having shown that faith is the essential principle of justification, now inquires concerning Abraham's faith and justification. **Abraham, our father**. "Our forefather according to the flesh," in the Revision. The ancestor of the Jewish race. **Hath found**. The thought is, Hath he found justification by works, or by faith? 2. **Hath whereof to glory**. If Abraham was justified by his own righteous works, he would have ground for glorying in himself. 3. **What saith the Scripture?** The passage quoted is found in Genesis 15: 6, and is quoted three times in the New Testament—here, in Gal. 3: 6, and in James 2: 23. God promised an heir to Abraham,

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith^a is counted for righteousness.

6 Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

7 *Saying,*^b Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And^c he received the sign of circumcision, a seal of the righteousness of the faith which *he had* yet being uncircumcised; that he might be the father^d of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

grace, but as of debt. But 5
to him that worketh not,
but believeth on him that
justifieth the ungodly, his
faith is reckoned for right-
eousness. Even as David 6
also pronounceth blessing
upon the man, unto whom
God reckoneth righteous-
ness apart from works,
saying, 7

Blessed are they whose
iniquities are forgiven,
And whose sins are cov-
ered.

Blessed is the man to 8
whom the Lord will
not reckon sin.

Is this blessing then pro- 9
nounced upon the circum-
cision, or upon the uncir-
cumcision also? for we say,
To Abraham his faith was
reckoned for righteous-
ness. How then was it 10
reckoned? when he was in
circumcision, or in uncir-
cumcision? Not in circum-
cision, but in uncircum-
cision: and he received the 11
sign of circumcision, a seal
of the righteousness of the
faith which he had while
he was in uncircumcision:
that he might be the father
of all them that believe,
though they be in uncir-
cumcision, that righteous-
ness might be reckoned

a Hab. 2: 4. b Psa. 32: 1, 2. c Gen. 17: 10, 11. d Luke 19 9.

and, although it seemed contrary to nature, he believed the promise. His faith in the promise was reckoned as righteousness. It was the ground of his acceptance with God. His faith was a trusting faith, which contained in it the element of obedience. No other faith justifies (see James 2: 23).

4. To him that worketh. Who earns wages as a servant. To that one a reward is not of grace, a free gift, but a debt. If one has rendered himself righteous by his works, this is true of him. 5. But to him that worketh not. Does not trust to his works for acceptance with God. But believeth, etc. Trusts in the mercy of him who justifies sinners who come to him penitent and believing. His faith, etc. It is made the ground of his acceptance with God. By faith he clings to Christ, the Savior.

6-8. David also. Paul has shown that Abraham's justification was through faith, rather than through works. He next cites David as describing a justification which is not due to our own righteousness, but to God's mercy. Such names as that of Abraham, the father of their race, and David, the great king, would be authoritative with the Jews. The quotation is from Psalm 32: 1, 2. David himself had been a great sinner, and had been forgiven. 7. Blessed are they. The class described as blessed are those whose sins are forgiven, counted righteous because their sins are blotted out. 8. Blessed is the man to whom the Lord will not impute sin. This is another form of the thought of verse 7. One whose sins have been forgiven will not find them imputed to him at judgment. We obtain this blessedness by a faith in Christ which leads us to accept the gospel.

9-12. Cometh this blessedness upon the circumcision only. The next question is, Who shall enjoy this blessing of forgiveness? Shall it be Jews only, or shall the uncircumcision, the Gentiles, enjoy it? Abraham's faith was counted for righteousness; will this be true of all, both Jews and Gentiles? 10. How was it then reckoned? To settle the question, whether this blessedness applies to Gentiles as well as Jews, the inquiry is made whether Abraham was a Jew or Gentile when it was said of him, "His faith was counted for righteousness." He was not circumcised for at least fourteen years after this statement was made of him. Compare Gen. 15: 6 with Gen. 17: 25. He was then justified, without circumcision, while yet a Gentile. 11. He received the sign of circumcision. The outward mark in the flesh. A seal. A seal is often appended to a legal document as a proof. The covenant is made before the seal is annexed. Circumcision was not the covenant, but an outward mark of a covenant that before existed. The righteousness, of which it was a seal, had been acknowledged many years before. That he might be the father of all them that believe. Both

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised.

13 For the promise, that^a he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if^b they which are of the law *be* heirs, faith is made void, and the promise made of none effect.

15 Because the law^c worketh wrath; for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those^d things which be not as though they were:

unto them; and the father 12
of circumcision to them
who not only are of the
circumcision, but who also
walk in the steps of that
faith of our father Abra-
ham which he had in
uncircumcision. For not 13
through the law was the
promise to Abraham or to
his seed, that he should be
heir of the world, but
through the righteousness
of faith. For if they which 14
are of the law *be* heirs,
faith is made void, and the
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effect: for the law worketh 15
wrath; but where there is
no law, neither is there
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cause *it is* of faith, that *it*
may be according to grace;
to the end that the prom-
ise may be sure to all the
seed; not to that only
which is of the law, but to
that also which is of the
faith of Abraham, who is
the father of us all (as it 17
is written, A father of
many nations have I made
thee) before him whom he
believed, *even* God, who
quickeneth the dead, and
calleth the things that are
not, as though they were.

^a Gen. 17:4. ^b Eph. 2:1, 5. ^c 1 Cor. 1:28; 1 Pet. 2:10.

Jews and Gentiles, circumcised and uncircumcised. The righteous, uncircumcised Abraham belonged to the latter class. 12. The father of circumcision. Of the circumcision described in chap. 2:29. Abraham is the "great father," the father, not of the circumcision only, but of all who have such faith as he had before he was circumcised. When Abraham was "counted righteous through faith," there was no difference between Jew and Gentile. Christianity, by its revelation of "righteousness through faith," leads back to the same condition.

13-15. For the promise. The reference is to the substance of various promises to Abraham for himself and his seed. See Gen. 12:7; 13:14; 15:18. Was not . . . through the law. Was not through law, the article being wanting in the Greek. No body of law had been given. The Mosiac law was given many years afterward. The law of circumcision had not been enacted. It was through the righteousness of faith, not of law, or works of law, that Abraham secured the promises. 14. For if they which are of the law (of law, the article wanting) are heirs. If keeping law makes men heirs, then faith is void. It sets aside God's plan of "counting faith as righteousness," and destroys the promise which depends on faith. 15. Because the law worketh wrath. The law threatens punishment to all who break its enactments, and since none keep it perfectly, it works punishment for all. Whereas, if no law had been given, there could be no transgression of its demands.

16-22. Therefore it is of faith. The inheritance promised to Abraham and his seed. It comes through faith, and hence is a free gift (of grace). That it might be sure. It could not be sure if it had to be secured by the righteousness that is of law, since none can keep the law perfectly. But all can secure it through faith. To all the seed. To all children of Abraham, whether those of the law, the Jews, or those of the faith of Abraham, who become his children by exercising his faith, whether Jew or Gentile. See Gal. 3:7. 17. As it is written. Gen. 17:5. A father of many nations. The name of the patriarch was changed from Abram (a father) to Abraham (father of a multitude). Before him whom he believed. This is to be joined with verse 16, "who is the father of us all . . . before . . . God." Who quickeneth the dead. Abraham had to believe that the Divine power, which can give life to the dead, would give new life to his aged body and that of Sarah. 18. Who against hope. Though an old man, and his wife an aged woman, far beyond the time of child-bearing, he yet believed the promise that he would have a numerous offspring. 19. Being not weak in faith. Strong in faith, though weak in body. His own body now dead. Its vital powers exhausted. But God could quicken the dead, and he had the promise of God. 20. He

18 Who against hope believed in hope that he might become the father of many nations, according to that which was spoken,^a So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness^b of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded, that what he had promised he was able^c also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now,^d it was not written for his sake alone, that it was imputed to him;

24 But for us^e also, to whom it shall be imputed, if we believe^f on him that raised up Jesus our Lord from the dead;

25 Who was delivered^g for our offences, and was raised^h again for our justification.

CHAPTER V.

Reconciliation Through Christ.

SUMMARY.—Justification by Faith. Peace, Hope and Joy. Christ Died for the Ungodly. His Surpassing Love. Death Through Adam's Sin. Life Through Christ's Righteousness. Law and Grace.

1 Therefore,ⁱ being justified by faith, we have peace with God through our Lord Jesus Christ:

Who in hope believed 18 against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. And without 19 being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: yea, 20 looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and 21 being fully assured that what he had promised, he was able also to perform. Wherefore also it was 22 reckoned unto him for righteousness. Now it was 23 not written for his sake alone, that it was reckoned unto him; but for our sake 24 also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who 25 was delivered up for our trespasses, and was raised for our justification.

CHAPTER V.

Being therefore justified 1 by faith, let us have peace with God through our

^a Gen. 15: 5. ^b Heb. 11: 11. ^c Gen. 18: 14; Luke 1: 37, 45; Heb. 11: 19. ^d Rom. 15: 4; 1 Cor. 10: 11. ^e Acts 2: 39. ^f Mark 16: 16. ^g Isa. 53: 5, 6; 2 Cor. 5: 21; Heb. 9: 28; Pet. 2: 24; Rev. 1: 5. ^h 1 Cor. 15: 17; 1 Pet. 1: 21. ⁱ Isa. 32: 17; Eph. 2: 14; Col. 1: 20.

staggered not. He accepted the promise with unflinching faith. 21. Being fully persuaded. He was certain that God not only could, but would do what he promised. 22. Therefore it was imputed, etc. The faith that secures God's righteousness is a faith that does not falter, but accepts and acts upon God's promises.

23-25. Now it was not written for his sake alone. But in order that we might have an example of God's plan of justification. 24. For us also. If we believe our faith shall save us. On him that raised up Jesus. The same God who quickened Abraham's body, as good as dead, raised up our Lord. 25. Who was delivered for our offences. "He died for us;" "was made sin for us." He was to be "cut off, but not for himself." Raised again for our justification. The resurrection of Christ was his own justification against the condemnation of the world. In his justification, all for whom he died, who have laid hold on him by faith and are found in him, are justified with him, in that their sins are forgiven. Without the resurrection, the sepulchre of Christ would be the grave of all our hopes. This is beautifully symbolized in baptism. "We are buried by baptism into death," his death, "planted in the likeness of his death," figuratively die with him. We are also "planted in the likeness of his resurrection." We rise with him, "new creatures," justified by his resurrection.

1-5. Therefore being justified by faith. Paul has just shown that men are counted righteous before God, not through obedience to the law, but through faith in Christ. Not law, but faith justifies. The faith that justifies is (1) a faith in Christ; (2) a faith of the heart (Rom. 10: 9) which brings the whole life into obedience (Rom. 1: 5). Peace with God. While sinners, we are rebels against God. When our rebellion ceases and we are forgiven we are at peace. This blessed peace with God, which

2 By whom^a also we have access by faith into this grace wherein we stand, and rejoice^b in hope of the glory of God.

3 And not only so, but we glory^c in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope^d maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost,^e which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while^f we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood^h, we shall be saved fromⁱ wrath through him.

10 For if, when we were enemies, we were recon-

Lord Jesus Christ; through 2 whom also we have had our access by faith into this grace wherein we stand; and let us rejoice in hope of the glory of God. And not only so, but 3 let us also rejoice in our tribulations: knowing that tribulation worketh patience; and patience, proba- 4 tion; and hope putteth 5 not to shame; because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us. For while we were yet 6 weak, in due season Christ died for the ungodly. For 7 scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God com- 8 mendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more 9 then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, 10 while we were enemies, we were reconciled to God

^a Jno. 14: 6. ^b Heb. 3: 6. ^c Matt. 5: 11, 12. ^d Phil. 1: 20. ^e Eph. 1: 13, 14. ^f Gal. 4: 4. ^g Jno. 15: 13; 1 Pet. 3: 18; 1 Jno. 3: 16. ^h Heb. 9: 14, 22. ⁱ 1 Thes. 1: 10.

brings peace to the soul, is through Jesus Christ. 2. By whom also we have access by faith into this grace. Two things are essential before one can enter into the state of peace ("grace"): (1) Christ, our Mediator; (2) a living faith in him. Having entered into this covenant relation, we can rejoice in hope of enjoying the glory of God in heaven. 3. We glory in tribulations also. The peace of Christ is so sweet, and the hope of the saint so glorious, that the Christian can even exult in present sufferings, since he has assurance that even these minister to his eternal joy. Various steps of progress are named here in order. Affliction works out patience, and patience secures approval. Such is probably the meaning of the word rendered in the Common Version "experience." So Macknight and Schaff render it. Patient endurance of affliction secures the divine approval. 4. Experience, hope. The sense of the divine approval fills the soul with hope. 5. And hope maketh not ashamed. A hope disappointed would fill with shame, but that we will not be put to shame is shown by the fact that the love of God is shed abroad, diffused in our hearts, by means of his Spirit given us. This may mean that our hearts are filled with the love of God; or it may mean that our hearts are conscious of the love of God. What follows seems to point to the second meaning. 6-11. For when we were without strength. Were powerless to save ourselves. In due time. In God's own chosen time. Christ died for the ungodly. For sinners. He came to save, not the righteous, but to "save his people from their sins." 7. Scarcely for a righteous man will one die. The great love of Jesus is now set forth. If "scarcely for a righteous man will one die," who would die for the ungodly? Yet peradventure. One might die for a good man. The world has had instances of those who would die for their friends. The "righteous" man is one who is regarded just; the good man is benevolent. 8. But God commendeth his love. His love is not like human love. Christ died, not for friends, but for enemies. It was while we were yet sinners, that he died for us. 9. Much more then. The argument is: If while we were yet sinners God loved us so well that Christ died for us, much more now shall we, having been justified, freed from sin, by his blood, be saved from the displeasure of God. By his blood. By dying for us. The keynote is "Christ died for us." 10. For if . . . we were reconciled. As sinners, we are the enemies of God, rebels, under his divine displeasure. Through the gospel of the Crucified Redeemer, we obtain peace with God. We turn to him, and are reconciled to him, obtaining forgiveness through faith. God is not reconciled to us, but we to him. His love ever shines, and is shown in his gospel. He is ever ready to pardon, and when we cease our rebellion, and come to him, through Christ, for mercy, he receives us.

ciled to God by the death of his Son; much^a more, being reconciled, we shall be saved by^b his life.

11 And not only *so*, but we also joy^c in God, through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as^d by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not^e imputed when there is no law.

14 Nevertheless death reigned^f from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the^g figure of him that was to come.

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead; much more the grace^h of God, and the gift by

through the death of his Son, much more, being reconciled, shall we be saved by his life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Therefore, as through 12 one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:—for until 13 the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death 14 reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the

a Rom. 8: 32. b Jno. 14: 19. c Hab. 3: 18. d Gen. 3: 6, 19. e Rom. 4: 15; 1 Jno. 3: 4. f Heb 9: 27. g 1 Cor. 15: 22, 45. h Eph. 2: 8.

Shall be saved by his life. He who gave his blood for our reconciliation, will not leave his work incomplete. He died, has risen and ascended on high, and he will not leave us in the grave, but we shall rise with him (1 Cor. 15: 22). **11. We also joy in God.** The ground of rejoicing is the reconciliation with God which has been effected through Jesus Christ. **Atonement**, in Common Version, is rendered, as it should be, in the Revision, "reconciliation." The same Greek word is found in verses 10 and 11. The thought is the same as that of verse 1, when "peace with God" is spoken of. The steps of the divine plan, as shown in these verses, are (1) The death of Christ for us. (2) The satisfaction thus made to the demands of justice. (3) The propitiation, or God's acceptance of Christ's sacrifice for us. (4) Reconciliation. Our acceptance of Christ. "We love God because he first loved us" (1 John 4: 19). (5) Forgiveness of sin, or justification. Our sins are blotted out. (6) Our redemption from the grave. (7) Our glorification in heaven.

12-14. Wherefore. The section which now follows is one of the most difficult in the Bible to explain clearly in the compass of a few words. It opens up one of the profoundest questions of theology. The "wherefore" refers to the reconciliation (atonement) of Christ spoken of in verse 11. Christ's work of atonement and the effect of Adam's sin are contrasted. **As by one man's sin.** By the sin of Adam. Thus sin entered into the world. The world of mankind is meant. **Death by sin.** Death was led in by sin. Had there been no sin, there had been no death. "The tree of life stood in the midst of the garden." **So death passed upon all men.** As the result of one man's sin. **For that all have sinned.** The personal sins of responsible persons are not now spoken of, but all the race sinned in Adam, its representative, infants, idiots, and all. Hence all die. **13. For until the law.** Paul now shows that all must have sinned in Adam. Until law is given sin is not imputed. Yet sin must have been in the world from the time of Adam until the law of Moses, because death, which is due to sin, reigned. The prevalence of death proved the existence of sin. **14. Death reigned from Adam to Moses.** None could escape his universal dominion. He reigned, (1) although law had not come; (2) and those over whom he reigned had not repeated Adam's sin. (3) Unconscious infants could not have sinned against natural law. Hence the inference is that all had sinned in Adam. Hence, again, Adam is a representative man, a representative of all the race, a figure of him that was to come. A type of Christ, likewise a representative of all the race. Through the one all have sinned; through the other all are made righteous, as far as the sin in Adam is involved.

15-19. But not as the offence, so also is the free gift. While Adam is a type of Christ, there is a great difference. One kills, the other makes alive. "If through the sin of the one the many (the world of mankind) died," through the gracious gift of God, through one man, Jesus Christ, life has:

grace, *which is* by one man, Jesus Christ, hath abounded unto many^a.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation; but the free gift *is* of many^b offences unto justification,

17 For if by one man's offence death reigned by one; much more they which receive abundance^c of grace, and of the gift^d of righteousness, shall reign in life by one, Jesus Christ.)

18 Therefore, as by the offence of one *judgment* came upon all men to condemnation; even so by the righteousness of one *the free gift* came upon all^e men unto justification of life.

19 For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous.

20 Moreover,^f the law entered, that the offence might abound: but where sin abounded, grace did much more^g abound:

21 That as sin hath reigned unto death, even so might grace^h reign through righteousness unto eternal life by Jesus Christ our Lord.

grace of the one man, Jesus Christ, abound unto the many. And not as 16 through one that sinned, so is the gift: for the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification. For if, by the trespass of 17 the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. So then as 18 through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. For as 19 through the one man's disobedience the many were made sinners; even so through the obedience of the one shall the many be made righteous. And the 20 law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in 21 death, even so might grace

^a Isa. 53: 11; Matt. 20: 28; 26: 28; 1 Jno. 2: 2. ^b Isa. 1: 18. ^c Jno. 10: 10. ^d Rom. 6: 23. ^e Jno. 12: 32. ^f Rom. 7: 8; Jno. 15: 22; Gal. 3: 19. ^g Jno. 10: 10; 1 Tim. 1: 14. ^h John 1: 7.

been given to the many. All will be raised at the last day. 16. And not as through one that sinned, so is the gift. A second difference between Adam and Christ is pointed out. One offence of Adam caused condemnation to be sent on Adam and all his race. All have been under death. But the free gift, through Jesus Christ, not only pardons the connection of our race with Adam's sin, but provides a way for the pardon of many offences, all our offences, so as to secure justification. One sin of Adam destroyed all, but the atonement of Jesus Christ provides conditions for forgiveness of all sins. 17. For if by one man's offence. The superabounding grace of Christ is still further shown. As a result of Adam's one offence, death reigned over men. So, on the other hand, those who accept Christ's grace, and enjoy his righteousness, shall, through him, reign in life. The life spoken of is the resurrection from the grave, and the privilege, not the guarantee, of eternal life that is offered through the gospel. 18. Therefore as by the offence of one. By Adam's offence, which brought the sentence of death on all our race. Even so by the righteousness of one, Jesus Christ. The free gift came upon all to the justification of life. This passage shows that Christ's death brought for all men all that had been lost by Adam's sin. Adam's sin brought (1) Natural death. (2) Spiritual death to all who continued in sin. Christ's death brings (1) Life for all. All shall be resurrected from the dead. (2) Therefore it brings the full pardon of the sin of our race in Adam. (3) Therefore all infants and irresponsible persons are now sinless. (4) It brings eternal life to all who are freed from Adam's sin, and have no personal sins of their own; and (5) it brings the opportunity of forgiveness of personal sins through the gospel, and hence, of securing eternal life. 19. For as by one man's disobedience. By Adam's disobedience, all disobeyed and were counted sinners. So by the obedience of one, all are counted obedient, and hence, righteous. That is, all inherited penalty for Adam's sin is blotted out for the whole race. All who have not personal sins are held to be justified. Hence all infants are sinless. The basis of infant baptism is removed. Baptism is for those who have personally sinned.

20, 21. Moreover law entered. Not the law, but law. The reference is not only to the law of Moses, but to all divine law, the law written on the hearts of the Gentiles. The effect of its entrance was that offences abounded. Law was continually broken. The reference here is not to Adam's sin, but to the personal sins of each man. Grace did much more abound. The grace of the gospel offers a free pardon to all who have broken law if they will come to God through Christ. 21. That

CHAPTER VI.

Dying and Living with Christ.

SUMMARY.—Death by Sin. Burial with Christ. Rising to a New Life. Those Dead not under the Dominion of Sin. Hence, Consecrated to a New Life. Once the Servants of Sin, but after Baptism the Servants of Jesus Christ. The Wages of Sin. The Gift of God.

1 What shall we say then? Shall^a we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead^b to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into^c his death?

4 Therefore we are buried^d with him by baptism into death: that like^e as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:

reign through righteousness unto eternal life through Jesus Christ our Lord.

CHAPTER VI.

What shall we say then? 1 Shall we continue in sin that grace may abound? God forbid. We who died 2 to sin, how shall we any longer live therein? Or are 3 ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We 4 were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become 5 united with *him* by the likeness of his death, we shall be also *by the likeness*

^a Rom. 3:8. ^b Col. 3:3; 1 Pet. 2:24. ^c 1 Cor. 15:29. ^d Col. 2:12; 1 Pet. 3:21. ^e Rom. 8:11; 2 Cor. 13:4.

as sin hath reigned. Hence, with this gracious gospel of mercy for every penitent believer, even as sin once reigned and caused universal death, so might grace reign. All might accept the gospel, and enjoy the divine favor, and thus secure eternal life through Jesus Christ. The scope of God's plan of salvation is wide enough for all. If there are those who are unsaved, it is because they will not come to Christ that they might have life.

1, 2. Shall we continue in sin, that grace may abound? In the last chapter the apostle has shown that the existence of sin called out the grace of God in forgiveness. Now the objection is raised; If that is so, why not continue in sin so that God's grace would the more abound? 2. God forbid. The answer is emphatic. The thought is abhorrent, and the thing impossible from the very nature of the Christian life. The Christian life begins with a death to sin. How shall we, that are dead to sin, live any longer therein? The Revision says, *Who died to sin*. This is correct. The Greek verb is in the past tense. A fact is referred to that occurred in the past. Death is a separation. When we severed our relation with sin, we died to it. If we have cut loose from it, how can we continue in it?

3-5. So many of us as were baptized into Christ, etc. The fact that every follower of Christ had died to sin is shown by his baptism. All its symbolism points to death. To be baptized into Christ means to enter into a vital union with him, so as to be found in him. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). But this baptism into Christ implies death, for it is a baptism into the death of Christ. That the subjects of baptism are partakers of his death is shown by the form of baptism. It is a burial. 4. We were buried (Revision) through baptism into death. The argument is that a burial implies death. Baptism is a burial, therefore its subject has died. As Christ died through sin, we die to sin; as the Crucified Christ was buried, we who have died to sin through the gospel are buried with him. As death and burial separate from the natural life, so death to sin and burial into Christ should completely sever our relation to sin. That like as Christ was raised up from the dead. The glorious power of the Father lifted up Christ from the tomb. So we, too, rise from the watery burial, with death and burial between us and the old life of sin, in order to walk in newness of life. "This passage cannot be understood unless it is borne in mind that the primitive baptism was by immersion."—*Conybeare and Howson*. "That the custom of baptism by immersion is alluded to is generally admitted, but the *emersion* is as significant as the immersion."—*Dr. Philip Schaff*. "It seems to us very probable that the apostle alludes to the external form of the baptismal rite in the primitive church."—*Godet*. "The apostle alludes to the ancient manner of baptizing by immersion."—*John Wesley*. 5. For if we have been planted in the likeness of his death. As the seed, planted, buried out of sight, rises again in a new life, so we are planted in the

6 Knowing this, that our old man is crucified with *him*, that the body^a of sin might be destroyed, that henceforth we should not serve sin.

7 For^b he that is dead is freed from sin.

8 Now, if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ,^c being raised from the dead, dieth no more; death hath no more dominion over him.

10 For in that he died, he died^d unto sin once; but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead^e indeed unto sin, but alive^f unto God through Jesus Christ our Lord.

12 Let^g not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof:

13 Neither yield ye your members^h as instruments of unrighteousness unto sin: but yieldⁱ yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have^j dominion over you: for ye are not under the law, but under grace.

of his resurrection; know- 6
ing this, that our old man was crucified with *him*, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that 7
hath died is justified from sin. But if we died with 8
Christ, we believe that we shall also live with him; knowing that Christ being 9
raised from the dead dieth no more; death no more hath dominion over him. For the death that he died. 10
he died unto sin once: but the life that he liveth, he liveth unto God. Even so 11
reckon ye also yourselves to be dead unto sin, but alive^f unto God in Christ Jesus.

Let not sin therefore 12
reign in your mortal body, that ye should obey the lusts thereof: neither pre- 13
sent your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. For sin shall 14
not have dominion over you: for ye are not under law, but under grace.

^a Gal. 5: 18. ^b 1 Pet. 4: 1. ^c Rev. 1: 18. ^d Heb. 9: 28. ^e Rom. 6: 2. ^f Gal. 2: 19. ^g Psa. 19: 13; 119: 133.

^h Col. 3: 5. ⁱ Rom. 12: 1. ^j Micah 7: 19.

likeness of Christ's death when we are buried in baptism, and rise in the likeness of his resurrection, when we are lifted out of the water, and are found henceforth to live a new life. Compare Col. 2: 12: "Buried by baptism, wherein ye are also *risen* with him."

6-14. Knowing this, that our old man was crucified with him. The cross of Christ slew our old sinful nature. The gospel was the power that moved us to trample it down, separate from it, and cling to Christ. When this old nature was crucified, we died to sin. Compare Eph. 4: 22; Col. 3: 9. **That the body of sin.** Sin is conceived of as a living power, with an organism, reigning over us through our bodily members. Our death to sin destroys this dominion. **7. For he that is dead is freed from sin.** When a slave died he was freed from his master's service; so when one has died to sin, he is no longer the slave of sin, and is freed from his service. His power over the bodily members should be destroyed. **8. Now if we be dead with Christ,** etc. This fact has been established. We have been baptized into his death, and are partakers of it. Then, having died with him, we who have risen with him from the symbolical burial to a new life, **shall also live with him.** **9.** This is certain because, **Christ being raised from the dead, dieth no more.** He now lives eternally, and we who are in him, having shared his death, must share his eternal life. **10. He died unto sin once.** Once for all. It laid hands on him and slew him, but henceforth it has nought to do with him. **He liveth unto God.** Here on earth his godly life was troubled by the contradiction of sinners, but now he lives in holy union with God. **11. Likewise reckon ye also yourselves to be dead, etc.** So the Christian, buried and risen with Christ, must be like Christ in life, dead to sin, but living a godly life through Christ. **12. Let not sin therefore reign in your mortal body.** This must not be, and cannot be, if we are really dead to sin. The body may be mortal, and subject to death, but it must not be subject to sin. **13. Neither yield ye your members.** The organs and appetites of the body must not be turned over to sin to use as instruments of unrighteousness. These have all been consecrated to God, by our rising to a new life, and we, as alive with the divine life, living to God, should use them all as **instruments of righteousness; i. e.,** as means of glorifying him and doing his will. **14. For sin shall not have dominion over you.** Hence, has no right to the use of our bodily members. We are dead to sin. **Are not under the law, but under grace.** Paul has shown that law revealed sin. Where law exists, and the sinful nature remains, sin will continually manifest itself. But we are under grace. Our sins were forgiven on the ground that we have died to sin, been

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye^a yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form^b of doctrine which was delivered you.

18 Being then made free^c from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants^d of sin, ye were free from righteousness.

21 What fruit^e had ye then in those things whereof ye are now ashamed? for the end^f of those things is death.

22 But now, being made free from sin, and

1 What then, shall we sin, 15 because we are not under law, but under grace? God forbid. Know ye not, that 16 to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to 17 God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free 18 from sin, ye became servants of righteousness. I 19 speak after the manner of men because of the infirmity of your flesh: for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification. For when 20 ye were servants of sin, ye were free in regard of righteousness. What fruit 21 then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death.

a Jonah 8:34; 2 Pet. 2:19. b 2 Tim. 1:18. c Jno. 8:32. d Rom 6:16. e Rom. 7:5. f Rom. 1:32; Jas. 1:15.

buried and risen with Christ. Hence, unless we trample all this under foot, there is no room for the dominion of sin.

15-23. **Shall we sin, because we are not under law, but under grace?** This is the old question referred to in verse 1. The caviller in Paul's time, as well as in our time, objected that grace, forgiveness of sin, was an encouragement to sin. Paul shows, with much emphasis, that this is a false charge, since *grace*, forgiveness, implied that the sinner had died to sin. It is those who have been freed from the dominion of sin who are delivered from its penalties. **16. Know ye not?** This is utterly impossible, as they will see if they will remember one principle. **His servants ye are whom ye obey.** If we obey sin, we are sin's servants, under his reign, and will receive, not grace, but sin's wages, which is death; or, on the other hand, if we obey Christ, we are his servants, and enjoy his righteousness. None enjoy this blessedness but those who turn from sin and obey Christ. **17. But God be thanked.** Not that they had been sinners, but that, having been sinners, they had become obedient to Christ. **Obedient from the heart.** No outward obedience is of the slightest value unless the heart turns to God. **The form of doctrine.** Macknight paraphrases this: "I thank God, that although you were formerly the slaves of sin, ye have willingly obeyed the mould of doctrine into which ye were cast at baptism." Others, Chrysostom for example, says it refers "to Christian teaching as a type of holy living." The nature of Paul's argument, and the fact that it is founded on the significance of baptism, makes Macknight's explanation probable. **18. Being made free from sin.** When we died to sin, and were buried into Christ (verse 3). Hence, being no longer sin's servants, we become servants of righteousness. **19. I speak after the manner of men.** Use figures taken from human relations, those of master and slave. At that time slavery existed everywhere. **Because of the infirmity of your flesh.** Because of infirmity of understanding due to the flesh. **For as.** As they had been servants of sin in its various forms, **uncleanness, iniquity unto iniquity** (working out iniquity), so now being freed from that service, let them serve **righteousness unto holiness**, with the result of showing forth holy lives. **20. Were free from righteousness.** While servants of sin they did not serve righteousness at all. **21. What fruit had ye then?** Men ought to seriously ask this question. What fruit do the shameful practices of sin bring us? Only shame and death. **The end is death.** That is, the inevitable outcome, eternal death. **22. But now being made free from sin.** Now being freed from the bondage of sin, sin should not be served at all, because they have become **servants of God.** He has the right to their full service. The fruit borne should

become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For^a the wages of sin *is* death; but the gift^b of God *is* eternal life^c through Jesus Christ our Lord.

CHAPTER VII.

Deliverance from Bondage.

SUMMARY.—Death Releases from the Power of the Law. This Illustrated by Marriage. But We are Dead to the Law. It Slew Christ and We Have Died with Him. We are also Dead to Sin. While the Law Reveals Sin It is Holy. The Struggle of the Carnal Nature Under the Law. The Deliverance Through Jesus Christ.

1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For^d the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, while^e *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law^f by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit^g unto God:

5 For when we were in^h the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruitⁱ unto death.

But now being made free 22 from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is 23 death; but the free gift of God is eternal life in Christ Jesus our Lord.

CHAPTER VII.

Or are ye ignorant, 1 brethren (for I speak to men that know the law), how that the law hath dominion over a man for so long time as he liveth? For the woman that hath 2 a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while 3 the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. Where- 4 fore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, *even* to him who was raised from the dead, that we might bring forth fruit unto God. For when we were in the 5 flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit

a Gen. 2: 17. b Rom. 6: 17, 21. c 1 Pet. 1: 4. d 1 Cor. 7: 39. e Matt. 5: 32. f Col. 2: 11. g Gal. 5: 22. h Rom. 8: 8, 9. i Rom. 6: 21.

be holiness, holy lives. The end everlasting life. The result of the service of sin is death (verse 21); but that of the service of God is everlasting life. 23. For the wages of sin. Sin is a master of his servants and pays wages. The wages is death, one of the saddest, but profoundest truths of the world. But the gift of God. God gives to those who turn from sin, life eternal. It is his gracious gift, conditioned on refusing to be the servant of sin longer, and is through Christ.

1-4. I speak to them who know the law. Not the law, but law; know the powers of law. The argument of the Jews was that the law of Moses was of perpetual obligation, but they knew that death released a man from its power. It reigned only over the living. 2. For a woman who hath a husband. This principle of law is shown from the marriage relation. Death severs it, and after it the marriage covenant is not binding. A woman can marry again without committing adultery. 4. Wherefore, my brethren, ye also are dead to the law. This principle, under the figure of marriage, is applied to those church members who were once under the law of Moses. They were then related to it as a wife to a husband. But in chapter VI. it has been shown that all disciples of Christ had died, been buried, and risen with him (verses 2-5); hence, having died, they had been released from the law. As new creatures, they could, as those freed from the marriage to law, be espoused to another, even Christ. Christians are so united to Christ, living by vital union with him, being found in him, that whatever was done to him is said to have been done to them in his person, or through his body. The church is spiritually the Body of Christ.

5, 6. For when in the flesh. When we were in an unconverted condition, under the influence of

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is the law sin?* God forbid. Nay, I had not^a known sin but by the law; for I had not known lust, except the law had said,^b Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9 For I was alive without the law once; but when the commandment came, sin revived, and I died.

10 And the commandment, which *was ordained* to life,^c I found *to be* unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law^d *is* holy, and the commandment holy, and just, and good.

unto death. But now we 6 have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.

What shall we say then? 7 Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet: but sin, 8 finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin is dead. And 9 I was alive apart from the law once: but when the commandment came, sin revived, and I died; and 10 the commandment, which *was* unto life, this I found *to be* unto death: for sin, 11 finding occasion, through the commandment beguiled me, and through it slew me. So that the law is 12 holy, and the commandment holy, and righteous,

a Rom. 3: 20. b Ex. 20: 17. c Ezek. 20: 11. d Psa. 19: 7-9.

our carnal nature. The insufficiency of law to deliver us from its power is now shown. **The motions of sins.** The sinful passions. **Which were by the law.** How the law set in motion these sinful passions is set forth in verses 7 and 8. See notes on them. **Did work in our members.** Seized the control of our bodily organs, and thus made us so sin as to be subject to the penalty of death. See 6: 21; also James 1: 15. **6. But now we have been delivered from the law.** By death. Having died in Christ (6: 2-4), we are released from the dominion of the law. See verse 1. **So that we serve in the newness of the spirit.** This service of Christ is the new service of those living new lives. It is a spiritual service; "God must be worshiped in spirit and truth." God's law under the new covenant is "written in the hearts" (Heb. 8: 10); hence it is not a bondage, but a free, willing service.

7-12. Is the law sin? In verse 5 Paul intimates that the law was the *occasion* of sin. Does he mean that the law was in itself sinful? This thought he indignantly repels. **Nay, I had not known sin but by the law.** The restraints of the law brought to his knowledge his own sinful nature. Paul describes his own experiences when seeking the righteousness of the law, and thus describes those of human nature. The experiences here given are his own, but what he says is applicable to all men. The experiences are those of Saul of Tarsus; not those of Paul the apostle. **For I had not known lust.** Greedy desire for the possessions of others. All evil desire is embraced. **8. But sin, taking occasion by the commandment.** Strange a psychological fact as it is, it is nevertheless true that to the carnal nature what is forbidden seems especially desirable. Adam and Eve would hardly have desired the forbidden fruit had it not been forbidden. When sinful man's freedom is limited, he rages against the limitation. One of Ingersoll's pleas against the Divine government is that it is a limitation of freedom. **Concupiscence.** Evil desire. **For apart from the law sin is dead.** Apart from law. There is no article before law. If there was no law to be broken, sin would be quiescent, and would be lifeless. The restraint of law makes it spring into vigorous life. Our carnal nature rebels whenever it is restrained. **9. For I was alive once without the law.** Without law. It would be much better if the translators would omit the article where Paul did not use it. Paul was alive, that is, was unconscious of condemnation, once. His conscience did not trouble him. He was like the young Ruler who said of the commandments: "All these have I kept from my youth up." "As touching the righteousness which is of the law he was blameless" (Phil. 3: 6). **But when the commandment came,** when he realized that it required a heart service as well as an outward service, then sin revived. The dormant sin was brought to light when restraints came. **I died.** Realized that I was a sinner; was convicted of sin. It is possible that reference is made to some supreme struggle. Perhaps in the stern persecution of the saints he was struggling for the righteousness of the law. Perhaps it was when Christ said, "I am Jesus of Nazareth, whom thou persecutest," that he first realized that

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual; but I am carnal, sold^a under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it* is good.

17 Now then, it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh) dwelleth no^b good thing: for to will is present with me; but *how* to perform that which is good, I find not.

19 For^c the good that I would I do not: but the evil that I would not, that I do.

20 Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

and good. Did then that 13
which is good become
death unto me? God for-
bid. But sin, that it might
be shewn to be sin, by
working death to me
through that which is
good;—that through the
commandment sin might
become exceedingly sin-
ful. For we know that the 14
law is spiritual: but I am
carnal, sold under sin. For
that which I do I know
not: for not what I would,
that do I practice; but
what I hate, that I do. But
if what I would not, that I
do, I consent unto the law
that it is good. So now it 17
is no more I that do it, but
sin which dwelleth in me.
For I know that in me, 18
that is, in my flesh, dwell-
eth no good thing: for to
will is present with me,
but to do that which is
good is not. For the good 19
which I would I do not:
but the evil which I would
not, that I practice. But 20
if what I would not, that I
do, it is no more I that do
it, but sin which dwelleth

a 2 Kings 17: 17. b Gen. 6: 5. c Gal. 5: 17.

"Christ was the end of the law, and *he died*. 10. **And the commandment, which was ordained unto life.** The commandments had a promise of Life. "The man which doeth those things shall live by them" (10: 5). I found to be unto death. When he found that, instead of keeping the commandments, he had broken them, he realized he was under condemnation. 11. **For sin, taking occasion by the commandment, deceived me.** Sin is always a deceiver, however. I cannot explain this save by referring it to a period of life when he was self-deceived, and sinned, thinking he was doing God service. It exactly describes the persecuting Saul of Tarsus. Sin deceived him. When he found he was deceived, it slew him. He was convicted before God. 12. **Wherefore the law is holy.** The law is holy; it occasions sin only because our carnal nature rebels against its holy restraints.

13. **Was that then which is good made death to me?** He has just shown that the law, even though it occasions sin, is just and good. He also showed that through it sin slew him. Is the law death? Nay, far from it. It is sin, not the law, that is the source of death. Sin is so exceedingly sinful, that it seizes upon the law, that which is holy, and just, and good, to work death. It stirs up the carnal nature to rebel against the law, to break it, and hence, to pass under the condemnation of death. Thus the commandment shows forth sin as exceeding sinful.

14-23. **For we know that the law is spiritual.** The apostle continues still further to show that, not the law, but sin is the source of death. The law is "spiritual," that is, is divine and adapted to our spiritual nature. While there were "carnal ordinances," its essential principles were spiritual. I am carnal. Paul describes his condition while under the law. It was spiritual; but he was carnal, and hence, there was a conflict. **Sold under sin.** Hence, in a state of slavery. Though Paul uses the present tense, in order to make the description more vivid, he describes his condition before he became a Christian. 16. **If then I do.** Rather, "But if I do." If he sins, against his purpose and inclination, he condemns his sin, and thus acknowledges the law, which he disobeyed, to be just and good. 17. **Now then it is no more I.** Not Paul as a freeman who sins, but Paul as the bond-servant of sin (see verse 15), and hence it is sin who reigns over him, who sins in him, as the instrument. He describes the sinful state as one of bondage. How often a man does what he "would not!" 18. **For I know that in me, that is, in my flesh.** In his unregenerated human nature. In this dwells no good thing. The tendency of the carnal nature of man is evil. Its conflict with the will and conscience is now described. **To will is present with me.** Who has not had the same experience? How often we resolve to do better, and break our resolves as soon as temptation comes! 19. **The good that I would I do not.** This verse proves the statement of the last one. It is the

21 I find then a law, that, when I would do good, evil is present^a with me.

22 For I delight^b in the law of God after the inward^c man:

23 But I see another law in^d my members, warring against the law of my mind, and bringing me into captivity^e to the law of sin, which is in my members.

24 O^f wretched man that I am! who shall deliver me from the body of this death?^g

25 I^h thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

CHAPTER VIII.

The Privileges of the Children of God.

SUMMARY.—No Condemnation to Those in Christ. Walking After the Spirit. To be Carnally Minded, Death. To be Spiritually Minded, Life and Peace. The Spirit of Adoption. Heirs of God. The Sufferings of Saints. The Groanings of the Creation. All things Working for Good to Saints. The Purpose and Foreordination of God. God's Protection of His Children.

1 *There is* therefore now noⁱ condemnation to them which are in Christ Jesus, who walk^j not after the flesh, but after the Spirit.

^a Psa. 65:3. ^b Psa. 1:2. ^c 2 Cor. 4:16; 1 Pet. 3:4. ^d Rom. 6:13, 19. ^e Psa. 142:7. ^f Psa. 38:2, 10; 77:3-9. ^g Psa. 88:5. ^h 1 Cor. 15:57. ⁱ Jno. 3:18. ^j Gal. 5:16.

strongest expression of sinfulness yet made. What could better demonstrate the bondage to sin? Yet how true to human experience! 20. But if what I would not, etc. This experience sustains verse 17, and shows that sin has predominated over human nature and rules it. Sin controls, rather than good intentions. A man wills one thing and does another. 21. I find then a law. It is then the law of our unregenerate state that, even if we would do good, and purpose to be better, evil will be present, and will be practiced. 22. For I delight in the law of God. The inner man, the better nature, our spiritual being, approves of and delights in the law of God. This is the part of our being that "wills to do good," spoken of in verse 21, but is overcome by evil. 23. But I see another law in my members. One law of our being is the approval of righteousness; another is the inclination of the flesh to do evil. This law wars against the law of the mind, the conscience and will, and brings it into captivity. It prevails. Hence, unregenerate man is a captive. There is a struggle in the nature of man; of the "inward man" with the flesh, with the result of captivity of the soul.

24. 25. O wretched man that I am! Wretched because he has no power in himself of deliverance. Who shall deliver from this body of death? He is a captive, a captive to the body, the members of which are controlled by sin. Hence, he is a helpless slave of sin, and as such, is under the condemnation of death. The body, the seat of the fleshly desires, has become "a body of death," since it is controlled by sin. Who shall deliver him from its power? From verse 14 to 24 Paul has described the bondage of the will to the flesh which is the condition of the natural man, and closes with the cry for deliverance. 25. I thank God, through Jesus Christ our Lord. Through him the deliverance comes. So then with the mind I myself. I myself, that is, by myself and without Christ. In that state the mind delights in the law of God (verse 22), but the flesh is devoted to the service of sin. Hence the struggle, the captivity, the bondage, the cry for deliverance. Hence the failure of the law to deliver, and the need of Christ.

One of the best comments on the whole passage is Gal. 5:16-18: "Walk in the Spirit, and ye shall not fulfil the desires of the flesh; for the desire of the flesh fights against the Spirit, and the desire of the Spirit fights against the flesh, for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led of the Spirit ye are not under the law."

1-4. There is therefore. The "therefore" points to the argument of chapter VII., which shows

in me. I find then the law, 21 that, to me who would do good, evil is present. For 22 I delight in the law of God after the inward man: but 23 I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. O wretched man that I am! 24 who shall deliver me out of the body of this death? I thank God through Jesus 25 Christ our Lord. So then I myself with the mind serve the law of God; but with the flesh the law of sin.

CHAPTER VIII.

There is therefore now 1 no condemnation to them that are in Christ Jesus.

2 For the law of the Spirit of life^a in Christ Jesus hath made me free^b from the law of sin and death.

3 For what the law could not^c do, in that it was weak through the flesh, God sending his own Son^d in the likeness of sinful flesh, and for sin condemned sin in the flesh;

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh;^e but they that are after the Spirit the things^f of the Spirit.

6 For to be carnally minded *is* death;^g but to be spiritually minded *is* life and peace.

7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

For the law of the Spirit 2
of life in Christ Jesus
made me free from the
law of sin and of death.
For what the law could 3
not do, in that it was weak
through the flesh, God,
sending his own Son in the
likeness of sinful flesh and
as an offering for sin, con-
demned sin in the flesh:
that the ordinance of the 4
law might be fulfilled in
us, who walk not after the
flesh, but after the spirit.
For they that are after the 5
flesh do mind the things of
the flesh; but they that are
after the spirit the things
of the spirit. For the mind 6
of the flesh is death; but
the mind of the spirit is
life and peace: because 7
the mind of the flesh is
enmity against God; for it
is not subject to the law of
God, neither indeed can it

a 2 Cor. 3:6. b Gal. 2:19; 5:1. c Acts 13:39; Heb. 7:18, 19. d Gal. 3:13. e John 3:6; 1 Cor. 15:48. f 1 Cor. 2:14.
g Gal. 6:8.

that in Christ we are delivered from sin and from the curse of the law. **No condemnation to those in Christ Jesus.** As those in Christ have died with him (6:1-4), they have in him satisfied the law, and hence they cannot be under condemnation. He, the sinless One, "was made sin for us;" so we, forgiven through him, are "made the righteousness of God in him" (2 Cor. 5:21). This blessed condition depends on a vital union with Christ. "Baptized into Christ," we must walk in him, not after the flesh, but after the Spirit. Compare John 15:1-7, and Eph. 1:23. **2. For the law of the Spirit of life.** The Spirit of life must be the Holy Spirit. The whole phrase is equivalent to the Gospel, which has been given to men by the agency of the Holy Spirit. The Spirit has quickened us into a new life, and as we have died to the law and to sin, we are freed from them. Wesley says that the meaning is that the "Gospel has freed us from the Mosaic law." That the law of the Spirit of life describes the Gospel is shown by verse 3, which explains verse 2. **3. What the law could not do.** Because of the resistance it met in human nature. It was not strong enough to overcome the tendency of the flesh, the carnal nature, to evil. God did this by sending his own Son in the likeness of sinful flesh. When Christ came in human form he took the likeness of sinful flesh. **And for sin.** As a sacrifice for our sins. See John 1:29. **Condemned sin in the flesh.** To "condemn" is to sentence and to devote to destruction. Sin is condemned, (1) By the spotless life of Christ. In the flesh he was without sin. (2) By his death for sin our past sins are forgiven. (3) By our vital union with his death and life we rise to walk in a new life, with a new spirit, and hence, not under the power of the flesh. See 6:4. **4. That the righteousness of the law.** The righteous demand of the law, its substance, is a loving obedience to God (see Luke 10:27). By the Gospel the love of God is shed abroad in our hearts through the Spirit. Hence, we comply with its righteous demands when we walk, not after the flesh, but after the Spirit. To walk after the flesh is to obey the dictates of the flesh; to walk after the Spirit is to obey its dictates. It dwells in the believer to help him, but its dictates are found in the "words of the Holy Spirit."

5-8. They that are after the flesh. The unconverted. Those still in a state of nature. These are put in contrast with the converted, believers, who are after the Spirit. These classes are easily distinguished. The first obeys the dictates of the flesh; the other obeys the dictates of the Spirit. "The things of the Spirit" are not revealed to us by internal impulses, but by the words of the Spirit, the Holy Scriptures. The indwelling Spirit helps the new man in Christ to keep these words. **6. To be carnally minded.** To be under the dominion of the fleshly impulses of the body. **Is death.** Is sure proof that one is spiritually dead and under condemnation. **To be spiritually minded.** To be walking in obedience to the Spirit of Christ. This gives life to the soul, maintains a vital union with Christ, and brings peace, or conscious enjoyment of the grace of God. **7. Because the carnal mind is enmity to God.** Is opposed to God's law, and demand for a righteous life. Hence, since it fights against God, it is under condemnation. He does not say that it is impossible for a wicked man to become good, but that it cannot be done while he retains a carnal mind. He must be converted first.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell^a in you. Now, if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of him who raised up Jesus from the dead dwell in you, he^b that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not^c to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify^d the deeds of the body, ye shall live.

14 For as many as are led^e by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bond-

be: and they that are in 8 the flesh cannot please God. But ye are not in 9 the flesh, but in the spirit, if so be that the Spirit of God dwell^a in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in 10 you, the body is dead because of sin: but the spirit is life because of righteousness. But if the Spirit 11 of him that raised up Jesus from the dead dwell^a in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you.

So then, brethren, we are 12 debtors, not to the flesh, to live after the flesh: for if 13 ye live after the flesh, ye die: but if by the spirit ye mortify the deeds of the body, ye shall live. For as 14 many as are led by the spirit of God, these are sons of God. For ye re- 15 ceived not the spirit of

a 1 Cor. 6: 19; Gal. 4: 6. b 2 Cor. 4: 14. c Psa. 116: 16. d Col. 3: 5. e Gal. 5: 18.

8. So then. The result naturally follows that a "carnally-minded man," one "in the flesh" and under its dominion, "cannot please God." This is impossible while he continues to mind the things of the flesh.

9-11. But ye are not in the flesh, etc. It has just been shown that he who is under the sway of his fleshly passions is at war with God, cannot please him, and is spiritually dead. But the Christian is under the influence of the Spirit if the Spirit of God dwells in him. It does dwell in him if he is a new creature, "minding the things of the Spirit." Now if any man have not the Spirit of Christ, he is none of his. The proof that we have this indwelling Spirit is that we "mind the things of the Spirit" (verse 5), and bear its fruits (Gal. 5: 22). Observe that the Spirit is spoken of in this verse both as the Spirit of God, and of Christ. 10. But if Christ be in you. Christ is in us by his Spirit. Notice that the indwelling of the Spirit of God, having the Spirit of Christ, belonging to Christ, having Christ in us, are all varied expressions of the same great fact. The body is dead because of sin. Our bodies have died physically because death came into the world through sin. But the Spirit is life. Our spirit is made alive by union with Christ, and partaking of his righteousness. 11. But if the Spirit of him, etc. The Holy Spirit. That Spirit in us is a pledge that God will raise us, even as Christ was raised from the tomb. Shall also quicken your mortal bodies. Though the body be doomed to death "because of sin," it shall be "quicken^d" for those who have God's Spirit dwelling in them. Even our mortal bodies shall be raised, not in corruption, but in incorruption (1 Cor. 15: 42-44).

12-17. Therefore. Seeing that we are to enjoy such glorious privileges in Christ. These are described in this section. We are debtors. Under obligation. Since the flesh, or carnal nature is death, we are under no obligation to obey its dictates. 13. But if through the Spirit. By following the Spirit, "minding the things of the Spirit," we secure life. This is shown in verse 11. The deeds of the body are the sinful deeds suggested by the fleshly desires. We cannot in our own strength mortify, i. e., put an end to, the deeds of the body. It is accomplished by the aid of the Spirit, helping our spirit in the effort. 14. For as many as are led by the Spirit. Those who "through the Spirit mortify the deeds of the body" are led by the Spirit. They obey it rather than the flesh. The presence of the Spirit in leading them shows that they are sons of God. How are they led? (1) They have given up their own wills to do God's will, and seek to obey him in all things. (2) To them the Spirit is given as a helper of their weakness (verse 26 below), and by its aid they overcome the flesh. Sons of God. We become sons of God when we are born again, born of water and the Spirit (John 3: 5), and we maintain the sonship by being led by the Spirit. 15. For ye did not receive the spirit of bondage. The time is referred to when they were born again, and entered the kingdom of

age^a again to fear; but^b ye have received the Spirit of adoption^c whereby we cry, Abba, Father.

16 The Spirit itself beareth witness^d with our spirit, that we are the children of God:

17 And if children, then heirs; heirs^e of God, and joint heirs with Christ;^f if so be that we suffer with *him*, that we may also be glorified together.

18 For I reckon^g that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope;

bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The 16 Spirit himself beareth witness with our spirit, that we are children of God; and if children, then heirs; 17 heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*.

For I reckon that the 18 sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest 19 expectation of the creation waiteth for the revealing of the sons of God. For the creation was sub- 20 jected to vanity, not of its own will, but by reason of him who subjected it, in

a 2 Tim. 1:8. b 1 Cor. 2:12. c Jer. 1:19; Gal. 4:5, 6. d 2 Cor. 1:22; 1 Jno. 4:13. e Acts 26:18; 1 Pet. 1:4. f 2 Tim. 2:11, 12. g 2 Cor. 4:19.

God. They did not receive the spirit of bondage, of slavery to sin, so that they would obey its dictates, and thus be in fear of death. Instead, they received the Holy Spirit according to the promise (Acts 2:38). **The Spirit of adoption.** The Spirit God bestows upon those who are accepted as his children. Paul was writing to the Romans, among whom the adoption of children, not their own by nature, was common. They would understand this to mean that those converted, or born again, are adopted as children of God; upon those thus adopted he bestows his Spirit; this Spirit in their hearts produces a loving trust that enables them to address God as Father. **Abba, Father.** Abba, Chaldee for Father.

16. The Spirit itself beareth witness with our spirit, that we are the children of God. The Spirit of God is one witness to the fact. Our spirit is a corroborative witness. How do each bear witness? (1) Witness is usually borne in words, but not always. God's Spirit bears witness in words (see Heb. 10:15). The Holy Spirit shows us how we must become God's children, and how to continue the Christian life. (2) It bears testimony in our lives by its fruits. Do we bear the fruits of the Spirit? (See Gal. 5:22.) (3) Does our own spirit testify that we "mind the things of the Spirit?" Does our consciousness recognize its fruits, inward as well as outward? If the testimony of our spirit is that what God's Spirit witnesseth of the sons of God is true of us, then they concur in the testimony that we are the children of God. **17. If children, then heirs.** Observe the chain of argument: (1) We are the sons of God. (2) This is shown by our having received the Spirit of adoption. (3) Both God's Spirit and our own spirit witness together that we are children of God. (4) But children are heirs; hence we are "heirs of God; joint heirs with Christ." Under the Jewish law the older brother had a double portion, but Christ admits all to a joint share of the great inheritance. **If so be that we suffer with him.** In the figure, we suffer with him when we are "baptized into his death" (6:3). We are crucified (6:6); become dead (6:2); "are buried with him" (6:4); "are planted in the likeness of his death" (6:5). Hence, in these respects we have the "fellowship of his sufferings" (Phil. 3:10). But we must be ready, for his sake, to bear the cross through life. If we do all these things, we shall be "glorified with him also." We shall share with him in all things.

18-25. The sufferings of this present time. The Christian of our time has little conception of the sufferings of the ancient saints, counted as outcasts, despised, persecuted, slain (see verse 36 below; also 2 Cor. 11:23-28). Yet Paul counted these as nothing in view of the hope of eternal glory. **Revealed in us.** In the saints when they shall have received the inheritance which God bestows in Christ. The comforts of the saint in the midst of suffering are now given: (1) The hope of glory for which all creation, ruined by the Fall, is looking. (2) The present help of the Spirit. (3) The overruling providence of God. **19. The earnest expectation of the creature.** "Creature" is rendered *creation* in the Revision, and this rendering is approved by all the best critics. Chrysostom says "Paul personifies the world, just as the prophets do when they make the floods to clap their hands." The whole world is represented earnestly looking forward to that day of future glory when the sons of God will have reached their high estate and be revealed as his children. It is a fine, poetic figure, a grand conception. **20. For the creature was made subject to vanity.** The *creation* was subjected to vanity; i. e., became empty; lost its original significance. The Greek word rendered "vanity" means to "seek without finding." God placed "the creation" under man's dominion, and when man

21 Because^a the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now:

23 And not only *they*, but ourselves also, which have the first-fruits^b of the Spirit, even we ourselves groan^c within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope:^d for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but^e the Spirit itself maketh intercession for us with groanings which cannot be uttered.

hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And 23 not only so, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, *to wit*, the redemption of our body. For 24 by hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that 25 which we see not, *then* do we with patience wait for it.

And in like manner the 26 Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered.

^a 2 Pet. 3:13. ^b Eph. 1:14. ^c 2 Cor. 5:2, 4. ^d 2 Cor. 5:7. ^e Zech. 12:10.

fell the whole was subjected to vanity by God. **In hope.** A hope was left to creation in its fallen estate. A promise of final redemption was made to fallen man (Gen. 3:15), and the creation is represented as sharing that hope. **21. Because the creature itself shall be delivered.** The Revision reads, "The creation was subjected . . . in hope that the creation itself shall also," etc. Though "subjected to vanity," it still retained the hope of final deliverance. **Bondage of corruption.** Decay and death. **Into the glorious liberty.** "The liberty of the glory." The present state is "bondage to corruption." The hope is deliverance from the bondage into "the liberty," etc. In the day of the revelation of that glory, "all things shall become new" (Rev. 21:1). **22. For we know that the whole creation groaneth, etc.** The world is in travail, groaning for deliverance. That it is in travail is certain; there is unrest and crying for deliverance everywhere. It may not understand its trouble, nor even what it wants, but the meaning is that it is fallen, its wishes frustrated, and it is sighing for deliverance. These groans and sorrows are a prophecy of a time of deliverance when "there shall be a new heaven, and a new earth, wherein dwelleth righteousness." **23. Not only they, but ourselves also.** Not only does the world groan, but Christians, "though they have the first fruits of the Spirit," a pledge of a rich and full harvest, **groan.** There is an eager longing for the fuller enjoyment promised. **Waiting for our adoption.** We are already adopted children, but rather in expectation than in realization. We have not received the inheritance, the full "revelation of the sons of God." **The redemption of our body.** When the full adoption comes, we will not have these poor, frail, dying bodies, subject to weakness, sinfulness and decay, but spiritual bodies. "For in this we do groan, earnestly desiring to be clothed upon with our house which is from heaven" (2 Cor. 5:2). **24. For we were saved by hope.** Were saved when we became Christians, not that we had received all the fruits of salvation, but were enabled to hope for all, even for the redemption of the body. *In hope* would be a better rendering than *by hope*. Hope grasped the full salvation, though not yet attained. We do not hope for what we have, or see. **25. But if we hope, etc.** Hope has its blessed office. If we hope for a blessed realization to come, we can labor for it and wait for it with patience. The hopeless soul despairs.

26, 27. Likewise the Spirit also helpeth our infirmity. While we are waiting in hope, but suffering, the Spirit is a helper of our weakness. It not only strengthens us, but helps us in prayer. **We know not what to pray for as we ought.** We often do not know, in our ignorance, what is best. This is especially true in the times of the greatest trial. It was even an experience of our Lord in extremity (John 12:27, 28), and of Paul (Phil. 1:22, 23). **But the Spirit itself.** Observe the climax: The creation groans; we ourselves groan; the Spirit itself groans. The Spirit within us intercedes by groanings which are his, in that they are prompted by the Spirit. Augustine says: "It is not in himself, nor in the substance of the Eternal and Blessed Trinity that he groans, but in us because he makes us groan." **Groanings that cannot be uttered.** Speechless groanings. **27. Knoweth**

27 And he^a that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according^b to the will of God.

28 And we know^c that all things work together for good to them that love God, to them who are the called according to his purpose.

29 For whom he did foreknow^d he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

30 Moreover, whom he did predestinate, them he also called;^e whom he called, them he also justified;^f and whom he justified, them he also glorified.^g

31 What shall we then say to these things? If^h God be for us, who can be against us?

not be uttered; and he 27 that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know 28 that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he 29 foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, 30 ed, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What then shall we say 31 to these things? If God is for us, who is against us?

a Jer. 17:10; Rev. 2:23. b 2 Jno. 5:14. c Psa. 46:1, 2; Heb. 12:6-12. d 1 Pet. 1:2. e Heb. 9:15. f 1 Cor. 6:11. g Jno. 17:22. h Psa. 118:6.

what is the mind of the Spirit. These speechless groanings are understood by God, because it is according to his will that the Spirit intercedes.

28-30. All things work together for good. The third ground of encouragement to saints in suffering is now given. To them, under God's providence, all things, even their sorrows, trials and persecutions, work together for blessing. This precious assurance is not to all mankind, saint and sinner, but is limited to a class. **To them that love God; the called according to his purpose.** These are those who enjoy the blessed assurance just given. These two expressions are different ways of describing the same class. Notice the order in the Revision, which is the order of the Greek, The love of God is the very foundation of the Christian life. See Luke 10:28, and John 14:23. The expression, "Those that love God," is synonymous with "Followers of Christ." See 1 Cor. 2:9; Eph. 6:24; 2 Tim. 4:8; James 2:5. **The called.** These have been called by the gospel and have accepted the call. Many others are called, Jews and Gentiles, but only those who hear and obey are chosen (Matt. 20:16; 20:14). Paul uses the term of the latter class; those who hear and obey. The evidence that we are "the called" is that we love God. **According to his purpose.** This call was purposed from the time that God promised a Deliverer of the fallen race. **29. For whom he foreknew, he also did predestinate to be conformed to the image of his Son.** To foreknow and to predestinate are not the same thing. One is an act of foreknowledge, or knowing something before it occurs; the other is to decree something. We only have knowledge of the past, but God foresees the future even as he sees the past; foresees it, not because he has decreed it, but because there are no limitations on his knowledge. Augustine says: "There can be no predestination without foreknowledge; but there can be foreknowledge without predestination." *Whom does God foreknow?* Those who shall love God. As he looked into the future these were present to his mind; foreknown. *What did he predestinate of them?* Not that they should love God. Not that they should believe; nor that some should be saved and others damned; but that those who he saw beforehand would love God, should be conformed to the image of his Son. The only thing predestinated, or foreordained, is that those who love God as revealed in Christ shall become Christlike in life, and like Christ in eternity. This is the only decree in the passage. **30. Whom he predestinated.** He now shows how this is accomplished for those thus foreknown as the lovers of God. **He also called.** They are "called" by the preaching of the gospel, as in 2 Thess. 2:14: "Whereunto he called you by our gospel." It is not stated that these alone are called. We know that many others are called. **Justified.** The called, accepting the call, are justified. Their sins are blotted out. **Glorified.** These are made heirs of eternal glory. As stated by Godet, the purport of the whole passage may be expressed as follows: "I see that thou dost love God; art a believer; I therefore decree of thee that thou shalt become like my Son and be glorified with him." The steps by which this is accomplished are calling, justification, and final glorification.

31-39. What shall we say to these things? The rest of the chapter is a hymn of triumph over this assurance of salvation. **If God be for us.** What has been shown shows that he is for all

32 He^a that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who^b shall lay anything to the charge of God's elect? *It is* God that justifieth;

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 (As it is written,^c For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.)

37 Nay, in all^d these things we are more than conquerors, through him^e that loved us.

38 For I am persuaded, that^f neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

He that spared not his 32
own Son, but delivered
him up for us all, how
shall he not also with him
freely give us all things?
Who shall lay any thing to 33
the charge of God's elect?
It is God that justifieth;
who is he that shall con- 34
demn? It is Christ Jesus
that died, yea rather, that
was raised from the dead,
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of God, who also maketh
intercession for us. Who 35
shall separate us from the
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lation, or anguish, or per-
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our Lord.

^a Rom. 5:6-10. ^b Rev. 12:10, 11. ^c Psa. 44:22; 1 Cor. 15:30, 31. ^d 1 Cor. 15:57. ^e Jude 24. ^f Jno. 10:28.

who love God. If he is on our side, we must prevail. 32. He that spared not his own Son. If he gave his Son to die for us, it is impossible that he should refuse us anything that will help or bless us. He has nothing he values more than his Son. 33. Who shall lay anything to the charge of God's elect? No one can, since God himself has justified them. 34. Who is he that condemneth? There can be no condemnation (8: 1) since Christ died, . . . has risen, . . . and maketh intercession for us. There is no condemnation in Christ Jesus. 35. Who shall separate us from the love of Christ? Can anything? Can the sufferings of the Christian calling in a time of persecution, such as the prophet described and the early Christians suffered? 36. As it is written. In Psalm 44: 22. Will such persecution lead us to abandon Christ? 37. Nay. Not all these sufferings can lead us from Christ, for in all these things we are more than conquerors. We overcome by the aid of him that loved us. 38. For I am persuaded. No hostile power of the universe can lead us away, is the apostle's holy confidence. Death nor life. These adversaries seem to advance in pairs. Death is named first, because death by martyrdom threatens. The next pair is angels, and principalities and powers. "The angels" are good angels, while malignant angels are meant by the other terms. Nor things present, nor the things to come. The present or the future. 39. Nor height, nor depth. Perhaps, the things which exalt us and the things which cast us down. Things high and things low. Nor any other creature. Any other created thing. Shall be able. None of these, "I am persuaded," shall have power enough to tear us away from Christ, by causing us to apostatize. The love of God, which is in Christ. God's great love for us is all shown through Christ. Nowhere has Paul shown more exultation, more overflowing emotion, than in this close of a profound argument, which shows the complete and full salvation of those who believe upon Christ and are found in him.

CHAPTER IX.

The Rejection of the Jews.

SUMMARY.—Paul's Deep Sympathy for His Nation. God's Promise to the Jewish Race not Void. The Argument that it is not. The Promise is not to the Seed According to the Flesh, but a Spiritual Seed. God has a Right to Choose what Race He Will. As the Potter has the Right to Shape His Clay, so God can Exalt or Reject a Race. The Acceptance of the Gentiles and the Rejection of the Jews Foretold. A Remnant of Israel Saved.

1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I^a could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *pertaineth* the adoption,^b and the glory,^c and the covenants,^d and the giving of the law,^e and the^f service of God, and the promises;^g

5 Who *are* the fathers,^h and of whom,ⁱ as concerning the flesh, Christ *came*, who is over all, God blessed for ever. Amen.

CHAPTER IX.

I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen.

^a Ex. 32:32. ^b Deut. 7:6. ^c Psa. 90:16; Isa. 60:19. ^d Gen. 17:2; Deut. 29:14; Jer. 31:33. ^e Rom. 3:2; Psa. 147:19. ^f Ex. 12:25. ^g Eph. 2:12. ^h Rom. 11:28. ⁱ Luke 3:23, etc.

To understand the reasoning of this chapter, the reader must keep in mind the aim of the apostle. He had in the beginning of this letter (1: 16, 17) shown that the gospel was God's power of salvation . . . "to the Jew first, and also to the Greek." But the Jews as a nation had rejected Christ, and God had rejected them. They were soon to be destroyed as a people and their land taken away. But the Jew fell back on the promises made to Abraham. Has God broken his promises? If Christ was the true Messiah, and the Jewish nation rejected, he held that the promise was made void. To answer their objection Paul shows (1) that the promise was not to all the fleshly seed of Abraham, but to the seed according to the promise; and (2) that God, in his sovereignty, has the right to choose a race or to pass it by at his will. The subject of individual and personal election is not in the mind of the apostle, but of the election of the Jews to be the chosen people, their rejection afterwards, and the choice of the Gentiles. Isaac, Esau and Jacob are the representatives of races.

1-5. I say the truth in Christ. This affirmation is made so solemn because the Jews charged Paul with having forsaken his race. He speaks as in the presence of Christ, with a conscience enlightened by the Holy Spirit. 2. That I have great heaviness, etc. Not so much that his countrymen were estranged from him, as that they were without the blessing of Christ. 3. For I could wish myself accursed from Christ. He could wish this, if that would avail anything, to save his Jewish brethren. Accursed. "Anathema," in the Revision. Rejected from Christ and lost. My brethren. His Jewish brethren, those of the same Jewish stock as himself. 4. Who are Israelites. He now enumerates some of the glories of the Jewish race. Jacob, their ancestor, had been called Israel (Gen. 32: 28) by the angel. This means a Prince with God, and this proud title was borne by his descendants. Whose is the adoption. Six high privileges of the chosen people are named in the 4th and 5th verses. They were adopted as the chosen people (Deut. 7: 6). And the glory. The presence of the ark of God and the glory of the Divine Presence (1 Sam. 4: 21). The covenants. The covenants made with Abraham and at Sinai. The giving of the law. The law of Moses given to the children of Israel. And the service of God. The worship of the tabernacle and temple. And the promises. Especially the blessed promise of Christ. 5. Whose are the fathers. The patriarchs and prophets. Of whom . . . Christ came. Greatest of all, Christ, in his fleshly nature, was of their race, of the tribe of Judah, and of the seed of David. Who is over all. See Matt. 28: 18. He is our King and our Judge. God blessed forever. More than man; Divine.

6 Not as though the word of God hath taken^a none effect. For^b they are not all Israel which are of Israel:

7 Neither, because they are the seed of Abraham, are they all children: but, In^c Isaac shall thy seed be called;

8 That is, They which are the children of the flesh, these are not the children of God: but the children^d of the promise are counted for the seed.

9 For this is the word of promise, At^e this time will I come, and Sara shall have a son.

10 And not only *this*, but when Rebecca^f also had conceived by one, *even* by our father Isaac,

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,)

12 It was said unto her, The elder shall serve the younger.

13 As it is written,^g Jacob have I loved, but Esau have I hated.

But *it is* not as though the 6 word of God hath come to nought. For they are not all Israel, which are of Israel: neither, because they 7 are Abraham's seed, are they all children: but, In Isaac shall thy seed be called. That is, it is not 8 the children of the flesh that are children of God; but the children of the promise are reckoned for a seed. For this is a word 9 of promise, According to this season will I come, and Sarah shall have a son. And not only so; but 10 Rebecca also having conceived by one, *even* by our father Isaac—for *the children* 11 being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said 12 unto her, The elder shall serve the younger. Even 13 as it is written, Jacob I loved, but Esau I hated.

a Isa. 55:11. b Rom. 2:28,29. c Gen. 21:12. d Gal. 4:28. e Gen. 18:10,14. f Gen. 25: 21, 23. g Mal. 1: 2,3.

6-9. Not as though the word of God had taken none effect. The Jew might reply, "Why, then, if Israel had such privileges, covenants and promises, is the nation rejected? Has God, if Jesus is really the Christ, made his word of none effect?" The apostle in the rest of the chapter answers this objection. The first point is that there is a wider, greater Israel than that of the flesh. Those of Israel are not all Israel. There is an Israel according to the promise as well as according to the flesh. **7. Neither because they are Abraham's seed are they all children.** Abraham had other children besides Isaac, notably Ishmael, but none of these belonged to the chosen people, for it was said (Gen. 21: 12), **In Isaac shall thy seed be called.** **8. That is, not the children of the flesh, etc.** Since Ishmael, born according to natural laws, was not of the chosen race, but Isaac, the child of promise, born contrary to natural laws, became the chosen people, it follows that the children of God are not the children of the flesh, the mere fleshly descendants of Abraham, but the children of the promise; those who are of the seed according to the conditions of the promise. This argument is a reply to those who based all upon their fleshly relation to Abraham. "We have Abraham to our father" (Matt. 3: 9). In order to show this more fully Paul recalls the incidents recorded in Gen. 18: 10-14. **9. This is the word of promise.** This promise was made when Sarah was far beyond the natural age of bearing children, and when Abraham was an old man. So the chosen seed are children of promise.

10-13. And not only this. The first argument is that the true seed are children of the promise, a spiritual seed rather than of the flesh. The second argument, now begun, is that God has the right to reject what nation he will, including the Jews, and to choose other races if he will. This is shown by facts from history. He did exercise the right of choice when he chose Jacob as the chosen nation, instead of Esau. The facts are recited to show this. **11. For the children.** The children, yet unborn, were both Isaac's seed according to the flesh; hence, according to the flesh, of the promised seed, and both equally without works, **neither having done good nor evil. That the purpose of God according to election might stand.** That it might stand forth that he made the choice of his own will, freely. Of his own will he chose Jacob, yet unborn, to become the head of the chosen race, rather than Esau. Note that this election was not to eternal salvation, but to become the head of a people. As Moses, Samuel, and John the Baptist were raised up for a great work of God, so was Jacob. **12. It was said unto her, The elder shall serve the younger.** See Gen. 25: 23. It was said to Rebecca, "Two nations are in thy womb, . . . one people shall be stronger than the other, and the elder (people) shall serve the younger." Esau never served Jacob, but the Edomites, descended from Jacob, served the Israelites. The election here is that of a race. **13. As it is written.** In Mal.

14 What shall we say then? *Is there*^a unrighteousness with God? God forbid.

15 For he saith to Moses, I^b will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith^c unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

What shall we say then? 14 Is there unrighteousness with God? God forbid. For 15 he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I have compassion. So 16 then it is not of him that willeth, nor of him that runneth, but of God that hath mercy. For the script- 17 ure saith unto Pharaoh, For this very purpose did I raise thee up, that I might shew in thee my power, and that my name might be published abroad in all the earth. So then 18 he hath mercy on whom he will, and whom he will he hardeneth.

^a Deut. 32:4. ^b Ex. 33:19. ^c Ex. 9:16; Prov. 16:4.

1, 2, 3. The language of Malachi, in its connection, shows that this is spoken of the two races. Verse 3 says, "I hated Esau and laid waste his mountains and his heritage." This was not true of Esau as a person, but was true of his descendants. One race was loved and the other race hated. God has then asserted his right to freely choose or to reject races. There is not the slightest hint of electing some persons to eternal salvation and others to damnation.

14-18. Is there unrighteousness with God? Does not this liberty of God, in his election of races, do violence to his justice? Is it not unjust that God should choose one nation and reject another? The answer to this is now given. Paul shows that the Scriptures recognize this liberty, and these Scriptures, revered by the Jewish objector to whom he is writing, would not assign injustice to God. The argument is wholly scriptural. **15. I will have mercy upon whom I will have mercy.** This is found in Exod. 33: 19, and is in answer to a request of Moses for a high privilege. The Lord grants it, not because he merits it, but of grace, because he "will be gracious to whom he willeth, and will have mercy where he will." The passage, as applied by Paul, asserts that God favors nations according to his pleasure. He exercises free choice. **16. So then it is not of him that willeth.** When God is gracious, it is not because a human will (him that willeth), or a human work (him that runneth) lays him under obligation, and forces him to give, but the gift is of him, due to his mercy, which he has the right to bestow where he will. Isaac *willed* to bestow the blessing on Esau, and the latter *run* to obtain the venison (Gen. 27:5), but Jacob had been chosen to become the founder of the chosen people, and received the blessing, which promised that he should be the father of a great nation. **17. The Scripture saith unto Pharaoh.** Exod. 9: 16. It is not said that Pharaoh was born for, but was raised to the throne for a particular purpose. That purpose was **that I might shew my power in thee.** It is not said that God raised him up to destroy him. His power might have been shown by Pharaoh yielding to his power. Pharaoh's conduct made it necessary to abase him. Here, again, the election is not of an individual to destruction, but of a man to be a king for a particular purpose. The destruction came upon him because, in that position, he resisted God. **18. Therefore hath he mercy.** Verse 15 has shown that he hath mercy according to his own sense of right, not according to any human code. The case of Pharaoh shows, in addition, that **whom he will, he hardeneth.** "What must not be forgotten, and what appears distinctly, from the whole narrative in Exodus, is that Pharaoh's hardening was at first *his own act*. Five times it is said of him that he himself hardened, or made heavy his heart (Exod. 7: 13; 7: 22; 8: 15; 8: 32; 9: 7), before the time when it is at last said that God hardened him (Exod. 9: 12), and even after that it is said that he hardened himself (Exod. 9: 34). Thus he at first closed his own heart to God's appeals; grew harder by stubborn resistance under God's judgments, until at last God, as a punishment for his obstinate rejection of right, gave him over to his mad folly and took away his judgment."—*Godet*. At first Pharaoh hardened his own heart; God's judgments only made it harder, and then God "gave him over." God only made harder, by his judgments and by leaving him to his folly, one who had already hardened his own heart. That he was given over to madness is shown in the record. Even his magicians said, "This is the finger of God" (Exod. 8: 19). He himself once said, "I have sinned; the Lord is righteous" (Exod. 9: 27). Had he not hardened himself again, the result would have been different. Then God gave him up to his own folly, "to hardness of heart and reprobacy of mind." The Jews approved of all this in the case of Pharaoh, but held that God could never abandon them on account of their sinful course. Paul's argument is, that if they, the favored people, should pursue Pharaoh's course, they might experience Pharaoh's fate. They, also,

19 Thou wilt say then unto me, Why doth he yet find fault? for who^a hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall^b the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter^c power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels^d of wrath fitted to destruction;

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee,^e I will call them my

Thou wilt say then unto 19
me, Why doth he still find
fault? For who withstand-
eth his will? Nay but, O 20
man, who art thou that re-
pliest against God? Shall
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Or hath not the potter a 21
right over the clay, from
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one part a vessel unto
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dishonour? What if God, 22
willing to show his wrath,
and to make his power
known, endured with
much long-suffering ves-
sels of wrath fitted unto
destruction; and that he 23
might make known the
riches of his glory upon
vessels of mercy, which
he afore prepared unto
glory, *even* us, whom he 24
also called, not from the
Jews only, but also from
the Gentiles? As he say- 25
eth also in Hosea,

a Job 9:12. b Isa. 29:16; 45:9; 64:8. c Jer. 18:6. d 1 Thes. 5:9. e Hos. 2:23.

hardening themselves, might be "delivered over to hardness," for God is not limited by race, or by any limitation, but hardens whom he wills. *He wills to harden those who harden themselves.* I have dwelt upon this passage at greater length than usual, because it is so little understood. Godet well says that in this whole passage Paul is not writing theology, but answering the arrogant pretensions of Jewish Pharisaism, and hence he asserts the Divine liberty. Had he been replying to those who have exaggerated this liberty into a purely arbitrary and tyrannical will, he would have brought out the opposite side of truth.

19-24. Who withstandeth his will? He now meets another objection of the Jewish adversary. If God's will is paramount, why should he find fault, for no one nation can withstand his will. If God hardens, the nation that is hardened only submits to him. Paul does not stop to show that this objection is far-fetched, and illogical, but in substance says: "Let that be granted. Then what right has the Jewish nation to object? It is nothing but a lump of clay in the hands of the potter." **20. Who art thou that repliest against God?** Shall men charge God with injustice? We have no right to strive with our Maker. He has the right to declare his own conditions upon which he will have mercy.

21. Hath not right over the clay? So God, as far as right is involved, has the right to make of his creatures what he will. It is not said that we are as clay in the potter's hands, but that God has the right over us that the potter has over his clay. One lump the potter can use for a splendid vase; another for a vessel for base uses. **22. What if God.** Now if God, in the exercise of his undoubted right, has done something like this, in his dealings with the Jew and the Gentile. **Willing to show his wrath.** Though provoked to visit punishment on the Jewish nation for its sin in rejecting Christ, and thus to demonstrate his power, yet thus far he has endured with much long-suffering vessels of wrath. The unbelieving Jewish nation, so sinful before God, yet long endured, is meant. God, in the exercise of his sovereign will, has thus far deferred the exhibition of his wrath in its destruction. This verse began with a question. It implies, If God does all this, where is the fault?

23. And that he might make known. "The vessels of mercy" are both Gentile and Jewish believers. What if God endured vessels fitted for destruction (verse 22), was there wrong in this? What if he thus made known the riches of his glory on vessels of mercy, was there wrong in this? **Which he had afore prepared unto glory.** The preparation referred to is not that of individuals for eternal life, but the preparation made was to save the Gentiles as well as Jews. The next verse shows what is meant. **24. Even us whom he hath called.** He "endured the vessels of wrath," that he might make known his mercy in calling both Jews and Gentiles. The destruction of the Jewish nation, predicted by the Savior in Matt. 24, was delayed in mercy until tens of thousands of Jews, as well as of Gentiles, accepted Christ. The whole passage shows that God suffered the sins of the Jewish nation, without cutting it off, because its existence was essential in his plans for saving the world. Of it Christ came. From it the apostles were chosen. In it the church was formed, and from it went forth the gospel preachers.

people, which were not my people; and her beloved which was not beloved.

26 And it^a shall come to pass, *that* in the place where it was said unto them, *Ye are not my people*; there shall they be called the children of the living God.

27 Esaias also^b crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut *it* short in righteousness; because^c a short work will the Lord make upon the earth.

29 And as Esaias said before,^d Except the Lord of Sabaoth had left us a seed, we^e had been as Sodom, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith;

31 But Israel, which^f followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone;

I will call that my people, which was not my people;

And her beloved, which was not beloved.

And it shall be, *that* in 26 the place where it was said unto them,

Ye are not my people,

There shall they be called sons of the living God.

And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: for the 28

Lord will execute *his* word upon the earth, finishing it and cutting it short. And, 29

as Isaiah hath said before, Except the Lord of Sabaoth had left us a seed,

We had become as Sodom, and had been made like unto Gomorrha.

What shall we say then? 30 That the Gentiles, which followed not after righteousness, attained to righteousness, even the righteousness which is of faith: but Israel, following after 31

a law of righteousness, did not arrive at *that* law. Wherefore? Because *they* 32

sought it not by faith, but as it were by works. They stumbled at the stone of

a Hos. 1:10. b Isa. 10:22. c Isa. 28:22. d Isa. 1:9; Lam. 3:22. e Isa. 18:19. f Gal. Gal. 5:4.

25-29. As he saith also in Hosea. Hosea 2: 23. That it was God's plan aforetime to call the Gentiles to salvation he shows by this prophecy. In Hosea 1: 10, there is a prediction of the same import, which Paul quotes in verse 26. Both passages show that the gospel call to the Gentiles is *only* in harmony with the long-declared purpose of God. 27. And Isaiah crieth. Isa. 10: 22, 23. Not only do the prophets show that the Gentiles are to be called, but that a great part of Israel is to fall from God. The passage says that though the people of Israel become numerous as the sands of the sea-shore, only a remnant shall be saved. This prophecy originally applies to the return of the Jews from the Captivity, but, like many other prophecies, has a double application. 28. For he will finish the work. This verse, quoted also from Isaiah, shows why only a remnant will be left. God's righteous judgment will cut the rest off from his favor. 29. As Esaias said before. Isaiah spoke this before he wrote what is quoted in verses 27 and 28. This is found in Isaiah 1: 9. This passage, like the other, shows that only "a remnant of Israel shall be saved." We had been as Sodom. Sodom and Gomorrah had perished on account of their sins. Had it not been for God's mercy, Israel would have been blotted out for the same cause.

30-33. What shall we say then? What conclusion shall we reach? It has been shown that the word of God is not of none effect (verse 6), for it has foreshown all that has taken place. The conclusion is this: That the Gentiles, who followed not after righteousness, had no knowledge of it, had secured righteousness by accepting Christ, through faith in him, while (verse 31) Israel, following after the law of righteousness, hath failed of righteousness before God through unbelief. 32. Wherefore. Why this failure on the part of Israel? Not because God willed that they should be rejected, not because of any foreordination, but because of their unbelief in Christ. They sought it not by faith. Sought not the righteousness that comes from faith in Christ, but a righteousness of works by keeping the law of Moses. They stumbled at the stumbling-stone. At faith in Christ, in a Crucified Christ. This is the one cause of Israel's failure. They fell through unbelief. 33. As it is written. That Christ crucified would be a stumbling-stone to Israel had been foretold in Isaiah 8: 14, and 27: 16. When Jesus came as a lowly one, and was crucified, the Jews, who expected the Christ to be a mighty earthly king, stumbled and fell.

33 As it is written, Behold, I lay in Sion a stumbling-stone, and rock of offence: and whosoever believeth on him shall not be ashamed.

CHAPTER X.

The Jews Excluded from Unbelief.

SUMMARY.—Paul's Desire for Israel. The Jews Zealous, but not According to Knowledge. They Seek a Righteousness of Their Own Rather than God's Plan of Righteousness. The Righteousness by Faith Described. Shown to be for Gentiles as well as Jews. Hence, the Gospel must be Preached to All Men. The Unbelief of the Jews Predicted by the Prophets.

1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record, that they have a zeal^a of God, but not according to knowledge.

3 For they, being ignorant^b of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end^c of the law for righteousness to every one that believeth.

5 For Moses describeth^d the righteousness which is of the law, The man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say^e not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

stumbling; even as it is 33 written,

Behold, I lay in Zion a stone of stumbling and a rock of offence;

And he that believeth on him shall not be put to shame.

CHAPTER X.

Brethren, my heart's desire 1
sire and my supplication
to God is for them, that
they may be saved. For I 2
bear them witness that
they have a zeal for God,
but not according to
knowledge. For being ig- 3
norant of God's righteous-
ness, and seeking to estab-
lish their own, they did
not subject themselves to
the righteousness of God.
For Christ is the end of 4
the law unto righteousness
to every one that believ-
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that the man that doeth
the righteousness which is
of the law shall live there-
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which is of faith saith
thus, Say not in thine
heart, Who shall ascend
into heaven? (that is, to

^a John 16:2. ^b Rom. 1:17. ^c Matt. 5:17; Gal. 3:24. ^d Lev. 18:5. ^e Deut. 30:12.

1-4. **Brethren.** In 9:3, the "brethren" refers to his countrymen, his Jewish kinsmen, brethren according to the flesh. Here it means his brethren in Christ, those united by spiritual ties. **My heart's desire and prayer for Israel.** Concerning Paul's deep solicitude for the salvation of his countrymen. See 9:1-3. **2. They have a zeal for God.** They were religious, conscientious, zealous, but mistaken and fanatical. For examples of their mistaken zeal, see Acts 21:27-31; also 22:3. Even mistaken zeal is better than indifference. **3. Being ignorant of God's righteousness.** It is now shown that their zeal was not according to knowledge. They had no knowledge of God's plan of righteousness, righteousness by believing upon Christ, but rejecting it they sought a righteousness of their own, of works, secured by keeping the law, and by obeying the traditions of men (Mark 7:7,8). On the other hand they refused to submit to God's righteousness through faith. **4. For Christ is the end of the law for righteousness.** The meaning is that the whole law pointed to Christ, and his righteousness. They were its object. Yet the Jews clung to the law, and refused to believe upon Christ, in whom the law met its fulfillment. **To every one that believeth.** As long as the Jews remained in unbelief, they were cut off from Christ. He who believes submits to God's plan of righteousness.

5-11. **For Moses describeth the righteousness of the law.** Paul now shows the Jews who cling to the law that the law itself is against the law as a way of securing righteousness. **Moses writeth.** In Lev. 18:5. **That doeth the righteousness, etc.** He who keeps the law in all respects blameless shall have life. But Paul has elsewhere shown that no one can keep the law perfectly. That righteousness, then, requires a perfect obedience, a sinless life. What Jew could say that he had never sinned? **6. But the righteousness which is of faith.** That is, "God's righteousness" in contrast with that of the law. The passage that follows is quoted freely from Deut. 30:11-14. Paul modifies it somewhat in order to bring out more strongly its spiritual application. It was applied at first to certain commands addressed by Moses to Israel, but its spirit applies to the gospel. **Say**

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith,^a Whosoever believeth on him shall not be ashamed.

12 For^b there is no difference between the Jew and the Greek: for^c the same Lord over all is rich unto all that call upon him.

13 For^d whosoever shall call upon the name of the Lord shall be saved.

bring Christ down:) or, 7 Who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? 8 The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved, for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, 11 Whosoever believeth on him shall not be put to shame. For there is no 12 distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: for, Whosoever shall 13 call upon the name of the

^a Isa. 28:16; Jer. 17:7. ^b Acts 15:9. ^c Acts 10:36. ^d Joel 2:32; Acts 2:21.

not, Who shall ascend into heaven? The Jews expected a Savior, reigning upon the earth, a visible king of an earthly kingdom, and hence said, "Bring down Christ from heaven, where you say he is, and we will believe upon him." 7. Or who shall descend into the abyss? Another stumbling-block with the Jews was the death and burial of Christ. When Jesus died on the cross, they held it to be proof that he was not the Christ. They still were wont to demand that they should see the Risen Christ with their own eyes, or that he be produced from the realms of the dead. To have met the demands of the Jews would have been *sight* rather than *faith*. 8. But what saith it? What does God's righteousness demand? It replies that we do not have to go either to heaven or to hades to lay hold of salvation, but that **the word is nigh thee**. The gospel is at hand. Faith in it, nourished in the heart and openly confessed, will secure salvation. This is more fully explained in the next verse. 9. Because if thou shalt confess with thy mouth Jesus as Lord. For the importance which Jesus attached to confession, see Matt. 10:32; Luke 12:8, and compare Acts 8:37. To openly confess Christ in those days of persecution was a trial of faith of the severest kind. Note distinctly that there is no promise here to a concealed faith. And shalt believe in thine heart. That is, with all the heart. The belief must not be only a mental assent, but a belief that brings the whole man into loving trust and obedience to Christ. Such a faith is referred to in 1:5, where the "obedience of the faith" is described. Thou shalt be saved. Such a faith confessed unites its subject to Christ as his loving subject, and imparts to him the righteousness of those who have died to sin and been freed from the law. See 6:1-4. 10. For with the heart man believeth unto righteousness. Such a belief, the faith that saves, is a power over the life. It influences the actions and brings us into "the obedience of faith," in yielding to Christ, wherein is found pardon. With the mouth. The faith of the heart must be openly confessed. This is a test of the faith. Unless Christ had provided such tests as confession and obedience we could not know whether ours was really a belief of the heart. That our faith moves us to confession is to us an assurance of salvation. The whole Christian life is a confession. 11. For the Scripture saith. The Scripture (Isa. 28:16) has predicted a salvation by faith, when it says, "He that believeth shall not be put to shame," and hence such a plan of righteousness was provided for in the Jewish Scriptures.

12-15. For there is no difference. The Jew objected to salvation by faith, instead of by the law. Paul has just shown that righteousness could not be obtained by the law, and, secondly, that the prophets had predicted salvation by faith. But the Jew is now supposed to object that this salvation was for Jews only, yet Paul is preaching it to the Gentiles. Hence he declares that it is for Greek (Gentile), as well as Jew, as shown by the passage just quoted in verse 11. It says, *Every one that believeth, etc.* He further shows that "the same Lord is rich to all that call upon him," of whatever race, by a second quotation from the prophets, found in Joel 2:32. 13. For whosoever shall call upon the name of the Lord shall be saved. To "call upon the name of the Lord" implies, (1) That the

14 How then shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach except they be sent? as it is written,^a How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they^b have not all obeyed the gospel: for Esaias saith,^c Lord, who hath believed our report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their^d sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First, Moses saith,^e I will provoke you to jealousy by *them that* are no people, *and* by a foolish nation,^f I will anger you.

20 But Esaias was very bold, and saith, I^g was

Lord shall be saved. How 14 then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how 15 shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!

But they did not all 16 hearken to the glad tidings. For Esaias saith, Lord, who hath believed our report? So belief *com-* 17 *eth* of hearing, and hearing by the word of Christ. But 18 I say, Did they not hear? Yea, verily,

Their sound went out in- to all the earth, And their words unto the ends of the world. But I say, Did Israel not 19 know? First Moses saith, I will provoke you to jealousy with that which is no nation, With a nation void of un-

^a Isa. 52: 7. ^b Heb. 4: 2. ^c John 12: 38. ^d Psa. 19: 4; Matt. 24: 14. ^e Deut. 32: 21. ^f Tit. 3: 3. ^g Isa. 65: 1.

true God (Jehovah, in the Hebrew quotation) shall be approached in worship, and (2) that there shall be something more than saying, "Lord, Lord," etc. (Matt. 7: 21, 22). The language, wherever used, implies, coming to the Lord and calling on him in his appointed way. Compare Acts 22: 16; 2: 21; Gen. 12: 8. This promise of Joel, since it says "whosoever," is not limited to the Jewish race. **14. How shall they call upon him in whom they have not believed?** The passages quoted from the prophets show that the Gentiles also were to have the opportunity of salvation. Hence the duty of preaching to them is now shown. They could not "call upon the Lord" (see verse 13) without faith. But there could be no faith in the Lord unless they had heard of him, since knowledge is an element of faith. But they could not hear the gospel story until it was preached to them. Hence, preaching to the Gentiles was essential to carry out the purposes of God. **15. But how shall they preach, except they be sent?** Those must go out to them who have knowledge of the gospel. Hence it was needful that the apostles and evangelists be *sent*. Hence Christ said, "Go into all the world and preach to every creature." Thus Paul shows the duty was laid upon him to preach to Greek as well as Jew. **As it is written.** Isaiah 52: 7. This message was to the Gentiles blessed tidings, and the passage quoted from Isaiah shows, under a figure, how those would rejoice who believed the glad news. See Acts 13: 48.

16-18. But they have not all obeyed the gospel. All had not yet heard it, and hence could not obey it. To those who receive the gospel it is glad tidings. These fulfill the prediction of the prophet. But many are in unbelief, and hence do not obey the gospel. (Note that the gospel is to be obeyed.) This need not surprise us, for Isaiah predicted this also, when he said (Isa. 53: 1), **Lord, who hath believed our report?** **17. So, then, faith cometh by hearing.** Hence the need of preaching. If God by a miracle wrought faith in the heart, he could dispense with the preacher. But the divine arrangement is that it should result from hearing the word of God preached. For an example of the gospel plan, see Acts 18: 8. **18. Have they not heard?** Who are alluded to? Both Jews and Gentiles. The objector might say, Well, if faith comes by hearing, so few have heard that we are not responsible for our unbelief. Nay, says the apostle, the opportunity to hear has been very widely extended. In the language of the Psalmist (19: 4), **Their sound** (that of the preachers of the gospel) **is gone out into all the earth.** When the vast multitude converted on Pentecost were scattered to their homes, they carried the gospel into all parts of the civilized world. Paul was now writing to the church in Rome, where no apostle had ever been.

19-21. Did not Israel know? Why, the Jew is supposed to object, if the gospel has been extended so widely, is the greater portion of Israel in ignorance that the Gentiles were to be saved? Paul replies that Israel should have known: (1) Moses (Deut. 32: 21) foretells the call of another people to the favor of God. (2) **20.** Isaiah still more plainly predicts the salvation of the Gentiles in

found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER XI.

The Two Olive Trees.

SUMMARY.—A Part of Israel Saved. The Rest Blinded by their Hardness of Heart. The Salvation of the Gentiles through the Fall of Israel. The Figure of the Two Olive Trees. The Jewish Branches Broken Off. The Gentile Branches Grafted In. Yet Israel Shall be Saved. God's Unsearchable Judgments.

1 I say then, Hath God^a cast away his people? God forbid. For^b I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew.^c Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord,^d they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the *image* of Baal.

derstanding will I anger you.
And Isaiah is very bold, 20 and saith,
I was found of them that sought me not;
I became manifest unto them that asked not of me.
But as to Israel he saith, 21 All the day long did I spread out my hands unto a disobedient and gainsaying people.

CHAPTER XI.

I say then, Did God cast 1 off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God did not cast off his 2 people which he foreknew. Or wot ye not what the scripture saith of Elijah? how he pleadeth with God against Israel, Lord, they 3 have killed thy prophets, and digged down thine altars: and I am left alone, and they seek my life. But 4 what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed

^a 1 Sam. 12: 22; Jer. 31: 37. ^b 2 Cor. 11: 22; Phil. 3: 5. ^c Rom. 8: 29. ^d 1 Kings 19: 10.

65: 1, and (3) in the next verse (65: 2) he predicts the falling away of Israel. 21. All day long, etc. Quoted from Isaiah 65: 2. It presents the figure of a parent, with hands extended, appealing to a wayward child. That child was the Jewish nation. It was cast off because it *would* be cast off. It refused to listen to appeals. See Matt. 23: 37. The apostle is far from ascribing the rejection of Israel to a divine decree, but he assigns the cause to Israel itself. Just so the Savior says in the passage (Matt. 23: 37) just referred to, "How often *would* I have gathered, etc., . . . but ye *would not*." The divine wish was that Israel should be saved, but Israel stubbornly refused.

1-4. Hath God cast away his people? In chapter 10 Paul has shown that the Gentiles were to come into God's favor, and the Jews, the chosen people, to be rejected. He now asks whether the Jews were finally cast off. He shows that the rejection was not total, but partial, many Jews being saved; and, secondly, that it was not eternal, but finally all Israel would come to Christ. I also am an Israelite. Hence all Israel is not cast off, since he, an Israelite, is an apostle of Christ. He shows that he is of approved Jewish descent. 2. God hath not cast away his people whom he foreknew. Israel was the people foreknown, "the chosen people." In verse 1, "his people" refers to the nation; here it must mean the same, not individuals. The nation foreknown and chosen is not totally and eternally cast off. This is what Paul means, and what he devotes the rest of the chapter to proving. He first shows that a portion of Israel is saved. Know ye not what the Scripture saith of Elias? The passage referred to is found in 1 Kings 19: 10. Elijah, a fugitive for his life, in his appeal to God, assumes that all Israel had fallen into the idol worship of Ahab and Jezebel. But there were true worshippers left, although the nation seemed to have fallen away. In what seemed a general apostasy, there were seven thousand left. So, argues the apostle, there are faithful ones left now in Israel. 4. Not bowed the knee to Baal. Baal was the principal deity of the Phœnicians, and represented the sun. Jezebel, the queen of Ahab, was a Phœnician, and sought to supplant the worship of Jehovah with the worship of Baal. Though it seemed as though she had succeeded, still there were those left who had not bowed the knee to the false God.

5 Even so^a then at this present time also there is a remnant according to the election of grace.

6 And if by grace,^b then *is it* no more of works; otherwise grace is no more grace. But if *it be* of works, then it is no more grace; otherwise work is no more work.

7 What then? Israel^c hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

8 (According as it is written, God^d hath given them the spirit of slumber,^e eyes that they should not see, and ears that they should not hear) unto this day.

9 And David saith, Let their table^f be made a snare, and a trap, and a stumbling-block, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles,^g for to provoke them to jealousy.

the knee to Baal. Even so 5 then at this present time also there is a remnant according to the election of grace. But if it is by grace, 6 it is no more of works: otherwise grace is no more grace. What then? That 7 which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened: according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. And 9 David saith,

Let their table be made a snare, and a trap, And a stumblingblock, and a recompence unto them:

Let their eyes be darkened, that they may not see, And bow thou down their back alway.

I say then, Did they stumble that they might fall? God forbid: but by their fall salvation *is come* unto the Gentiles, for to provoke

^a Rom. 9:27. ^b Deut. 9:4, 5. ^c Rom. 10:3. ^d Isa. 29:10; Matt. 13:14; John 12:40; Acts 28:26, 27. ^e Deut. 27:4; Isa. 6:9; Jer. 5:21; Ezek. 12:2. ^f Psal. 69:22. ^g Acts 13:46; 18:3; 22:21.

5, 6. Even so . . . there is a remnant. As in the times of Ahab, there is "a remnant," a portion of Israel left, which is faithful. According to the election of grace. "The idea contained in these words is this: In virtue of the election of Israel as the salvation-people, God has not left them in our days without a faithful remnant any more than he did in the kingdom of the Ten Tribes at the period when a far grosser heathenism prevailed."—*Godet*. The idea is that Israel was the elected (chosen people), and out of it God has always preserved a remnant by his grace. The election of individuals is not referred to, but the election of a remnant to represent the race. 6. If by grace, it is no more of works. The salvation of the gospel is by *grace*, that is, it is the gift which springs from the love of God. If that be true, it is not to be earned by the works of the Jewish law. Paul is very emphatic in showing that the Jewish Christians were saved, not because they deserved it on account of keeping the law blameless, but because they accepted the offered mercy of God.

7-10. What then? What is the inference from the fact that the greater part of Israel has fallen away? It is that Israel has not obtained what it hoped and sought for, justification by the law, and is under condemnation, but that the election hath obtained it. "The election" means "the elect," and this term is applied to all believers. Here it is limited to that portion of the elect people, Israel, which had accepted Christ, and hence were an elect remnant. That "election" does not mean a decree that an individual shall be eternally saved is shown by 2 Peter 1:10: "Give all diligence to make your calling and election sure; for if ye do these things, ye shall never fall." If an individual was elected before time began to eternal salvation by a divine decree, no act of his could render his election surer. The scriptural election is one that requires diligence on our part, and effort to keep from falling. The rest were blinded. Israel had eyes and saw not. See Isaiah 6:9; also Matt. 13:14, 15. The Savior says they were blinded because they closed their eyes. It was their own act. 8. As it is written. Isaiah 29:10. The deep sleep spoken of by the prophet was sent because Israel abused its opportunities. They who love darkness will finally be left in darkness. 9. And David saith. Psalm 69:22. This prediction is applied to the enemies of Christ. Its meaning is that their enmity shall react upon and injure themselves. Even their table shall become a place of danger. 10. Let their eyes be darkened. Darkness shall come upon them because they love darkness rather than light. Bow thou down their back. This implies a condition of bondage on account of their sins.

11-15. Have they stumbled that they should fall? Shall we conclude that Israel has fallen forever? The apostle now proceeds to the second branch of his argument, and shows that God, for wise reasons, has cast off Israel for a time, but that finally the nation will be converted. Through their

12 Now, if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I^a am the apostle of the Gentiles, I magnify mine office;

14 If by any means I may provoke to emulation *them which are* my flesh, and might save^b some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead?

16 For if^c the first-fruit *be* holy, the lump *is* also *holy*; and if the root *be* holy, so *are* the branches.

17 And if some of the branches^d be broken off, and thou, being^e a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree;

18 Boast^f not against the branches; but if thou

them to jealousy. Now if 12 their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fullness?

But I speak to you that 13 are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry: if by any means I 14 may provoke to jealousy *them that are* my flesh, and may save some of them. For if the casting away of 15 them is the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead? And if 16 the firstfruit is holy, so is the lump; and if the root is holy, so are the branches. But if some of the 17 branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree; glory not 18 over the branches; but if

^a Acts 9:15. ^b 1 Cor. 7:16; Jas. 5:20. ^c Lev. 23:10. ^d Jer. 11:16. ^e Eph. 2:12. ^f 1 Cor. 10:12.

fall salvation is come to the Gentiles. Christ said, "I, if I be lifted up, will draw all men unto me." He referred to the cross. Rejected by the Jewish nation, and sent to the cross, he became the Savior of all mankind, Gentiles as well as Jews. So, too, the rejection of the gospel by the Jews, accelerated the preaching among the Gentiles. See Acts 8:4; 13:46. So, too, when the Jews crucified Christ, "the handwriting of ordinances was nailed to the cross," the "partition wall" between Jews and Gentiles was broken down. So the result of the Jews hardening themselves and rejecting Christ was, under the providence of God, that the Gentiles should be saved. To provoke them to jealousy. The elder brother, in the parable of the Prodigal Son, was filled with jealousy when he saw the younger son accepted by the father. 12. If the fall of them be the riches of the world. In contributing to the conversion of the Gentiles their fall has been "riches." How much more their fulness? In the remaining part of the chapter the apostle shows the grand results which will follow the final conversion of the Jewish nation as a body. 13. I speak to you as Gentiles. As an apostle to the Gentiles he reminded them of what they owed to the falling away of the Jews, and was active in his office (magnify mine office), seeking to convert as many Gentiles as possible, hoping thus (verse 14) to provoke to emulation his Jewish brethren. 15. For if the casting away of them be the reconciling of the world. See the notes on verse 11. Their unbelief caused the preaching of the gospel of reconciliation to the Gentiles. But life from the dead. The apostle, under this strong expression, describes a wonderful resurrection of spiritual life which will follow the national conversion of Israel.

16-24. For if the first fruit be holy, the lump is also holy. See Numbers 15:18-21. Some explain the first fruits by Abraham and the patriarchs. It probably refers, rather, to the Jewish Christians, "the election by grace" (verse 5). If a portion of the nation has been saved, it is an assurance that the whole nation can be saved. And if the root be holy. The root may refer to Abraham. The figure is that of a tree, with the patriarchs for the root. "Holy" is used in the sense of acceptable to God, a common sense in the Scriptures. In the next verse the figure of the root, the stalk and the tree, is expanded. 17. Now if some of the branches were broken off. To understand the next seven verses we must have a clear idea of what is meant by the olive tree. That it means the chosen family of Abraham, not his children merely of the flesh, but his believing children, the heirs of the promise, is clear. The Jewish nation inherited the temporal promises as Abraham's children; we become heirs of the promise when we become his children by faith. See Gal. 3:28, 29. The Jews, the natural branches of this olive tree, "were broken off" by unbelief. The root is Abraham. Thou, being a wild olive, wast grafted in. When the Jews, the natural branches, were broken off by their unbelief, the Gentile Christians, not natural branches, not of the seed of Abraham, but wild olive, "were grafted in;" that is, were adopted into God's family, and became Abraham's children. With them partakest of the root. With Jewish Christians, these Gentile Christians became partakers of all the blessings

boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:^a

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if^b thou continue in *his* goodness; otherwise thou^c shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in, for God is able to graff them in again.

24 For if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be grafted into their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness^d of the Gentiles be come in.

26 And so all Israel shall be saved; as it is writ-

thon gloriest, it is not thou that bearest the root, but the root thee. Thou wilt say then, Branches were broken off, that I might be grafted in. Well; by their unbelief they were broken off, and thou standest by thy faith. Be not high-minded, but fear: for if God spared not the natural branches, neither will he spare thee. Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness; otherwise thou shalt be cut off. And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree; how much more shall these, which are the natural *branches*, be grafted into their own olive tree?

For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it is written,

a Phil. 2:12. b 1 Cor. 15:2; Heb. 8:6. c John 15:2. d Luke 21:24; Rev. 7:9.

belonging to Abraham's seed. **18. Boast not over the branches.** There is too much of this in the prejudice against the Jewish race. **The root beareth thee.** The riches of grace of the Gentile Christian are due to the fact that he is "grafted in" upon the Abrahamic stock, and becomes his child by faith. **19. Thou wilt say.** Perhaps the Gentile believer might boast over the Jews: "The Jewish branches were broken off, that we Gentiles might be grafted in. Is not this a preference of the Gentile?" **20. It is not. Because of unbelief they were broken off.** Had they believed, they would have remained. The Gentile is grafted in when he believes. **Thou standest by faith.** Unbelief would cut off the Gentile branch as well as the Jew. **21. For if God spared not the natural branches,** the Jews, but broke them off on account of their unbelief, certainly he would not spare the Gentile, not a natural branch, if he was an unbeliever. **22. Behold, therefore, the goodness and severity of God.** "Severity" is shown in breaking off the Jewish branches on account of their unbelief; "goodness" in admitting Gentile believers. **23. And they also, if they abide not still in unbelief.** As Gentile believers will be cut off unless they "continue in the goodness of God," so the Jews, if they abandon their unbelief, shall again be grafted in. They are not cut off by a decree of God casting them away, but by their own unbelief. **24. For if thou, etc.** This argument is to the Gentile. If wild branches were grafted into the good olive tree, the Gentiles grafted into the spiritual stock of Abraham, how much more likely is it that the natural branches, the Jews, shall be grafted again into their own olive tree, the seed of Abraham to which they belong by nature.

25-27. I would not . . . have you ignorant of this mystery. Any secret thing, known to but a few, is called "a mystery." The mystery that Paul is about to unfold is concerning the conversion of Israel. He unfolds it lest the Gentile Christians may have incorrect views, or be wise in their own conceits. The first thing noted in explaining this mystery, is that **hardening hath happened to Israel.** This blindness, or hardening, had been due to Israel's sins, especially to unbelief. The second fact is that it would continue until the fulness of the Gentiles had come in, or the greater part of the Gentile world been converted. **26. So all Israel shall be saved.** After the fulness of the Gentiles has come in, the Jews, as a people, shall be saved. That is, of the Jews then living, the

ten,^a There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this^b is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are enemies* for your sakes: but as touching the election, *they are beloved*^c for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.^d

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief;

31 Even so have these also now not believed that through your mercy they may also obtain mercy.

32 For God hath concluded them all in unbelief, that he may have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34 For who^e hath known the mind of the Lord? or who hath been his counsellor?

35 Or who^f hath first given to him, and it shall be recompensed unto him again?

36 For^g of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob: And this is my covenant 27 unto them, When I shall take away their sins.

As touching the gospel, 28 they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake. For 29 the gifts and the calling of God are without repentance. For as ye in time 30 past were disobedient to God, but now have obtained mercy by their disobedience, even so have these 31 also now been disobedient, that by the mercy shewn to you they also may now obtain mercy. For God hath shut up all 32 unto disobedience, that he might have mercy upon all.

O the depth of the riches 33 both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who 34 hath known the mind of the Lord? or who hath been his counsellor? or 35 who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him *be* the glory forever. Amen.

^a Psa. 14:7; Isa. 59:20. ^b Jer. 31:31; Heb. 8:8; 10:16. ^c Deut. 9:5. ^d Num. 23:19. ^e Isa. 40:13. ^f Job 35:7. ^g 1 Cor. 8:6; Col. 1:16.

great part shall be converted. The nation shall turn to the Lord. **Even as it is written.** Paul does not quote literally in what follows, but cites the sense of Isa. 59: 20, 21, and Isa. 27: 9. **There shall come a Deliverer out of Zion.** Christ. **He shall turn ungodliness from Jacob.** Convert to righteousness the descendants of Jacob, the Jews. **27. This is my covenant unto them.** The Lord's covenant unto them is what follows, "Take away their sins." Hence these passages imply the restoration of Israel to the divine favor.

28-32. As touching the gospel, they are enemies for your sake. Their rejection of the gospel had proved a blessing to the Gentile world. See verse 11. Hence their enmity was allowed for the sake of the conversion of the Gentiles. **As touching the election.** The nation was a chosen nation. Though enemies of God, God still remembered that they were children of Abraham, Isaac and Jacob, and did not cast them off forever, but remembered them in love. To this day he has preserved Israel, and yet purposes the salvation of the nation. **29. For the gifts and calling, etc.** God does not change his purposes or fail to keep his covenant. What he has promised concerning Israel will be fulfilled. **30. For as ye, etc.** The Gentiles. Formerly they were without God, but had now obtained mercy. This was due, indirectly, as shown above, to the Jewish unbelief. **31. Even so have these also now not believed.** These Jews who were now in unbelief. Their disobedience had opened the door for the Gentiles. But the mercy shown the Gentiles, the fact that they are honoring and worshiping God, shall be a means of converting the Jews. Thus shall they also (the Jews) obtain mercy. **32. For God hath shut up all unto disobedience.** Hath included all under disobedience. First the Gentiles were disobedient, but now were called. Now the Jews were disobedient, but would finally be saved. God would have mercy on all, both Jew and Gentile.

33-36. O the depth of the riches. The rest of the chapter is an outburst of wonder and praise. From a mountain height the apostle surveys the sublime plan of God, and his soul breaks out in a transport of delight. In this wonderful plan for the salvation of Jew and Gentile there is an unfathomable depth of riches, and wisdom, and knowledge. The depth of the *knowledge* is shown in the latter part of verse 33. The *wisdom* is described in verse 34, and the *riches* in verse 35.

CHAPTER XII.

Christian Life.

SUMMARY.—The Divine Mercy should Move Us. Being Transformed. Humility. Faithfulness in Our Own Personal Duties. Loving with Pure Hearts. Blessing for Cursing; Good for Evil. Leaving Vengeance to the Lord. Treatment of Enemies.

1 I beseech you therefore, brethren, by the mercies of God, that ye^a present your bodies^b a living sacrifice, holy, acceptable unto God, *which is your reasonable service.*

2 And^c be not conformed to this world; but^d be ye transformed by the renewing of your mind, that ye may prove^e what *is* that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man among you, not to think of *himself* more highly than he ought to think; but to think soberly, according as God hath dealt^f to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office;

5 So^g we, *being* many, are one body in Christ, and every one members one of another.

CHAPTER XII.

I beseech you therefore, 1 brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is your reasonable service.* And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

For I say, through the 3 grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as 4 we have many members in one body, and all the members have not the same office: so we, who 5 are many, are one body in Christ, and severally mem-

a 1 Cor. 6:13. b Heb. 10:20. c 1 Pet. 1:14; 1 John 2:15. d Eph. 1:18; 4:23; Col. 1:21,22, 3:10. e Eph. 5:10,17; 1 Thes. 4:3. f 1 Cor. 12:7; Eph. 4:7. g Eph. 1:23.

1, 2. I beseech you, therefore, brethren, by the mercies of God. The depth of the riches of the divine mercy has been shown in the argument of the preceding chapters, mercy for Jew and Gentile believers, and mercy in prospect for all Israel. The argument is now ended; God's plans have been explained, and the apostle appeals to those who have found mercy, in the name of that mercy, "to continue in the goodness of God." That you present your bodies a living sacrifice. The Jewish dispensation with its sacrifices was ended; it closed when Christ, "our passover," was offered for us. But a new order of sacrifice has come in. We should give ourselves. As the victim on the altar was surrendered wholly to God, so our bodies with all their members should be consecrated to his service; not as slain, but as "living sacrifices." We do this when they become the temple of the Holy Spirit, and are used to serve God. Reasonable service. The consecration of the body to God is not an outward act, like the sacrifice on the altar, but an act of the mind, or reason; hence "a reasonable service."

2. Be not conformed to this world. The spirit of the world is opposed to that of Christ. Satan is "the Prince of this world." Christ died (Gal. 1:4) "to deliver us from this present wicked world." Hence the service of Christ renders necessary a refusal to fashion ourselves after its ways. But be ye transformed. Instead of following the ways of the world, the Christian must be "transformed," changed into a new form of life by the renewing of his mind, by having a new spirit, and walking after the Spirit. That ye may prove. Demonstrate, show forth. The saint, transformed, renewed, will show forth in his life "the will of God."

3-5. For I say, through the grace given unto me. The grace given unto him, specially, was that of apostleship. See Rom. 1:5; 15:15; 1 Cor. 3:10. Not to think more highly, etc. A much needed exhortation. To be puffed up in one's own conceits is the end of progress. It is the humble who are exalted; those that *hunger* who are filled. Think soberly. Let each one take a sober judgment of himself, of his powers, and duties. The measure of faith. That measure of faith which would enable one to exercise spiritual gifts. The verses that follow show that this is Paul's meaning. It is not the ordinary faith that saves the soul, but the extraordinary faith, which was accompanied in the first century by supernatural gifts, that is meant. 4. For as we have many members, etc. The church is likened to the human body in which the various organs each has its own office; so (verse 5) in the church, we being many, are one body in Christ, and all related to each other as the organs of the body are related.

6 Having^a then gifts differing according to the grace that is given to us, whether prophecy,^b *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait on our* ministering; or^c he that teacheth, on teaching;

8 Or^d he that exhorteth, on exhortation; he that giveth, *let him do it* with simplicity;^e he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let* love be without dissimulation. Abhor that^f which is evil, cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business;^g fervent in spirit; serving the Lord;

12 Rejoicing^h in hope;ⁱ patient in tribulation: continuing instant in prayer;

13 Distributing^j to the necessity of saints; given^k to hospitality.

14 Bless^l them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

bers one of another. And 6 having gifts differing according to the grace that was given to us, whether prophecy, *let us prophesy* according to the proportion of our faith; or ministry, *let us give ourselves* to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting; he that giveth, *let him do it* with liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the 10 brethren be tenderly affectioned one to another; in honour preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing 12 in hope; patient in tribulation; continuing stedfastly in prayer; communicating 13 to the necessities of the saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with 15 them that rejoice; weep

^a 1 Pet. 4:10. ^b 1 Cor. 12:10. ^c Gal. 6:6. ^d Acts 15:32; 1 Cor. 14:3. ^e Acts 20:28; 1 Pet. 5:2. ^f Amos 5:15. ^g Rev. 3:15. ^h Heb. 3:6. ⁱ Heb. 10:36. ^j Heb. 6:10. ^k Heb. 13:2. ^l 1 Pet. 3:9.

6-8. **Having then gifts.** Each in the church had his duties, just as the hand, or foot, or eye of the body. These duties were indicated by the "gift" dealt out by "the measure of faith." They differed according to the **grace that was given.** Compare verse 3. One gift was given to one, as he was seen to be fitted for it, and another gift to another. Seven gifts are now spoken of in succession. The first four are official, and some of them are extraordinary. **Whether prophecy.** To prophesy was to speak by inspiration. As the early church did not yet have the New Testament, many were thus inspired to speak. One would be called to this work. **7. Or ministry.** If instead of prophecy, our gift be the more lowly one of ministering, let us give our time and attention to it. The word rendered "ministry" is *Diakonia*, "Deaconship," service. **Or he that teacheth.** The work of an elder, or bishop, who must be "apt to teach." If this was one's work, his soul must be put into it. **8. Or he that exhorteth.** He whose peculiar strength was to encourage feeble saints, and to stir up Christians to duty. **He that giveth.** A duty of all, which must be discharged without ostentation. See Matt. 6:2. **He that ruleth.** One who is an elder should attend to his duty with diligence, an exhortation that a great many elders have overlooked. Every leader should be diligent. **He that sheweth mercy.** Whenever called upon to show compassion.

9-13. **Let love be without dissimulation.** Not a deceitful profession of love, but genuine; not like that of Judas to Christ, or Joab to Abner: a kiss and a stab. **Abhor that which is evil.** Evil must be repulsive to the saint; good, on the other hand, attractive. **10. With brotherly love.** The brotherhood of the saints was not a name only, but a real tie of tenderness and love; and each, in the spirit of true brotherhood, was to seek the honor of his Christian brother. **11. Not slothful in business.** See the Revision. The idea is, "Give all diligence." **Fervent in spirit.** Zealous, enthusiastic, not indifferent. **Serving the Lord.** Whatever we find to do is to be done with our might, but above all, the service of Christ. **12. Rejoicing in hope.** Hopeful, and hence rejoicing in the prospect. **Patient in tribulation.** Patient in sorrow, suffering and persecution. Patience implies steadfastness. **In prayer.** "Praying always and fainting not" (Luke 18:1). **13. Distributing.** Making the needs of fellow saints your own and helping them. **Given to hospitality.** This duty was especially needful in those early days when Christians were so often driven from their homes by persecution.

14-17. **Bless them that persecute you.** See Matt. 5:44. Thus did Christ on the cross, and the martyred Stephen. He who can obey this precept is a transformed man. **15. Rejoice with them**

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. *Be* not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written,^a Vengeance is mine; I will repay, saith the Lord.

20 Therefore^b if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 *Be*^c not overcome of evil, but overcome evil with good.

with them that weep. *Be* 16
of the same mind one to-
ward another. Set not your
mind on high things, but
conscend to things that
are lowly. *Be* not wise in
your own conceits. Render 17
to no man evil for evil.
Take thought for things
honourable in the sight of
all men. If it be possible, 18
as much as in you lieth, be
at peace with all men.
Avenge not yourselves, 19
beloved, but give place un-
to wrath: for it is written,
Vengeance belongeth unto
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saith the Lord. But if thine 20
enemy hunger, feed him;
if he thirst, give him drink:
for in so doing thou shalt
heap coals of fire upon his
head. *Be* not overcome of 21
evil, but overcome evil
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CHAPTER XIII.

The Christian and Civil Governments.

SUMMARY.—Civil Government an Appointment of God. A Protection to the Law-Abiding. A Terror to Evil Doers. Must be Supported by Taxes and Customs. Love the Fulfillment of the Divine Law. The Christian to Live a Holy, Spiritual Life.

1 Let every soul^d be subject unto the higher powers; for^e there is no power but of God: the powers that be are ordained of God.

CHAPTER XIII.

Let every soul be in sub-1
jection to the higher pow-
ers: for there is no power
but of God; and the powers
that be are ordained of

^a Deut. 32:35. ^b Prov. 25:21. ^c 1 Pet. 2:21. ^d 1 Cor. 7:21; Titus 3:1. ^e Prov. 8:15; Dan. 2:21; 4:32; John 19:11.

that rejoice, etc. Sympathize with the joys and sorrows of others. 16. *Be of the same mind, etc.* Let there be harmony; a spirit of concord. *Mind not high things.* Do not seek for official or social distinction. Obedience to this would eliminate caste from the church. *Conscend to things that are lowly.* So reads the Revision. Instead of seeking pre-eminence, we are to walk in lowly spirit like our Savior. *Be not wise in your own conceits.* Conceited and opinionated as the result.

18-21. *Live peaceably with all men.* If you can do so. Sometimes it is impossible. Sometimes sinners are exceedingly mad against the saints. But we are to be "peacemakers" (Matt. 5:9). 19. *Beloved, avenge not yourselves.* If we are injured, we are to leave the matter in the hands of God and give place unto his wrath. He sees and resents the injuries of his children. *For it is written.* Deut. 32:35. The Lord claims it as his prerogative to avenge what needs to be avenged. When we do it, we trample on the divine rights. 20. *If thine enemy hunger, feed him.* This is the spirit of Christ's command, to return good for evil. Compare Prov. 25:21, 23. *Thou shalt heap coals of fire on his head.* Thou wilt by this kindness most readily subdue him, and make him feel most keenly the wrong he has done. 21. *Be not overcome of evil.* Don't let the fact that you are treated wickedly induce you to do wrong, but overcome evil by returning good for evil. This sums up the whole matter respecting the treatment of adversaries. Happy would it be if the Christian world could come up to these requirements! The logic of kind deeds is more powerful than the logic of argument.

1-5. *Let every soul be subject to the higher powers.* To the established civil government. Why should Paul, in this portion of the epistle devoted to Christian life, give this exhortation to obedience to civil government? Perhaps for several reasons: (1) The Christians at that early period were usually associated by the heathen with the Jews, and the Jews were noted for turbulence. See Acts 18:2. (2) The fires that broke forth a few years later, in the Jewish uprising that led to the destruction of Jerusalem, were already smouldering wherever there were those of Jewish blood. Many Christians were Jews by birth. (3) There was danger that Christians, especially under persecution, should be inclined to make disturbance. (4) Some even held that since Christ's kingdom was established human

2 Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation:

3 For^a rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do^b that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore^c ye must needs be subject, not only for wrath, but also for conscience sake.

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually unto this very thing.

7 Render^d therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom;^e fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for^f he that loveth another hath fulfilled the law.

God. Therefore he that 2
resisteth the power, with-
standeth the ordinance of
God: and they that with-
stand shall receive to
themselves judgment. For 3
rulers are not a terror to
the good work, but to the
evil. And wouldst thou
have no fear of the power?
do that which is good and
thou shalt have praise
from the same: for he is a 4
minister of God to thee for
good. But if thou do that
which is evil, be afraid;
for he beareth not the
sword in vain: for he is a
minister of God, an avenger
for wrath to him that
doeth evil. Wherefore ye 5
must needs be in subjec-
tion, not only because of
the wrath, but also for
conscience sake. For, for 6
this cause ye pay tribute
also; for they are minis-
ters of God's service, at-
tending continually upon
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to all their dues: tribute
to whom tribute *is due*;
custom to whom custom;
fear to whom fear; honour
to whom honour.

Owe no man any thing, 8
save to love one another;
for he that loveth his

a 2 Sam. 23:3; Psa. 94:20. b 1 Pet. 3:13. c Eccl. 8:2. d Luke 20:25. e Lev. 19:3. f Matt. 7:12.

governments had no rightful existence. **There is no power but of God.** He is the source of all authority, and he has appointed human governments for the welfare of man. The existing government over us is to be regarded as a divine arrangement. **2. Whosoever therefore resisteth the power.** It follows that he who seeks to break down his government is fighting the ordinance of God, and shall be liable to punishment. This implies a loyal submission to the form of government over us. It does not imply that we shall obey wicked magistrates when they command us to disobey God. See Acts 4:19. **3. For rulers are not a terror to the good work.** This is the general rule. Of course there have been occasional exceptions, when some human monster has been invested with absolute power, but the principle is true. It is not the law-abiding, but the lawless, who fear the law. Rulers as a class are a blessing. There was an exception a few years later when Nero developed his fiendish hate of all good. **4. For he is the minister of God to thee for good.** The ruler, the guardian of order and the preserver of peace is, as a rule, a blessing. **He beareth not the sword in vain.** Not only did the magistrate wear the sword, but one was borne before him in public processions as an emblem of his right to use it in the interests of order and justice. **5. Wherefore . . . not only for wrath, but for conscience's sake.** There are two reasons for obedience to the civil ruler: (1) If one fails to obey him, he will be a subject of his *wrath* (judgment) and be punished. (2) It is God's will that we should obey our civil rulers. Hence, conscience should be a motive.

6, 7. For this cause pay ye tribute also. Taxes. The taxes gathered from the Roman provinces were called tribute. As the rulers are God's ministers, his agents to attend to necessary duties, it is right that they should be supported. **7. Render therefore to all their dues.** To all rulers. Render them whatever they have a right to claim. **Tribute.** Direct taxes, whether upon persons or property. **Custom.** A toll on goods, similar to the modern tariff. It was usually collected at the gates of cities on all goods entering. See Matt. 9:9.

8-10. Owe no man anything, save to love one another. Not only pay all tribute due, but all that is due every man. Every obligation must be discharged. The church member, who makes debts and does not meet them, violates this command. Bengel says: "Pay every debt; let none remain due to any man, save that immortal debt of mutual love, which, though fully paid, is still forever due." **Hath fulfilled the law.** He who loves his neighbor will not do to his neighbor any of the things forbidden by the law; will not steal, kill, commit adultery, bear false witness, covet, and hence his love fulfils the Mosaic law. **9. It is briefly comprehended.** It is summed up in the single sentence,

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou^a shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time^b to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and^c let us put on the armour of light.

13 Let^d us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not^e in strife and envying;

14 But^f put ye on the Lord Jesus Christ, and^g make not provision for the flesh, to fulfil the lusts thereof.

CHAPTER XIV.

Differences of Opinion.

SUMMARY.—Differences Concerning Food and Holy Days. We May not Condemn One Another for Things Indifferent. Let Us not Judge One Another. Let Us be Charitable to Each Other. The Kingdom Higher than Meats, Drinks, or Days. Do Nothing Doubtful in your Mind.

1 Him that^h is weak in the faith receive ye, *but* not to doubtful disputations.

neighbor hath fulfilled the law. For this, Thou shalt 9 not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.

And this, knowing the 11 season, that now it is high time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But 14 put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

CHAPTER XIV.

But him that is weak in 1 faith receive ye, yet not to

^a Lev. 19:8; Gal. 5:14; Col. 3:14; Jas. 2:8. ^b 1 Cor. 15:34. ^c Eph. 6:13. ^d Phil. 4:8. ^e Jas. 3:14. ^f Gal. 3:27. ^g Gal. 5:16. ^h 1 Cor. 8:9.

Thou shalt love thy neighbor as thyself. The several laws that flow from love are gathered up in this saying as a fountain head. 10. **Love worketh no ill, etc.** Neither the ills forbidden in the commandments, nor any other. **Love is the fulfilling of the law.** Not the law, but law. There is no article in the Greek. All divine law is fulfilled by love. God requires nothing which is not comprehended in this word.

11-14. **It is high time to awake out of sleep.** To awake from carelessness and indifference. **For now is our salvation nearer, etc.** Their eternal salvation. That was certainly true of them, and is true of every believer now. Some have thought that Paul referred to the speedy second coming of the Lord. He did not know the time of that event, nor did any man (Matt. 24:36), but it might be that he shared the hope of the early, suffering church, that it would be speedy. See 1 Thess. 5:1, 2; 2 Thess. 2:1. 12. **The night is far spent.** The night is the period before the full realization of that salvation named in verse 11, whether that be when Christ comes, or when we are called to Christ. That salvation is the day. **The works of darkness.** Such sinful deeds as men do under the cover of darkness, and all sinful deeds. **The armour of light.** The armor worn in the light, and with which the Christian will be clad when "the day" comes. See Eph. 6:11. 13. **Let us walk honestly.** Dishonesty seeks the night. The children of the day will walk honestly. This implies honest, upright, pure lives, which need no concealments. **Not in rioting.** Nocturnal revels. **Chambering and wantonness.** In lascivious vice. **Not in strife and jealousy.** These followed naturally upon revels and drunkenness, and shameless sensuality. This passage is referred to by the great Augustine as the cause of his conversion. It rebuked his own sins, which were the common sins of his time. (*Confessions*, 8, 12.) 14. **But put ye on the Lord Jesus Christ.** See Gal. 3:27, for the way to put on Christ. To put on Christ is to enter into fellowship with him. He who is in fellowship with Christ cannot fulfill the lusts of the flesh. "He walks after the Spirit and not after the flesh."

2 For one believeth that he^a may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and^b let not him which eateth not judge him that eateth: for God hath received him.

4 Who^c art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up; for God is able to make him stand.

5 One^d man esteemeth one day above another; another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for^e he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For^f none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

doubtful disputations. One 2 man hath faith to eat all things: but he that is weak eateth herbs. Let not him 3 that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. Who art thou that judgest 4 the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. One man es- 5 teemeth one day above another: another esteemeth every day *alike*. Let each man be fully assured in his own mind. He that re- 6 gardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. For none of 7 us liveth to himself, and none dieth to himself. For 8 whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live, therefore, or die, we are

a 1 Cor. 10:25. *b* Col. 2:16. *c* Jas. 4:12. *d* Gal. 4:10. *e* 1 Cor. 10:31; 1 Tim. 4:3. *f* 1 Cor. 6:19; Gal. 2:20.

1-4. Him that is weak in the faith. Not firmly established; "not rooted and grounded in the faith;" not fully instructed in Christian knowledge. **Receive ye, etc.** Take him into your fellowship, but not to discuss and pass judgments on any doubts he may entertain. "Literally, not acting so as to make distinctions about disputations reasonings."—*Conybeare and Howson*. The idea is that disputes over doubtful questions must not be in the way of Christian fellowship. **2. For one believeth, etc.** The apostle now names one of those differences of opinion that had made trouble. Differences had risen over food. The flesh of animals offered in idol sacrifices was offered in the markets, and one buying could not always be sure that he did not get it. Others, Jewish Christians, or of Judaizing tendencies, believed it wrong to eat any food forbidden by the law. Perhaps others believed, like the Essenes, that the regenerate man should eat only vegetables, like the primitive race in Eden. Hence, for one or all of these causes, some thought meats ought to be abstained from entirely. Disputes arose over this difference. **3. Let not him that eateth despise, etc.** Look with contempt on what he considers the weakness of the other. **Let not him that eateth not judge, etc.** Condemn as guilty of sinful practices. **For God hath received him.** God hath taken him into his church without making conditions concerning meats. Hence, you have no right to reject him. **4. Who art thou that judgest another man's servant?** Since God has received him, he is God's servant, and his accountability is not to you, but to God. **God is able to make him stand.** In spite of what some of you think is an error, he shall stand, for God is able to keep him. This conduct shall not cut him off from the grace of God in which we all stand.

5-8. One man esteemeth one day above another. A second difference of opinion is now cited. Some, Jewish converts or Gentiles who did not understand that the old covenant was ended, believed that the Jewish Sabbaths and new moons should be kept sacred. Compare Col. 2:16, and Gal. 4:10. **Let every man be fully persuaded in his own mind.** Let each act as he thinks right. If he thinks he ought to observe the days, let him do as his conscience demands. If he thinks otherwise, let him not observe them. **6. He that regardeth the day, etc.** It is regarded unto the Lord if he keeps it, because he thinks it is the Lord's will. If another refuses to keep it, because he believes it is the Lord's will that he should not, his non-keeping is to the Lord. **He that eateth.** Meats. See verse 2. He who obeys what he regards the Lord's will in this, either eating or abstaining, does it with reference to the Lord. **7. For none of us liveth to himself.** No Christian lives to please himself, but with the conscious aim of pleasing the Lord. **8. We are the Lord's.** While

9 For^a to this end Christ both died, and rose, and revived, that he might be^c Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for^c we shall all stand before the judgment-seat of Christ.

11 For it is written,^d As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then^e every one of us shall give an account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that^f no man put a stumbling-block, or an occasion to fall, in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus,^g that *there is* nothing unclean of itself: but to^h him that esteemeth anything to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died.

16 Letⁱ not then your good be evil spoken of:

17 For^j the kingdom of God is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost.

the Lord's. For to this end 9 Christ died, and lived again, that he might be Lord of both the dead and the living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God. For it 11 is written,

As I live, saith the Lord, to me every knee shall bow,

And every tongue shall confess to God.

So then each one of us 12 shall give account of himself to God.

Let us not therefore 13

judge one another any

more: but judge ye this

rather, that no man put a

stumbling-block in his

brother's way, or an occa-

sion of falling. I know, 14

and am persuaded in the

Lord Jesus, that nothing

is unclean of itself: save

that to him who account-

eth anything to be un-

clean, to him it is unclean.

For if because of meat thy 15

brother is grieved, thou

walkest no longer in love.

Destroy not with thy meat

him for whom Christ died.

Let not then your good be 16

evil spoken of: for the 17

kingdom of God is not eat-

ing and drinking, but

righteousness and peace

^a 2 Cor. 5:15. ^b Acts 10:36. ^c Matt. 25:31; Jude 14, 15. ^d Isa. 45:23. ^e Matt. 12:36. ^f 1 Cor. 8:9. ^g Titus 1:15. ^h 1 Cor. 8:7. ⁱ Rom. 12:17. ^j 1 Cor. 8:8.

living, the aim must be to do the Lord's will, and even when we die we will be fully resigned to his will. We are not at our own disposal. 9. For to this end Christ both died, and rose, etc. The life of the Christian is a new life that springs out of Christ's death (Rom. 6: 4); we die with him; we rise with him; hence, since our life comes from him, and springs from his death and resurrection, these make him our Lord, whether we be living or dead.

10-13. Why dost thou judge thy brother? Christ, the Lord of all, is his Lord. He shall judge him and us alike. We are not the judges, for we shall all stand before the judgment-seat of Christ. 11. For it is written. In Isaiah 45: 23. The passage quoted declares that the whole world will yet make humble acknowledgment of the sovereignty of Jehovah. 12. So then every one of us shall give account. God's universal sovereignty gives him the right to call every mortal to account. Hence, we should leave judgment to God. 13. Let us not therefore judge one another. Since God is to judge us all, brethren should not condemn each other for differences of opinion over some untaught question. But judge this rather. Rather condemn severely throwing a stumbling-block in a brother's way. A stumbling-block is anything which might cause a brother to fall.

14, 15. I know . . . in the Lord Jesus. The conviction is that of a mind in communion with Christ, enlightened by his Spirit. That nothing. No kind of food. Is unclean of itself. Is by its own nature such that it is a sin to partake of it. The legal distinction between clean and unclean animals is abolished. But to him. If one, uninstructed, considers anything unclean, to his conscience it is so. It is wrong for him to eat it. 15. If thy brother be grieved with thy meat. If his feelings are hurt because you eat food that he thinks it is sinful to eat, it would be charitable for you to abstain from it for his sake. Destroy not him. His grief, and the effect upon him of seeing you do what he regards as sinful, may be to destroy him. It is kinder to give up the meat than to risk his destruction. If Christ died for him, you surely can do that much.

16-18. Let not then your good be evil spoken of. You have greater knowledge than these weak brethren, and know that "nothing is unclean." That is "good." But if you sternly insist on your

18 For he that in these things serveth Christ^a is acceptable to God, and approved of men.

19 Let^b us therefore follow after the things which make for peace, and things wherewith^c one may edify another.

20 For meat destroy not the work of God. All^d things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever^e is not of faith is sin.

and joy in the Holy Ghost. For he that herein serveth Christ is well pleasing to God, and approved of men. So then let us follow after things which make for peace, and things whereby we may edify one another. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth. But he that doubteth is condemned if he eat, because *he eateth* not of faith; and whatsoever is not of faith is sin.

CHAPTER XV.

Mutual Love and Forbearance Enjoined.

SUMMARY.—The Strong Must Bear with the Weak. Not to Seek to Please Ourselves. Christ Did Not. As Christ Received Us, so We should Receive Each Other. Christ the Savior of Both Jews and Gentiles. Paul's Apostleship. His Work Among the Gentiles. His Purpose to Visit Rome.

1 We^f then that are strong ought to bear the^g infirmities of the weak, and not to please ourselves.

CHAPTER XV.

Now we that are strong I ought to bear the infirmities of the weak, and not

^a 2 Cor. 8:21. ^b Psa. 34:14. ^c 1 Cor. 14:12. ^d Acts 10:15. ^e Titus 1:15. ^f Gal. 6:1. ^g Rom. 14:1.

right to do what the weak regard as sinful, your "good" will be evil spoken of. **17. For the kingdom of God.** Christ's dominion; the church visibly; personally, his sway over your soul. This does not depend on meat and drink. It rises higher than food questions. Personally, its essence is not in external things. It consists of **righteousness.** Justification; the forgiveness of sins. **Peace.** Reconciliation to God, and peace of soul as the result. **Joy in the Holy Ghost.** The rejoicing of those who walk not after the flesh, but after the Spirit. Seek these rather than to eat and drink what you will.

19-23. Let us follow . . . peace. Hence, charitably yield what grieves a brother. **May edify.** Build up and make strong. Compare 1 Thess. 5:11. **20. For meat destroy not.** A rigid insistence on eating the meat so offensive to some of the brethren may rend the church. **All things indeed are pure.** All kinds of food are morally clean. See verse 14. **But it is evil.** It is morally unclean to him who eateth with hurt to his conscience. **21. It is good neither to eat flesh, etc.** If eating any kind of food, or drinking wine, is in the way of your brother's peace and security, it is better to abstain from both. Deny yourself rather than offend a brother. Compare 1 Cor. 8:13. This maxim applies to all things indifferent. It applies to wine-drinking at our time. No Christian ought ever to set an example that may destroy another. **22. Hast thou faith?** Art thou strong in the faith, and possessed of knowledge that the weaker brethren have not? Let God take not of it, but do not parade it before the weak. **Happy is he that condemneth not himself, etc.** If one "allowed" that he had the right to eat all kinds of meats, etc., and did it to the injury of his brother, he would condemn himself, because he trampled on the law of love. **23. He that doubteth is damned if he eat.** He is contrasted with him "who has faith" (verse 22). He has not faith, or does not believe that it is right to eat these meats. Hence he is *condemned* ("damned") by his own conscience. **Whatsoever is not of faith is sin.** The context shows that Paul means that whenever actions are done by a Christian which he does not believe are right, he sins in doing them. If he is doubtful whether they are right, he must not do them.

2 Let^a every one of us please *his* neighbour for *his* good^b to edification.

3 For even Christ pleased not himself; but, as it is written,^c The reproaches of them that reproached thee fell on me.

4 For^d whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the scriptures, might have hope.

5 Now^e the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus;

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another,^f as Christ also received us, to the glory of God.

8 Now I say, that^g Jesus Christ was a minister of the circumcision for the truth of God,^h to confirm the promises *made* unto the fathers:

9 Andⁱ that the Gentiles might glorify God for *his* mercy; as it is written,^j For this cause I will confess to thee among the Gentiles, and sing unto thy name.

to please ourselves. Let 2 each one of us please his neighbour for that which is good, unto edifying. For 3 Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me. For what- 4 soever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. Now the 5 God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: that with 6 one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore 7 receive ye one another, even as Christ also received you, to the glory of God. For I say that Christ 8 hath been made a minister of the circumcision for the truth of God, that he might confirm the promises *given* unto the fathers, and that 9 the Gentiles might glorify God for his mercy; as it is written,

Therefore will I give praise unto thee among the Gentiles,
And sing unto thy name.

^a 1 Cor. 9:19; Phil. 2:4,5. ^b Rom. 14:19. ^c Psal. 69:9. ^d 2 Tim. 3:16. ^e 1 Cor. 1:10. ^f Rom. 5:2. ^g Matt. 15:24; John 1:11; Acts 3:25,26. ^h Rom. 3:3; 2 Cor. 1:20. ⁱ John 10:16; Rom. 9:23. ^j Psal. 18:49.

1-3. We that are strong. In the last chapter Paul contrasts the strong and the weak. The first are those, like himself, who know that no kind of food "is unclean of itself," and are emancipated from Jewish prejudices. These strong ones are to bear with the "infirmities of the weak," as has been enjoined in the preceding chapter. The lesson is a practical one for all ages. **2. Let every one please his neighbor.** We are not to seek to please ourselves, but to please others. Nor are we to seek to please them for our own selfish purposes, as is often the case, but for their good to edification, with a view to their good and upbuilding in Christ. **3. For even Christ pleased not himself.** Our duty to others is enforced by the example of Christ. He forgot himself in his work of saving men. So ought we to do. **As it is written.** In Psalm 69:9. The passage affirms that the Messiah, instead of pleasing himself, became the subject of "the reproaches of them who reproached" his Father.

4-6. For whatsoever things were written. The passage just quoted applies to Christ, and all things written in the Old Scriptures are for our instruction. **Learning.** Instruction. **Might have hope.** The purpose of the Scriptures is to impart a present blessed hope through the patience and the comfort they impart to those who suffer for God. **5. Grant you to be like-minded one toward another.** The apostle does not pray that they may be of the same opinion, but that there be harmony of feeling. **According to Christ Jesus.** Let each be so conformed to Christ that all may be of one mind. See Phil. 2:5. **6. That ye may be of one mind, etc.** That being in full accord you may with one voice (mouth) utter the praises of God.

7-12. Wherefore receive ye one another. Let the strong receive the weak, all receive each other into full fellowship, even as "Christ has received us." **To the glory of God.** All must be done so as to glorify God. So Christ hath done. **8. Now I say.** Rather, "For I say." The work of Christ is given to show the spirit we ought to have. **A minister of the circumcision.** Christ became a minister of the circumcision; that is, a Jew, of the seed of Abraham, for the truth of God. The Scriptures had declared that he would be of the seed of Abraham. **That he might confirm the promises.** Had he not been of the circumcision, the promises would not have applied to him. **9. That the Gentiles might glorify God.** It was a part of this plan, all the while, that Christ, "born under the law," should save the Gentiles, and enable them to glorify God for his mercy to

10 And again he saith,^a Rejoice, ye Gentiles, with his people.

11 And again,^b Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again Esaias saith,^c There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.

14 And^d I myself also am persuaded of you, my brethren, that ye also are full of goodness,^e filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because^f of the grace that is given to me of God.

16 That^g I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in^a those things which pertain to God.

And again he saith, 10
Rejoice, ye Gentiles, with his people.

And again, 11
Praise the Lord, all ye Gentiles;

And let all the people praise him.

And again, Isaiah saith, 12
There shall be the root of Jesse,

And he that ariseth to rule over the Gentiles; On him shall the Gentiles hope.

Now the God of hope fill 13
you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.

And I myself also am 14
persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another. But I 15

write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God, that I should 16

be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost. I have therefore 17

my glorying in Christ Jesus in things pertaining to

^a Deut. 32:43. ^b Psal. 117:1. ^c Isa. 9:6, 7; 11:1; Rev. 5:5; 22:16. ^d 2 Pet. 1:12; 1 John 2:21. ^e 1 Cor. 8:1. ^f Gal. 1:16. ^g Gal. 2:7, 9; 1 Tim. 2:7. ^h Heb. 5:1.

them. **As it is written.** Various passages from the Old Testament are now quoted to show God's purpose to give the gospel to the Gentiles. **For this cause, etc.** This quotation is from Psalm 18: 49, and implies that God shall be confessed, and his praises sung among the Gentiles. **10. Rejoice, ye Gentiles, etc.** This is found in Deut. 32: 43, and is a direct command to Gentiles to worship with the Lord's people. **11. Praise the Lord, all ye Gentiles.** This command to the Gentiles, still clearer and stronger, is found in Psalm 97: 1. **12. Again, Isaiah saith.** The quotation that follows is from Isaiah 11: 10, a chapter which is throughout a prediction of Christ and his kingdom. Jesse, the father of David, was an ancestor of Jesus. The passage quoted shows very clearly that Christ was to be the Savior of the Gentiles.

13-16. Now the God of hope fill you with all joy. Paul has just quoted from Isaiah, "In him shall the Gentiles hope," and follows it by a prayer that the God who has given them the blessed hope may fill them with joy and peace, so that they may abound in hope. The hope we have in Christ is the source of a great part of our joy. **14. Filled with all knowledge.** Compare 1 Cor. 8: 1; 7: 10, 11. It is evident that the knowledge of spiritual truth, professed by the strong in faith, is meant. **Able also to admonish one another.** Therefore having less need of the admonition of the apostle. **15. Nevertheless, brethren.** Though they were able to admonish each other, he has written to them boldly and plainly, as was his right, **because of the grace,** the apostleship to the Gentiles, given him of God. **16. That I should be a minister to the Gentiles.** This is the grace just referred to. **Ministering.** The Greek reads, "Ministering in sacrifice." The figure is that of Paul, as a priest, bringing the converted Gentiles as offerings, which are placed upon the altar of God and dedicated to his service. This offering, the Gentiles, is made acceptable through the gospel, they being sanctified, set apart, by the Holy Spirit. See Rom. 8: 1, 2.

17-21. I have therefore whereof I may glory. Because of his wonderfully successful ministry among the Gentiles. Yet he glories not in himself, but only **through Jesus Christ.** See 1 Cor. 15: 31. **In those things which pertain to God.** In his ministry as an apostle of Christ. **18. I**

18 For I will not dare to speak of any of^a those things which Christ hath not wrought by me,^b to make the Gentiles obedient, by word and deed.

19 Through^c mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named^d lest I should build upon another man's foundation:

21 But, as it is written,^e To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also^f I have been much hindered from coming to you.

23 But now having no more place in these parts, and^g having a great desire these many years to come unto you;

24 Whosoever I take my journey into Spain, I will come to you; for I trust to see you in my journey,^h and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

25 But now I go unto Jerusalem to minister unto the saints.

God. For I will not dare 18 to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in 19 the power of signs and wonders, in the power of the Holy Ghost; so that from Jerusalem and round about even unto Illyricum, I have fully preached the gospel of Christ; yea, making it my aim so 20 to preach the gospel, not where Christ was *already* named, that I might not build upon another man's foundation; but, as it is 21 written,

They shall see, to whom no tidings of him came, And they who have not heard shall understand.

Wherefore also I was 22 hindered these many times from coming to you; but 23 now, having no more any place in these regions, and having these many years a longing to come unto you, whosoever I go unto 24 Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company)—but now, 25

^a Acts 21:19. ^b Rom. 1:5. ^c Acts 19:11. ^d 2 Cor. 10:13. ^e Isa. 52:15. ^f Rom. 1:13. ^g Acts 19:21. ^h Acts 15:3.

will not dare to speak, etc. The meaning is: "I will not dare to speak of the signs of grace and the work of others, but only of the mighty works God hath wrought through me to make the Gentiles obedient." 19. **Through mighty signs and wonders.** This describes what extraordinary help had been given—the power to work miracles and the gifts of the Holy Spirit. **So that from Jerusalem, and round about unto Illyricum.** Jerusalem was near the southeast corner of the Mediterranean; Illyricum lay north of Greece, on the Adriatic, so that his gospel labors had embraced a circuit clear around the east and northeast shores of the sea. 20. **Yea, so have I strived to preach.** He declares the fixed policy of his ministry not to preach where Christ had been heard, but in new fields. Where other apostles or evangelists had laid a foundation, he did not seek to build. Compare 2 Cor. 10:12-16. As no apostle or great evangelist had yet visited Rome, his letter to the Romans was no violation of his principle. 21. **But as it is written.** In Isaiah 52:15. The passage declares that God's name shall be carried where it was unknown; hence, Paul's course was in harmony with the will of God.

22-24. **For which cause I have been much hindered.** The greatest hindrance to his coming to Rome hitherto was the duty of preaching in places where Christ was unknown. 23. **But now having no more place in these parts.** Everywhere around the eastern Mediterranean the name of Christ had been preached, so that churches were formed in all the chief cities. Hence, Paul wished to seek new fields. **Having a great desire . . . to come unto you.** See Rom. 1:11, and Acts 19:21. 24. **Whosoever I take my journey into Spain.** It was his purpose to go to Spain as a new field. The New Testament does not record that he ever carried out his purpose, though it is the testimony of the early church that he did. **To see you in my journey.** He only intended to stop for a season, in passing through, for the reason that there was already a church there. God willed that it should be otherwise.

25-27. **Now I go unto Jerusalem, etc.** See Acts 20:3, for account of the undertaking of this journey. Also Acts 24:17. He is going to Jerusalem to minister to the poor saints. 26. **For it hath pleased them of Macedonia, etc.** Concerning this contribution, see 1 Cor. 16:1; 2 Cor. 8:1, and 9:2. **Certain contribution.** The Greek word is the same rendered *fellowship* in Acts 2:42. 27. **Their debtors they are.** It pleased these Gentile Christians to help those at Jerusalem, and, besides, they

26 For^a it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their^b duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them^c this fruit, I will come by you into Spain.

29 And^d I am sure that, when I come unto you, I shall come in the^e fulness of the blessing of the gospel of Christ.

30 Now, I beseech you, brethren, for the Lord Jesus Christ's sake, and^f for the love of the Spirit, that^g ye strive together with me in *your* prayers to God for me;

31 That^h I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints;

32 That I may come unto you with joyⁱ by the will of God, and may with you^j be refreshed.

33 Now the God of peace *be* with you all. Amen.

I say, I go unto Jerusalem, ministering unto the saints. For it hath been 26 the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. Yea, 27 it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister unto them in carnal things. When 28 therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain. And I know that, 29 when I come unto you, I shall come in the fulness of the blessing of Christ.

Now I beseech you, 30 brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered 31 from them that are disobedient in Judea, and that my ministration which I have for Jerusalem may be acceptable to the saints; that I may come unto you 32 in joy through the will of God, and together with you find rest. Now the 33 God of peace be with you all. Amen.

^a 1 Cor. 16:1; 2 Cor. 8:1; 9:2. ^b 1 Cor. 9:11; Gal. 6:6. ^c Phil. 4:17. ^d Rom. 1:11. ^e Eph. 3:8. ^f Phil. 2:1. ^g 2 Cor. 1:11; Col. 4:12. ^h 2 Thes. 3:2. ⁱ Jas. 4:15. ^j 2 Cor. 7:13; 2 Tim. 1:16; Phil. 7.

were under obligation to them, for the church at Jerusalem was the center from which the gospel had been spread abroad.

Why the need of this contribution for the church at Jerusalem? This is often asked. (1) Because it was mainly composed in the start of the poor. (2) Because it had undergone persecution, and this always impoverishes, not only because members are spoiled of their goods, but because they are driven from their employments. Hence, this church, at the center of conflict, and with a great number of poor, had need of the aid of the saints elsewhere, where they were more favored with worldly blessings.

28, 29. When, therefore, I have performed this. As soon as he has discharged this office, it is his purpose to start to Spain, and to take Rome in on the way. **Sealed to them this fruit.** Made this contribution safe to them. What is sealed is made secure. **29. I am sure that when I come.** He assures them that his coming will be full of blessing to them in Christ. Godet says, with force, "Would a forger of this epistle, in the second century, have drawn a picture of the future so opposite to the way in which things really came to pass?" These allusions to his future movements are positive proof that this was written before Paul was a prisoner.

30-33. Now I beseech you, etc. This urgent request of the apostle for his brethren's prayers, shows a strong confidence in their faith and devotion. Compare verse 29. **31. That I may be delivered.** Paul knew too well the bitter hostility of the Jews to him, and that his visit to Jerusalem would be beset with dangers. He goes there with some forebodings. See Acts 20: 22, and 21: 13. **And that my service . . . may be accepted of the saints.** We learn from Acts 21: 21, that the Jewish brethren looked with great prejudice on Paul's work among the Gentiles, and that various rumors were circulated among them. **32. That I may come, etc.** Three things he desires through their prayers: (1) That he may be delivered from his Jewish enemies; (2) he cordially received by his Jewish brethren; (3) **come unto them with joy by the will of God.** He did come to Rome, submissive to the will of God, but not "in joy," though no doubt God was with him and "refreshed" him. **33. Now the God of peace be with you all. Amen.** Asking their prayers, it was but natural that he should ask God to bless them. Compare other benedictions, in 2 Cor. 13: 11; Phil. 4: 9; 1 Thess. 5: 23.

CHAPTER XVI.

Personal Salutations.

SUMMARY.—The Bearer of the Letter Commended. The Church Asked to Give Her Aid in the Work that Calls Her to Rome. Greetings for Old Friends and Fellow-Laborers. A Household Church. Warned Against Divisions. Farewell Benediction.

1 I commend unto you Phebe our sister, which is a servant of the church which is at^a Cenchrea:

2 That^b ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet^c Priscilla and Aquila my helpers in Christ Jesus;

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet^d the church that is in their house. Salute my well-beloved Epenetus, who is^e the first-fruits of Achaia unto Christ.

6 Greet Mary, who^f bestowed much labour on us.

CHAPTER XVI.

I commend unto you 1 Phebe, our sister, who is a servant of the church that is at Cenchrea: that 2 ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succourer of many, and of mine own self.

Salute Prisca and Aquila 3 my fellow-workers in Christ Jesus, who for my 4 life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles: and salute 5 the church that is in their house. Salute Epenetus my beloved, who is the first fruits of Asia unto Christ. Salute Mary, who 6 bestowed much labour on

^a Acts 18: 18. ^b Phil. 2: 29; ^c John 5, 6. ^c Acts 18: 2; ^d 2 Tim. 4: 19. ^d 1 Cor. 16: 19; Col. 4: 15; Phil. 2. ^e 1 Cor. 16: 15. ^f 1 Tim. 5: 10.

1, 2. **I commend unto you Phebe.** Evidently the bearer of the letter, a sister in Christ. In this list of persons greeted, a number are women, and the greetings show how highly Paul esteemed woman's work in the church. **A servant.** The word is *deacon* in the Greek. The word also means "servant," as rendered, but we know that there were deaconesses in the church of the first century, and Paul, in giving her a recommendation, no doubt mentions her office. To say that she was a servant of the church, would convey no special distinction. In the East, where women were so much secluded, deaconesses would be a necessity. 1 Tim. 5: 9, 10, evidently refers to them; Ignatius, a companion of the apostles, mentions them in one of his epistles, and Pliny does also, in his famous letter to Trajan, early in the second century. **Which is at Cenchrea.** Paul wrote this letter at Corinth; Cenchrea was its seaport, on the Aegean sea, about nine miles from the city. A small town with the old name still marks its site. **2. That ye receive her in the Lord.** Give her a Christian welcome. **And that ye assist her.** The term used in the Greek is a legal one; hence it is supposed that some kind of legal business called her to Rome. **She hath been a succourer of many.** This would result from her office as a deaconess. Among those ministered to was the apostle himself.

3-5. Greet Priscilla and Aquila. These active fellow-workers had first aided Paul at Corinth (Acts 18: 2); then they went to Ephesus, and prepared the way for his work there (Acts 18: 26); they had now returned to Rome, their former home. Some have argued that this greeting could not have been sent to Rome, from the fact that Paul had left them at Ephesus. It was the natural thing for them to go back home, when they could safely do so, and Godet says that from two to three years had passed since Paul left them at Ephesus, which gives ample time for a change of residence. The fact that the name of the wife comes first here, and in Acts 18: 2, seems to imply that she was the most efficient. They are also named in 1 Cor. 16: 19, and in 2 Tim. 4: 19. **4. Who have for my life laid down, etc.** It is evident that at some time they had endured great peril for Paul's sake. We know from 2 Cor. 11: 23-27, that only a small part of his perils have been recorded. **Also all the churches of the Gentiles.** Are under a debt of gratitude to Priscilla and Aquila. **5. Likewise greet the church that is in their house.** As the early Christians had no houses of worship, they met in the homes of prominent brethren. In the large cities there would be several such groups. One of these in Rome met in the house of Priscilla and Aquila. **Salute Epenetus.** He is not mentioned elsewhere. **The first fruits of Achaia.** "Asia," as in the Revision, is the true reading. The family of Stephanas were the first converts of Achaia (1 Cor. 16: 15).

6-16. Greet Mary. A large number of those named were personal acquaintances of Paul; some

7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also^a were in Christ before me.

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles, approved in Christ. Salute them which are of Aristobulus' *household*.

11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus,^b chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus and his sister, and Olympas, and all the saints which are with them.

16 Salute^c one another with an holy kiss. The churches of Christ salute you.

17 Now, I beseech you, brethren, mark them^d which cause divisions and offences contrary to the doctrine which ye have learned; and avoid^e them.

18 For they that are such serve not our Lord Jesus Christ, but their^f own belly; and^g by good words and fair speeches deceive the hearts of the simple.

you. Salute Andronicus 7
and Junias, my kinsmen,
and my fellow-prisoners,
who are of note among the
apostles, who also have
been in Christ before me.
Salute Amplias my be- 8
loved in the Lord. Salute 9
Urbanus our fellow-work-
er in Christ, and Stachys
my beloved. Salute Apel- 10
les the approved in Christ.
Salute them which are of
the *household* of Aristobu-
lus. Salute Herodion my 11
kinsman. Salute them of
the *household* of Narcissus,
which are in the Lord. Sa- 12
lute Tryphæna and Try-
phosa, who labour in the
Lord. Salute Persis the
beloved, which laboured
much in the Lord. Salute 13
Rufus the chosen in the
Lord, and his mother and
mine. Salute Asyncritus, 14
Phlegon, Hermes, Patro-
bas, Hermas, and the
brethren that are with
them. Salute Philologus 15
and Julia, Nereus and his
sister, and Olympas, and
all the saints that are with
them. Salute one another 16
with a holy kiss. All the
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and by their smooth and
fair speech they beguile
the hearts of the innocent.

^a Gal. 1:22. ^b Eph. 1:4; 2 John 1. ^c 1 Thes. 5:26; 1 Pet. 5:14. ^d Acts 15; 1 Tim. 6:3. ^e 1 Cor. 5:9; 2 Thes. 3:6; 2 Tim. 3:5; Tit. 3:10; 2 John 10. ^f Phil. 3:19; 1 Tim. 6:3. ^g Col. 2:4; 2 Pet. 2:3.

had rendered him special service; many were, no doubt, his own converts. Of most of them we know nothing, save that he places them in this honorable roll. 7. Salute Andronicus and Junia, my kinsmen. Countrymen. My fellow-prisoners. When confined with Paul, we do not know. Of note among the apostles. Well and favorably known to the apostles. 10. Salute them which are of the household of Aristobulus. Aristobulus was either dead, or not a believer. The household is, perhaps, his slaves. Great Romans had hundreds of slaves, usually white, many of them cultured. Thousands of the early Christians were gathered from these. 11. The household of Narcissus. At the time Paul wrote, a favorite of Nero, named Narcissus, was all powerful in Rome. He is probably meant, a number of his servants having accepted Christ. 12. Tryphæna, Tryphosa, . . . Persis. These are the names of women. From the fact stated of them, they were probably deaconesses. 13. Salute Rufus. Some have supposed this to be the Rufus named in Mark 15:21. His father was of Cyrene. Paul had certainly met his mother elsewhere, for he not only greets her, but says she had been a mother to him. 14. Hermas. Supposed by some to have been the author of an early Christian writing, called "The Shepherd of Hermas," which still remains. 15. And all the saints which are with them. Probably another household church, which met with those just named. 16. Salute one another with a holy kiss. The kiss is still a common salutation in the East, and was in New Testament times. See Luke 7:45; also 2 Sam. 20:9, and 1 Peter 5:14. The custom is still preserved in the Greek churches.

17-20. Mark them which cause divisions. Judaizing, or other false teachers, who disturbed

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise^a unto all that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus^b my work-fellow, and^c Lucius, and^d Jason, and Sosipater,^e my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius^f mine host, and of the whole church saluteth you. Erastus,^g the chamberlain of the city, saluteth you, and Quartus a brother.

24 The^h grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is of power to stablish youⁱ according to my gospel, and the preaching of Jesus Christ, (according^j to the revelation of the mystery,^k which was kept secret since the world began,

26 But^l now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith;)

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

Written to the Romans from Corinthus, and sent by Phebe, servant of the church at Cenchrea.

For your obedience is 19
come abroad unto all men.
I rejoice therefore over
you: but I would have you
wise unto that which is
good, and simple unto that
which is evil. And the God
of peace shall bruise Satan
under your feet shortly.

The grace of our Lord
Jesus Christ be with you.

Timothy my fellow- 21
worker saluteth you: and
Lucius and Jason and So-
sipater, my kinsmen. I 22

Tertius, who write the
epistle, salute you in the
Lord. Gaius my host, and 23

of the whole church, sa-
luteth you. Erastus the
treasurer of the city saluteth 24

you, and Quartus the
brother.

Now to him that is able 25
to stablish you according
to my gospel and the
preaching of Jesus Christ,
according to the revela-
tion of the mystery which
hath been kept in silence
through times eternal, but 26

now is manifested, and by
the scriptures of the
prophets, according to the
commandment of the eter-
nal God, is made known
unto all the nations unto
obedience of faith; to the 27

only wise God, through
Jesus Christ, to whom be
the glory forever. Amen.

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the glory forever. Amen.

^a Matt. 10: 16. ^b Acts 16: 1; 1 Tim. 1: 2. ^c Acts 13: 1. ^d Acts 17: 5. ^e Acts 20: 4. ^f 1 Cor. 1: 14. ^g Acts 19: 22; 2 Tim. 4: 20. ^h 1 Thes. 5: 28. ⁱ Rom. 2: 16. ^j Col. 1: 27; Eph. 3: 3, 5; 1 Pet. 4: 20. ^k 1 Cor. 2: 7. ^l 2 Tim. 1: 10.

the Gentile churches by urging them to keep the law of Moses, or by teaching some heresy. Read the Epistle to the Galatians. They were not to listen to them, and were to avoid them. **18. Serve not our Lord Jesus Christ.** These men, like many other false teachers, were more devoted to their own appetites than to Christ. **The simple.** The unsuspecting. **19. For your obedience is come abroad.** Your reputation as good Christians is so well known that you ought not to be deceived by these false teachers. **20. The God of peace shall bruise Satan.** Shall give you the victory.

21-23. Timothy. We learn from Acts 20: 4, that Timothy was with Paul at this time. He joins with other companions of Paul in greetings. **Lucius.** Possibly, "Lucius of Cyrene" (Acts 13: 1). **Jason.** Possibly, the one named in Acts 17: 5. **Sosipater.** The same name as Sopater. See Acts 20: 4. **Kinsmen.** Countrymen; Jews. **22. I, Tertius.** Otherwise unknown. Paul dictated the letter, and Tertius acted as scribe. **23. Gaius, mine host.** Paul baptized a Gaius at Corinth (1 Cor. 1: 14). The name occurs several times. He was noted for his hospitality. **Erastus the chamberlain.** The city treasurer, hence a man of high position. The name occurs in Acts 19: 22, and in 2 Tim. 4: 20.

24-27. The grace of our Lord. At the close of his greetings, Paul adds his benediction. He had already given it in verse 20. It is now written with his own hand (2 Thess. 3: 17). He also adds a doxology, which makes a noble conclusion. **25. To him.** They are commended to God. **According to the revelation of the mystery.** The mystery of the gospel, and especially of the salvation of the Gentiles. See Rom. 11: 25. A mystery is a divine purpose that had been kept secret. When God's glorious purpose was revealed, the mystery was made known. **26. This mystery now is made manifest.** The apostles were engaged in declaring this mystery to the world. **27. To God only wise.** The source of all wisdom.

INTRODUCTION TO FIRST CORINTHIANS.

The Epistles of Paul, like the prophecies of Jeremiah or Amos, were often called out by the mistakes, errors and sins of the churches which he had planted, and were intended to correct them. The newly planted churches were in the midst of heathen, and were composed in great part of those who had early heathen training. It is not wonderful that converts from such populations, unused to Christian morality, knowing little of the Old Testament Scriptures, and without the New Testament, should sometimes go astray, or become the victims of false teachers. Yet the church of all ages has reason to be thankful for the circumstances which called out the collection of Inspired Letters on practical Christian life so essential to its instruction as we find in the Epistles of Paul. In order to gain the greatest profit from these it is necessary that the reader be informed concerning the conditions which called out each letter, what were the circumstances of each church, what were the wants the Apostle sought to supply and the sins he sought to correct.

I will endeavor to explain in the case of the church at Corinth, what were these conditions. Though letters were written to other churches planted by Paul earlier than the one we are now considering, the First Epistle to the church of Corinth is the first of the letters of this class that we reach in the present arrangement of the New Testament. In the eighteenth chapter of Acts the account is found of the planting of this church. At that time, about A. D. 54, the Apostle sojourned in that great city for the space of a year and six months, preaching at first in the synagogue and afterwards in the house of Justus. A large congregation was gathered as the result of his labors, composed in part of Jews, but with a much larger number of Gentiles. After Paul departed to other fields of labor Apollos, an eloquent and learned Alexandrian Jew who had been instructed in the gospel by Priscilla and Aquila, the companions of Paul, visited Corinth and continued the work. "Paul planted; Apollos watered" (1 Cor. 3: 6).

The congregation which had begun its career so auspiciously was in a great commercial center, with a mixed and dissolute population, and could not but meet with many temptations. The city, situated on the Isthmus which connected Southern Greece with the mainland of Europe, with the advantage of two harbors on either sea, and of a citadel as impregnable as Gibraltar on the lofty Acrocorinthus, had for centuries been influential in Grecian history but had in B. C. 146 been taken by the Romans and reduced to ruins. One hundred years later Julius Cæsar had founded it a second time, planting a Roman military colony on the old site, and the commanding situation soon restored its ancient prosperity and splendor. It was about a century after its second founding that it was visited by Paul. It was then the greatest commercial city in Europe with the exception of Rome, and no cities of the East surpassed it save Antioch and Alexandria. It is estimated to have had a population of about four hundred

thousand people, as cosmopolitan as is usually found in a great commercial center; Romans, Greeks, Jews, Syrians, Egyptians, sailors, traders and slaves.

It would be strange if there was a high standard of morals in the mixed population of a commercial metropolis, nor were morals held in high regard anywhere in the heathen world. One fact will illustrate the shameless condition of this city. At the date of this Epistle there was standing there a vast and renowned temple of Venus, called the temple of *Aphrodite Pandemos*, "the Venus of all the people," which had a thousand consecrated priestesses, every priestess dedicated to the service of Aphrodite, or in other words to harlotry. The temple of worship, consecrated to religion, was a gigantic brothel! Indeed, even in that dissolute age when immorality was the rule in all the heathen world, Corinth had so bad an eminence that the word "to Corinthianize" had become a synonym for an impure life. It is not wonderful that amid such influences some of the Gentiles who had become members of the Corinthian Church showed the influence of their old habits, nor that the apostle found it necessary to rebuke licentiousness again and again. See Chapter V. and other passages here and there.

But what especially called out this Epistle were the tidings of divisions in the church which had been brought to him at Ephesus by members of the household of Chloe, one of the principal members. Paul had confined himself while at Corinth to the simple principles of the gospel and scrupulously abstained from the philosophical discussions so dear to the Greek mind. (1 Cor. 1: 17-22; 2: 1-5). Apollos, schooled in the philosophy of Alexandria, and not yet so thoroughly grounded in the gospel as Paul, evidently engaged in some philosophical speculations. It is also manifest that some of the Judaizing teachers who constantly followed in the footsteps of the great Apostle and sought to Judaize the churches, had come to Corinth, and by exalting Peter, in order to depreciate Paul, had formed another party. Hence there were various factions whose discords rent the body of Christ; one party claiming to be Pauline; another making Apollos its leader; still another claiming to be of Cephas, and still a fourth, whatever it may have been, claiming to be of Christ. The four chapters of the Epistle, the first in order, are a vigorous and indignant arraignment of these schisms.

Other questions discussed were suggested to him by a letter brought to him at Ephesus by Corinthian brethren begging a solution of various difficulties; on marriage, the veiling of women in assemblies, on sacrificial feasts, and perhaps on the nature of the resurrection from the dead. See Chap. VII. 1. These questions and various irregularities which are rebuked will be duly considered in the Notes.

This Epistle was written at Ephesus while Paul was engaged in his ministry of three years in that city (Acts 19: 1-41; Acts 20: 31; 1 Cor. 16: 8). The time when it was written can be determined with no little certainty to have been the spring of A. D. 57. That the Epistle is genuine has been conceded by all respectable critics, both ancient and modern.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

CHAPTER I.

The Divisions in the Church Brought to Light.

SUMMARY.—Greetings to the Church. Thanksgiving for the Grace of God. An Exhortation to Unity. Schisms Rebuked. The Sin of Honoring Human Leaders Instead of Christ. The Preaching of the Cross the Power of God to Salvation. Not the Worldly Wise and Proud, but the Humble and Lowly Converted.

CHAPTER I.

1 Paul, called *to be* an apostle of Jesus Christ through the will of God,^a and Sosthenes *our* brother,

2 Unto the church of God which is at Corinth, to them that^b are sanctified in Christ Jesus,^c called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord,^d both theirs and ours:

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ;

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every place, their *Lord* and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God always concerning you, for the grace of God which was given you in Christ Jesus;

^a Acts 18: 17. ^b John 17: 19. ^c 2 Tim. 1: 9. ^d Rom. 8: 22.

1-3. Paul, called to be an apostle of Jesus Christ. Some of the Judaizing teachers, who had visited the church at Corinth after the departure of Paul, in order to lessen his authority, had asserted that he was not an apostle, divinely called like the Twelve. Hence, at the beginning, he asserts his apostleship, and refers to his divine call. See 1 Cor. 9: 1, and 2 Cor. 12: 12. **Sosthenes, our brother.** The Sosthenes whom Paul associated with himself in the letter must have been well known to, and influential among, the Corinthians, and was probably the former chief ruler of the synagogue at Corinth. The Apollos, Priscilla and Aquila, all well known to the church, were at Ephesus with Paul (see chap. 16), but Sosthenes is chosen to appear with him in the salutation. **2. Unto the church of God.** This designation of the church appears oftener than any other in the New Testament. **To them that are sanctified.** All of "the church of God at Corinth" were "sanctified in Christ Jesus;" that is, they were set apart from the world and consecrated to God. All Christians are "sanctified" in the sense of the term in the New Testament, and "called to be saints." The humblest Christian is a saint, as well as Peter or Paul. **With all that in every place call, etc.** The letter is intended for all Christians, as well as for those at Corinth. **Call upon the name of Jesus Christ.** Recognize him as their divine Savior. **Both theirs and ours.** The Lord of the saints everywhere as well as ours (8: 6; Eph. 4: 5). Since there is only one Lord and Master, all Christians should be brethren. **3. Grace be unto you.** The favor of God; the divine blessing. This is the apostolical benediction. **Peace.** This is always an appropriate benediction, since peace is one of the greatest blessings, but was especially appropriate to a church which was torn by dissensions.

4-9. **I thank my God always on your behalf.** Before speaking of the faults which he must rebuke, he speaks of the grounds for praise and hope. He did not forget these, because there was

5 That in every thing ye are enriched by him,^a in all utterance, and *in* all knowledge;

6 Even as^b the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who^c shall also confirm you unto the end,^d *that ye may be blameless* in the day of our Lord Jesus Christ.

9 God^e is faithful, by whom ye were called unto^f the fellowship of his Son Jesus Christ our Lord.

10 Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind, and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say,^g that every one of you saith, I am of Paul, and I^h of Apollos, and I of Cephas, and I of Christ.

that in every thing ye were 5 enriched in him, in all utterance and all knowledge; even as the testi- 6 mony of Christ was confirmed in you: so that ye 7 come behind in no gift; waiting for the revelation of our Lord Jesus Christ; who shall also confirm you 8 unto the end, *that ye be* unproveable in the day of our Lord Jesus Christ. God is faithful, through 9 whom ye were called into the fellowship of his Son Jesus Christ our Lord.

Now I beseech you, bre- 10 thren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same mind and in the same judgment. For it hath been 11 signified unto me concerning you, my brethren, by them *which are of the household* of Chloe, that there are contentions among you. Now this I 12 mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

^a 2 Cor. 8:7. ^b Acts 20:28; 2 Tim. 1:8; Rev. 1:2. ^c 2 Thes. 3:3. ^d 1 Thes. 5:23. ^e Isa. 49:7; Heb. 10:23. ^f John 15:4; 1 John 4:13. ^g 1 Cor. 3:4. ^h Acts 18:24.

much that he could not praise. He could see their improvement on their former condition, as well as their present faults. A good example for all critics. 5. That in everything ye are enriched by him. "The grace of God" (verse 4) had "enriched" them. In all utterance. The reference is especially, but not exclusively, to the supernatural gifts of tongues and of knowledge which were imparted to the early church. See 12:8-10; and 2 Cor. 8:7; 11:6. 6. Even as the testimony of Christ was confirmed in you. It was confirmed by the fruits which it brought forth; their belief and the spiritual gifts which were bestowed upon some of them. 7. So that ye come behind in no gift. They were "enriched" by the grace of God so that they were not inferior to other Christians in privileges. Waiting for the coming. They, like other Christians, were eagerly waiting for the return of the Lord to the earth. 8. Who shall confirm you. He will do his part to confirm you; give you strength to the end, that you may be blameless in the day, etc. Free from blame when they are called to meet the Lord. 9. God is faithful. Hence he will faithfully discharge his part of the covenant. His promises may be relied upon. The fact that he had called the saints to fellowship with his Son, is proof that their salvation will be completed.

10-17. Now I beseech you, brethren, etc. How earnest and imploring is the Apostle's exhortation that they should maintain unity! That ye all speak the same thing. Have no distinctive party declarations. This is violated in the modern sectarian symbols and confessions. That there be no divisions. "No schisms," in the Greek. If there were none, and all "were perfectly joined together in the same mind and in the same judgment," all would "speak the same thing." There would be no variance in their declarations. It is evident, from what follows, that, while the Corinthians had not separated into various church organizations, they had formed several parties within the church. Organized sects, claiming to be "branches of the church," were unknown till centuries later. 11. For it hath been declared unto me. He candidly tells them how he had learned of their dissensions. Them which are of the house of Chloe. Whether these were her children or her servants, or whether she lived at Corinth and these members of her household had come to visit Paul at Ephesus, or whether she lived at Ephesus and these persons had made a visit to Corinth, these are all unknown. Chloe is not elsewhere named. 12. Now this I say. I explain more fully what I mean. He shows that there were four existing parties: A Pauline party, clinging to the founder of their church; a party of Apollos, who were probably carried away by their admiration of his Alexandrian philosophy; a party of Judaizers, who claimed to be following Peter, called here by

13 Is^a Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but^b Crispus^c and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household^d of Stephanas: besides, I know not whether I baptized any other.

17 For^e Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them^f that perish^g foolishness; but unto us which are saved it is^h the power of God.

19 For it is written,ⁱ I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where^j is the wise? where is the scribe? where is the disputer of this world? hath^k not God made foolish the wisdom of this world?

Is Christ divided? was 13
Paul crucified for you? or
were you baptized into the
name of Paul? I thank 14
God that I baptized none
of you, save Crispus and
Gaius: lest any man 15
should say that ye were
baptized into my name.
And I baptized also the 16
household of Stephanas:
besides, I know not whether
I baptized any other.
For Christ sent me not to 17
baptize, but to preach the
gospel; not in wisdom of
words, lest the cross of
Christ should be made
void.

For the word of the cross 18
is to them that are perish-
ing foolishness; but unto
us which are being saved
it is the power of God. For 19
it is written.

I will destroy the wisdom
of the wise,

And the prudence of the
prudent will I reject.

Where is the wise? where 20
is the scribe? where is the
disputer of this world?
hath not God made foolish
the wisdom of the world?

^a 2 Cor. 11:4; Eph. 4:5. ^b Acts 18:8. ^c Rom. 16:23. ^d 1 Cor. 16:15. ^e Acts 26:17. ^f 2 Cor. 2:5. ^g Acts 17:18.
^h Rom. 1:16. ⁱ Isa. 29:14. ^j Isa. 33:18. ^k Isa. 44:25.

his Hebrew name of Cephas; and a fourth party, who claimed to turn away from all these human leaders, and to be only of Christ. **13. Is Christ divided?** The church is "the Body of Christ" (12:12, 13). Can that body be cut into parts, and these assigned to human leaders? **Was Paul crucified for you?** The cross binds us to Christ alone. By baptism we are baptized in Christ's name, into his death, and into Christ (Rom. 6:3). **14. I thank God that I baptized none of you, etc.** "The Corinthians hearing, believed and were baptized" (Acts 18:8), but the fellow-ministers of Paul usually administered the baptismal rite. Since some of the Corinthians were claiming to be of his party, he was glad that he had not personally baptized them, lest some should say he had baptized in his own name (verse 15). **Crispus.** Formerly chief ruler of the synagogue at Corinth (Acts 18:8). **Gaius.** See Romans 16:23. He was Paul's host at Corinth when the Epistle to the Romans was written. **16. I baptized also the household of Stephanas.** This household was "the first fruits of Achaia" (16:15); Stephanas was one of the three Corinthian brethren then visiting Paul at Ephesus (16:17). There is no proof that this, or any other household named in Scripture, contained infants, but there is proof that most of them did not. "The household" does not mean the same as "the family" but those dwelling in the house; often the servants only. **17. For Christ sent me not to baptize.** Paul does not intend to disparage baptism, but to say that, in the division of labor, the work assigned him was to preach, while others did the baptizing. If the common views of his physical condition are correct, he was hardly strong enough to do a great deal of baptizing. **Not with wisdom of words.** Instead of seeking eloquence or philosophical speculation, which might hide the cross, he told the simple story of the gospel in plain and simple language.

18-21. The preaching of the cross. The gospel of a Crucified Savior. **To them that perish.** Those who are unregenerate. **Is foolishness.** The Greek philosopher and the Jewish scribe scoffed at the thought of a Savior who had been crucified. They held that his crucifixion proved that he was not divine. **Unto us who are saved.** There are two sections of mankind—the unsaved and the saved. To the first, the cross is folly; to the second, the gospel of the Crucified One comes as the power of God. See Rom. 1:16. To the unsaved, the cross is a pillar of cloud; to the saved, a pillar of light. **19. I will destroy the wisdom of the wise** (Isa. 29:14). By turning to the passage in Isaiah, its meaning is clear. God will put aside the wisdom and understanding of men; these will not save; but he will save by what the world called foolishness. **20. Where are the wise?** The Greek philosophers. The term "philosopher" means a lover of wisdom. **The scribe?** The scribes were the Jewish learned class. **The disputer?** etc. Probably the Greek teachers who "disputed daily" in the public places. **Hath not God made foolish?** etc. All their worldly wisdom is excluded from the

21 For^a after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the^b Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the^c Jews a stumbling-block, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ,^d the power of God, and the^e wisdom of God.

25 Because^f the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that^g not many wise men after the flesh, not many mighty, not many noble, *are called*:

27 But^h God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, andⁱ things which are not,^j to bring to nought things that are;

For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews ask for 22 signs, and Greeks seek after wisdom: but we 23 preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them 24 that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the 25 foolishness of God is wiser than men; and the weakness of God is stronger than man.

For behold your calling, 26 brethren, how that not many wise after the flesh, not many mighty, not many noble, *are called*: but God 27 chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base 28 things of the world, and the things that are despised, did God choose, *yea* and the things that are not, that he might bring to nought the things that are:

^a Luke 10: 21. ^b Luke 11: 16. ^c Isa. 8: 14; Matt. 11: 6. ^d Rom. 1: 4. ^e Col. 2: 3. ^f 2 Cor. 4: 7. ^g John 7: 48. ^h Psa. 8: 2. ⁱ Rom. 4: 17. ^j 1 Cor. 2: 6.

gospel. 21. For . . . knew not God. Worldly wisdom did not search out the true God. Intellectual speculation had done its utmost, and failed. Hence it was rejected, and the Divine Wisdom chose by the foolishness of preaching to save, etc. That is, by preaching what the wise and puffed up of this world called foolishness. They called the gospel foolishness.

22-25. For the Jews require a sign. Not merely miracles, such as the apostles worked, but a sign from heaven (Matt. 12: 38). They said, "Let Christ come down from heaven, if he be risen." And the Greeks seek after wisdom. While the Jews asked for a sign from heaven, the Greeks demanded a well-argued system of philosophy (Acts 17: 18). 23. But we preach Christ crucified. Not merely Christ, but Christ Crucified; a Crucified Savior. Unto the Jews a stumbling-block. Because they had an entirely different conception of the Christ. Yet it was predicted that he should be "a stone of stumbling" (Matt. 21: 24). Unto the Greeks foolishness. It seemed to the Greeks that a being who died so ignominious a death could not be divine. 24. But to them which are called. But to those who obey the gospel call, whether Jews or Gentiles, the Crucified Christ is found to be the power of God, and the wisdom of God. The gospel not only is found to be mighty, but wise in meeting the wants of the soul. 25. The foolishness of God. In one thing that men call foolishness, in Christ Crucified, there is greater wisdom than in all the philosophers, and though it seemed weakness of God to let Christ be crucified, yet the Crucified Savior is mightier than all the strength of men. If folly and weakness be of God, these will be wiser and stronger than men.

26-31. Not many wise men after the flesh. Paul now shows the weakness of the human instrumentality chosen to convert the world; not those the world called wise, not the mighty, not the noble, yet the work was moving on with wonderful power. 27. But God hath chosen the foolish things. Men whom the world would call foolish, with a gospel that it called foolishness; yet these "confounded the wise" and upturned the world's philosophies. 28. Base things. Those of lowly birth. Things which are not. People that the world would call "nobodies," and things that it counts as nothing. These are chosen to bring to nought things that are; the existing state of

29 That no flesh should glory in his presence.

30 But of him ye are in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;

31 That, according as it is written,^a He that glorieth, let him glory in the Lord.

that no flesh should glory 29
before God. But of him 30
are ye in Christ Jesus,
who was made unto us
wisdom from God, and
righteousness and sancti-
fication and redemption:
that, according as it is 31
written, He that glorieth,
let him glory in the Lord.

CHAPTER II.

Christ Crucified.

SUMMARY.—The One Theme of Preaching Christ Crucified. Not Eloquence or Human Wisdom, but the Power of the Spirit Needed. A Divine Wisdom in the Cross of Christ. This is a Mystery Revealed to the Converted; Unseen by the Unregenerate. The Things of the Kingdom Not Understood by the Worldly. These are Revealed to Those who Have the Spirit of God.

1 And I, brethren, when I came to you, came^b not with excellency of speech, or of wisdom, declaring unto you the testimony of God:

2 For I determined not to know any thing among you,^c save Jesus Christ, and him crucified.

3 And^d I was with you^e in weakness, and in fear, and in much trembling.

4 And my speech and my preaching^f was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power;

5 That your faith should not stand in the wisdom of men, but in the^g power of God.

CHAPTER II.

And I, brethren, when I 1
came unto you, came not
with excellency of speech
or of wisdom, proclaiming
to you the mystery of God. 2
For I determined not to 2
know anything among you,
save Jesus Christ, and him
crucified. And I was with 3
you in weakness, and in
fear, and in much tremb- 4
ling. And my speech and 4
my preaching were not in
persuasive words of wis-
dom, but in demonstration
of the Spirit and of power: 5
that your faith should not 5
stand in the wisdom of
men, but in the power of
God.

^a Jer. 9: 23. ^b 1 Cor. 1: 17; 2 Cor. 11: 6. ^c Gal 6: 14; Phil. 3: 8. ^d Acts 18: 1. ^e 2 Cor. 10: 4. ^f 2 Pet. 1: 6. ^g 2 Cor. 4: 7.

things; the pagan religions, governments, and civilization; these were to be overthrown through the influence of the gospel. 29. **That no flesh should glory, etc.** That it should be shown that the power was of God. 30. **Who of God is made unto us wisdom.** "Christ, the power of God and the wisdom of God" (verse 24), is wisdom to us. **And righteousness.** In him we are made righteous, and obtain sanctification and redemption. Christ is all of these to us. 31. **He that glorieth, etc.** (Jer. 9: 23.) As Christ is our all, imparts every grace that we enjoy, and bestows every blessing, there is no ground for glorying in Paul, Apollos or Cephas, but in the Lord alone.

1-5. Paul has shown, in the preceding chapter, that God chose the things and persons which the world calls foolish, and weak, and base, and of no account, in order to confute the world's wisdom and to overthrow its power. He now shows that this harmonizes with the means used at Corinth in the founding of the church. **Not with excellency of speech or of wisdom.** Not with the eloquent arts of a Grecian orator, or the speculations of a Greek philosopher; things highly esteemed at Corinth and among all the Greeks. **The testimony of God.** The Revision has, "Mystery of God," which has the support of the best MSS., and harmonizes better with the context. The gospel is often called "a mystery" (Eph. 3: 9, and 1 Tim. 3: 16). 2. **Save Jesus Christ, and him crucified.** All his preaching centered upon this great theme, "To the Greeks foolishness, and to the Jews a stumbling-block" (1: 23). 3. **I was with you in weakness, etc.** In this great center of Greek culture, he felt a human timidity at first in presenting the simple gospel in the face of the splendors of the Greek philosophy. 4. **Not with enticing words of man's wisdom.** He did not resort to the arts and enticements of Greek oratory or philosophy. **But in demonstration of the Spirit and of power.** Filled by the Holy Spirit, he spoke in its power, and thus moved upon the hearts of his hearers. His words were also supported by the power of the Spirit shown in miracles (Romans 15: 19; 2 Cor. 12: 12). 5. **That your faith should not stand.** Their faith was not produced by the triumphs of oratory or philosophy, but by the gospel preached in the power of the Spirit. Hence it was wrought through the means supplied of God.

6 Howbeit we speak wisdom among them that^a are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But speak we the wisdom of God in a mystery, *even the hidden wisdom*,^b which God ordained before the world unto our glory;

8 Which^c none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But, as it is written,^d Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But^e God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man^f knoweth the things of a man save the spirit of man which is in him?^g even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but^h the Spirit which is of God; that we might know the things that are freely given to us of God.

Howbeit we speak wisdom among the perfect: yet a wisdom not of this world, nor of the rulers of this world, which are coming to nought: but we speak God's wisdom in a mystery, *even the wisdom* that hath been hidden, which God foreordained before the worlds unto our glory: which none of the rulers of this world knoweth: for had they known it, they would not have crucified the Lord of glory: but as it is written,

Things which eye saw not, and ear heard not, And which entered not into the heart of man, Whatsoever things God prepared for them that love him.

But unto us God revealed *them* through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us

^a Eph. 4: 13; Jas. 3: 15. ^b Rom. 16: 25; 2 Tim. 1: 9. ^c Acts. 13: 27. ^d Isa. 64: 4. ^e Matt. 16: 17; 1 John. 2: 27. ^f Jer. 17: 9. ^g Rom. 11: 33. ^h Rom. 8: 15.

6-9. Howbeit we speak wisdom. "We" refers to Paul and his fellow-preachers. Though the gospel abjured carnal wisdom, yet it has a wisdom of its own, a divine wisdom, which is imparted to and recognized by those who have become full-grown Christians. "The perfect" are the full-grown in Christ, instead of babes. Babes must be fed on milk, but the grown can endure strong meat. For such there is a depth of wisdom revealed in the gospel, but **not the wisdom of this world. Princes of this world.** Leading men of the Jews, Greeks and Romans. They had not learned this divine wisdom. **7. We speak the wisdom of God in a mystery.** The Greeks had their mysteries, like the Eleusinian, in which secrets were imparted to the initiated. A mystery is a secret as yet not made known. The wisdom of God in the gospel was a mystery hidden until Christ came, and since then fully comprehended only by "the initiated," the full-grown Christians. The apostolic sense of "mystery" is that which was hidden, but is now disclosed to those who accept the gospel. Those who will not receive the gospel cannot comprehend this wisdom. See Rom. 16: 25, 26; Eph. 3: 6; 1 Tim. 3: 16. **Even the hidden wisdom.** Long hidden, though existing in God's plans made before the "age" (see margin of Revision). The Jewish age or dispensation may be meant, or it may mean the ages of man's existence. The Greek word is "ages." This hidden wisdom proposed all through the dispensations the glory of God's chosen ones. **8. Which none of the princes . . . knew.** Utterly ignorant of the divine wisdom to be revealed in Christ, they, the high priests, with Pilate and Herod, crucified the Son. **9. As it is written** (Isa. 54: 4). There was no human conception, as shown by the prophet, of the glory to be revealed in the mystery of the gospel. And indeed that glory is still beyond the power of mere human conception.

10-13. But God hath revealed them unto us by his Spirit. These wonders of the love of God, not seen by eye, nor heard by ear, nor revealed to the senses, were revealed by the Spirit to the apostles (*to us*), and made known through them to full-grown Christians ("the perfect," verse 6). **The Spirit searcheth, etc.** The Holy Spirit, imparted so freely to the apostles to lead them into all truth (John 16: 13), is the Spirit of God. Hence this Spirit imparts a knowledge of the deep things of God. The secrets of the divine wisdom are thus made known. **11. For what man knoweth, etc.** A man's spirit knows all his secrets, though these are unknown to another man. So God's Spirit knows the Divine secrets, and imparts these wherever he dwells in full measure as the Spirit of knowledge.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But^a the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither^b can he know *them*, because they are spiritually discerned.

15 But^c he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For^d who hath known the mind of the Lord, that he may instruct him? But^e we have the mind of Christ.

by God. Which things also 13 we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; comparing spiritual things with spiritual. Now the natural 14 man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged. But 15 he that is spiritual judgeth all things, and he himself is judged of no man. For 16 who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

CHAPTER III.

Carnal Divisions.

SUMMARY.—The Proofs that the Corinthians were Yet Carnal. Not Able to Endure Strong Meat. The Work of Paul and Apollos. The Increase of God. The Church God's Building. The One Foundation. Perishable Materials Built on This. The Sin of Defiling God's Temple. The Glorious Estate of the Christian.

CHAPTER III.

And I, brethren, could I not speak unto you as unto spiritual.

1 And I, brethren, could not speak unto you as unto spiritual.

^a Matt. 16:23. ^b Rom. 8:5; Jude 19. ^c Prov. 28:5. ^d Job 15:8; Isa. 40:13; Jer. 23:8; Rom. 11:34. ^e Psal. 25:14; John 15:15.

12. Now we have received, etc. We apostles. The Spirit received by all the apostles was not the spirit of the world, but the Holy Spirit which Christ promised them as a guide into all truth. Hence they were enabled to know what God imparted freely to them. 13. Which things we also speak. The grand truths, "the hidden wisdom," "the mystery of God," revealed to them through the Spirit, they spoke to others. These things they spoke, not in the words of man's wisdom, not in the garb of philosophy, but in the words given by the Holy Spirit. Comparing spiritual things with spiritual. This difficult clause has received many explanations. Canon Cook explains it: "Matching spiritual things with spiritual words." Conybeare and Howson say: "Explaining spiritual things to spiritual men." This last view, which Canon Cook says does no violence to the Greek, harmonizes best with verses 6 and 14. I think that verse 14, the next verse, shows that this is the true meaning.

14-16. But the natural man. The natural man is the unregenerate, one who has the spirit of the world, one not born anew of water and of the Spirit. Man is a triune being—body, soul and spirit. The natural man is under the dominion of the soul, the animal life. The spirit must be stirred from its dormant condition, and born again, before one can comprehend the things of the Spirit. These are foolishness to one under the dominion of the animal life, such as the Jewish scribes and Greek "disputers," for they can be discerned only by the spirit of a man. It is only when a spiritual hunger is felt, when one is born again, and when man becomes a spiritual instead of an animal being, that he can understand "the deep things of the Spirit." But blessed be God, the A B C's of the gospel, which the ignorant and unlearned can understand, are sufficient to convert and prepare one for a higher knowledge. 15. He that is spiritual. He who lives the spiritual life. Judgeth all things. "Examineth," in the margin of the Revision. The spiritual man, helped by the indwelling Spirit, is prepared to study the deeper truths of the Spirit. Judged of no man. None who are not spiritual are able to sit in judgment upon his higher life. He is on a higher level, and the animal man, from his lower level, cannot well estimate him. 16. For who hath known the mind of the Lord? etc. No man, not even the most spiritual, knows the mind of the Lord so as to instruct him. If there was such a one, he, and he only, might instruct those who have the mind of Christ.

Two things are learned from this chapter: (1) There is a divine wisdom or philosophy. (2) This divine wisdom, or mystery, is an absurdity or perplexity to the world, but the wisdom of God to the saints.

1-4. And I, brethren, could not speak unto you as unto spiritual. See verse 6 of the preceding chapter; also verse 14. The brethren at Corinth had not reached the state of "spiritual men."

unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with^a milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I^b have planted,^c Apollos watered; but God^d gave the increase.

7 So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one:^e and every man shall receive his own reward, according to his own labour.

9 For^f we are labourers together with God: ye are God's husbandry, *ye are* God's^g building.

10 According to the grace of God which is given unto me, as a wise master-builder, I have laid^h the

spiritual, but as unto carnal, as unto babes in Christ. I fed you with 2 milk, not with meat; for ye were not yet able to 3 *bear it*: nay, not even now are ye able; for ye are yet 4 carnal: for whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men? For when one 5 saith, I am of Paul; and another, I am of Apollos; are ye not men? What 6 then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos 7 watered; but God gave the increase. So then neither 8 is he that planteth anything, neither he that watereth; but God that giveth the increase. Now 9 he that planteth and he that watereth are one; but each shall receive his own reward according to his own labour. For we are 10 God's fellow-workers: ye are God's husbandry, God's building.

According to the grace 10 of God which was given unto me, as a wise master-builder I laid a founda-

^a Heb. 5:13; 1 Pet. 2:2. ^b Acts 13:4. ^c Acts 19:1. ^d Isa. 55 10. ^e Psa. 62:12; Rom. 2:6; Rev. 22:12. ^f Acts 15:4. ^g Eph. 2:20; Col. 2:7. ^h Rom. 15:20.

They were carnal, undeveloped like babes. 2. I have fed you with milk. When he was at Corinth he treated them as babes, teaching them the simple, rudimentary principles. Milk. Simple teaching. Meat. Stronger and deeper doctrines. In the school of Christ, like all others, the teaching must be adapted to the advancement of the learner. 3. Ye are yet carnal. Hence, still not spiritual enough to receive the higher teaching, the "hidden wisdom," the meat. The proof that they were yet carnal was the existence of divisions in the church. Walk as men. Exhibit the jealous and discordant spirit characteristic of men of the world. 4. When one saith, I am of Paul, etc. The fact that they divided by following different human leaders, instead of all following Christ, demonstrated that they were yet carnal.

5-9. Who then is Paul and Apollos? Their carnal-mindedness showed itself in choosing and following these human leaders. One said he was a Paulite, etc. Hence he asks, Who is Paul, or Apollos? Only ministers, servants, subordinates, agents through whom they believed on Christ. As the Lord gave to every man. Gave to Paul and Apollos power to lead you to faith. 6. I have planted, etc. It was Paul's work given him to plant the seed of the kingdom; it was the work of Apollos to afterwards water or cultivate the Christian plants which had come forth, but God gave the growth; gave the seed its vitality and the plant its life. 7. So then neither is he that planteth, etc. The parts of Paul and Apollos were as nothing; the power was all of God, who gave growth to the seed and plant. 8. Now he that planteth and he that watereth are one. They have kindred work, as servants, and each will be rewarded as a servant according to his labor. 9. For we are laborers together with God. The Revision gives the true meaning. They, he and Apollos, were fellow-laborers belonging to God (of God, not with God). They were fellow-laborers with each other, of God. The Corinthian church was God's field in which they labored. The Greek word means "tilled land." Husbandry is obscure. Ye are God's building. The figure is now changed. Paul and Apollos are God's builders, and the church is the building they build. The leading idea is that they are only God's employees. How can Paul have a party, then, and Apollos another, when they are only employees of God?

10-15. According to the grace given to me. Given when? When he was called to be an

foundation, and another buildeth thereon. But^a let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than^b that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day^c shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved;^d yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy: for the^e temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man

tion; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other founda- 11
tion can no man lay than that which is laid, which is Jesus Christ. But if any 12
man buildeth on the foundation gold, silver, costly stones, wood, hay, stub-
ble; each man's work shall 13
be made manifest; for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any 14
man's work shall abide which he built thereon, he shall receive a reward. If 15
any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

Know ye not that ye are 16
a temple of God, and *that* the Spirit of God dwelleth in you? If any man de- 17
stroyeth the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

Let no man deceive him- 18
self. If any man thinketh

^a 1 Pet. 4:11. ^b Isa. 28:16; Matt. 16:18. ^c 1 Pet. 1:7. ^d Jude 23. ^e Heb. 3:1.

apostle. **I have laid the foundation.** The figure of the building is retained. Paul is a discreet master-builder. He had laid the *foundation* at Corinth, when he was preaching Christ, and working through faith in him (2:4,5). Notice it is not *a*, but *the* foundation, because God's spiritual temple (v.16) can have only one. **Another buildeth thereon.** After Paul left Corinth, Apollos and other teachers continued to build upon the foundation Paul had laid. **Let every man take heed how, etc.** Since there is only one foundation of the temple, viz: Jesus Christ, there should be most careful and conscientious building upon it (verse 12). **11. Other foundation can no man lay, etc.** There is only one foundation of the church (Matt. 16:16). This foundation-stone was laid by God (Isaiah 28:16). Paul's work under God was to point the Corinthians to this foundation, to induce them to believe, and thus to build them upon it. His preaching laid it in their hearts. To preach Christ is to preach the fundamental or foundation truth of the church. **12. If any man build upon this foundation.** There is only the one foundation for all builders to build upon. The church or temple will be of the character of the material built upon it. If this material be precious and imperishable, if apostolic doctrines and men moulded into the image of Christ be this material, it is well. If erroneous doctrines and unstable men, wood, hay, stubble, this will all be revealed in due time. **13. Every man's work shall be made manifest.** The kind of work that every builder does will be manifested. **The day shall declare it.** Probably the day of Christ's coming. As fire destroys wood, hay, stubble, but leaves gold, silver, precious stones, so the work of some builders, when tested, will vanish. They do not do solid work. **14. If any man's work shall abide.** Shall stand the test of trial. Such a builder will be rewarded. There shall be stars in his crown. **15. If any man's work shall be burned.** Shall perish as worthless. Such an one will forfeit his reward. **So as by fire.** He is saved, because he intended well, but is barely saved, like one who escapes from a burning house where all his property is consumed.

16, 17. If any man defile the temple of God. In verse 9 the apostle had said, "Ye are God's building." Now he returns to that figure, and denounces the judgment of God upon all who would defile his house by their carnal divisions. In that temple the Spirit dwelt, as the Shekinah had dwelt in the temple of God at Jerusalem; it was therefore a holy temple, and an awful sin to defile it. Under the old dispensation, death was the penalty of polluting the temple.

18-23. Let no man deceive himself. A caution against the philosophical tendencies of the Apollosite party. **If any man thinketh that he is wise.** If he is wise in his own estimation and

among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God: for it is written,^a He taketh the wise in their own craftiness.

20 And again,^b The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men: for^c all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And^d ye are Christ's;^e and Christ is God's.

that he is wise among you in this world, let him become a fool, that he may become wise. For the 19 wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their craftiness: and again, The 20 Lord knoweth the reasonings of the wise, that they are vain. Wherefore let 21 no one glory in men. For all things are yours; whether Paul, or Apollos, 22 or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are 23 Christ's; and Christ is God's.

CHAPTER IV.

The Apostles and the Church.

SUMMARY.—The Apostles Stewards of the Mysteries of God. Forming Judgments of Religious Teachers. The Apostles Made a Spectacle to the World. The Apostolic Trials. Counted by the World as Off-scouring. Yet, Paul the Spiritual Father of the Corinthian Church. And His Example should be Imitated.

1 Let a man so account of us as of the ministers of Christ,^f and stewards of the mysteries of God.

2 Moreover, it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self:

CHAPTER IV.

Let a man so account of 1 us, as of ministers of Christ, and stewards of the 2 mysteries of God. Here, 2 moreover, it is required in stewards, that a man be 3 found faithful. But with 3 me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own

a Job 5:13. b Psal. 94:11. c 2 Cor. 4:5. d Rom. 14:8; Gal. 3:29. e Heb. 1:3. f Luke 12:42.

that of the world, let him choose what the world calls "foolishness," in order that he may become "wise unto salvation." 19. For the wisdom of this world is foolishness with God. See chapter 1:20. For it is written. Job 5:13. 20. And again, the Lord knoweth, etc. Psalm 94:11. 21. Wherefore, let no one glory in men. In preachers like Paul, and Apollos, and Cephas. Above all, let them not form parties around human leaders. For all things are yours. All, the preachers as well as all beside, are ordained to prepare you for eternal glory. 22. Whether Paul, etc. See verse 5. Or the world. The world is not to be the master, but the servant of God's children. Or life. Life is given to do God's work and to insure life eternal. Or death. To the saint "death is gain." Or things present. These, whatsoever they are, "shall work together for good to them that love God." Or things to come. The things to come to the Christian are the presence of Christ, and the joys of the New Jerusalem. All are yours. What a climax! 23. And ye are Christ's. He has procured for us all things, but has bought us with a price. Christ is God's. God's Son, and belonging to the Father. All things are ours, but we are not our own! We own all else, but we do not own ourselves! Hence our duty to be consecrated to the service of Christ.

1-5. Let a man so account of us. The apostles and evangelists. They are to be regarded as ministers (servants) of Christ (3:5), not as leaders. The word rendered "ministers" means, literally, "under-rowers." The figure is that of a ship impelled by oars. The church is the ship; Christ commands; the rowers only obey orders. Since they have no right to give orders, no parties should be formed about them. Stewards. Again the figure is changed, but still the idea is that they were servants. The steward has charge of the house for his master. The church is the house; Christ is the Master; the apostolic stewards in charge, having the mysteries of God, the revealed knowledge, knowledge not their own but given them, must faithfully dispense it to the household. 2. Moreover, it is required of stewards, etc. The supreme quality required in a steward is fidelity to his trust.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore^a judge nothing before the time, until the Lord come, who both will bring to life the hidden things of darkness, and will make manifest the counsels of the hearts; and^b then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that^c ye might learn in us not to think of *men* above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ *from another*? and^d what hast thou that thou didst not receive? now, if thou didst receive *it*, why dost thou glory as if thou hadst not received *it*?

8 Now ye are full,^e now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last,^f as it were appointed to death: for^g we are made a spectacle unto the world, and to angels, and to men.

self. For I know nothing 4 against myself; yet am I not hereby justified; but he that judgeth me is the Lord. Wherefore judge 5 nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

Now these things, brethren, 6 I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other. For who maketh 7 thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory, as if thou hadst not received it? Already 8 are ye filled, already ye are become rich, ye have reigned without us: yea and I would that ye did reign, that we also might reign with you. For, I 9 think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, and to

^a Matt. 7:1; Rev. 20:12. ^b Rom. 2:29; 2 Cor. 5:10. ^c Rom. 12:3. ^d John 3:27; 1 Pet. 4:10. ^e Rev. 3:17. ^f Psa. 44:22; 2 Cor. 4:11. ^g Eph. 6:12; Heb. 10:33.

3. It is a very small thing, etc. The essential matter with Paul was, not that the Corinthians should judge him a faithful steward, or that he should be faithful in his own judgment, but that the Lord should count him faithful. Of course, with factions at Corinth, some disparaged Paul. 4. For I know nothing by myself. In the Revision, "Against myself." In his own judgment he had been a faithful steward at Corinth, but that did not justify him, for he must be judged by the Lord. To the Lord, then, he must give a satisfactory account. 5. Therefore, judge nothing, etc. Hence, let no one form premature judgments. Only when the Lord comes, in the day of judgment, will all secrets be brought to light, and the motives of hearts be manifest. Then, when just judgments are given, shall every man have the praise (due him) of God. Each shall be judged as he deserves. Only then can the Corinthians form an infallibly correct estimate of their religious teachers.

6-9. These things, brethren, I have in a figure transferred to myself and Apollos. I have used the names of Paul and Apollos to illustrate lessons that I wished to impress upon you; especially the lesson not to think of men too highly. Be puffed up for one against another. Exalting one preacher and making him a leader, while seeking to pull down another. 7. Who maketh thee to differ? Who has imparted to you graces which distinguish you from others? All were imparted to you. If you have nothing that you didst not receive, Why dost thou glory? Some unseemly exaltation, probably over spiritual gifts, is rebuked. 8. Now ye are full, now ye are rich, etc. Paul has just rebuked their glorying over gifts bestowed upon them. Now he uses a burst of irony. Though receiving all the grace they had, being dependent and needy, they boasted as if they had it of themselves. The apostles had spiritual gifts, but were poor and persecuted; the Corinthians had these gifts, imparted by Paul, but were puffed up, felt, in his absence, as though they were full, had all things; were rich, well supplied; they reigned as kings. Held their heads high as though they were made kings. I would ye did reign. Here comes the keenness of the rebuke which follows the irony. If they were only exalted to be kings, as they seemed to think themselves, perhaps then those who had imparted to them all that they boasted of might become kings also. The apostles were in the suffering period, but these converts had got to the reigning period. 9. God hath set forth us the apostles last. In contrast with them, the state of the apostles is given. The figure is drawn from

10 We *are*^a fools for Christ's sake, but ye *are* wise in Christ:^b we *are* weak, but ye *are* strong: ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and *are*^c buffeted, and have no certain dwelling-place;

12 And^d labour, working with our own hands:^e being reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we entreat: we are made as the filth of the world, *and are* the off-scouring of all things unto this day.

14 I write not these things to shame you, but, as my beloved sons, to warn *you*.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for^t in Christ Jesus I have begotten you through the gospel.

16 Wherefore, I beseech you,^g be ye followers of me.

17 For this cause have I sent unto you Timothy,^h who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

angels, and to men. We 10 are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonour. Even 11 unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and 12 we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; being 13 defamed, we intreat: we are made as the filth of the world, the off-scouring of all things, even until now.

I write not these things 14 to shame you, but to admonish you as my beloved children. For though ye 15 should have ten thousand tutors in Christ, yet *have ye* not many fathers: for in Christ Jesus I begat you through the gospel. I 16 beseech you therefore, be ye imitators of me. For 17 this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every church. Now some are puffed up, 18 as though I were not com-

^a Acts 26:24. ^b 2 Cor. 13:9. ^c Acts 23:2. ^d Acts 18:3; 1 Tim. 4:10. ^e Matt. 5:44; 1 Pet. 2:23. ^f Rom. 15:20; James 1:18. ^g 1 Cor. 11:1. ^h Acts 19:22; 1 Tim. 1:2.

the Roman amphitheatre. At "last," near the close of the games, gladiators doomed to die were led forth and shown to the spectators, then stripped of all armor, and exposed naked to the attack of others. So the apostles were a **spectacle unto the world**, doomed to reproach, suffering and to death.

10-13. **We are fools for Christ's sake.** The sad worldly lot of the apostles is set forth. For Christ's sake they chose a path of sorrow that made the world call them fools. **Ye are wise in Christ.** Think you are wise in your religious speculations. **We are weak.** See 2:3. **Ye are strong.** In your own conceits. 11. **Unto this present hour.** All through our ministry we suffer want for the needs of life, are often in want of food and drink and clothing, are beaten (buffeted), and, like the Master, have no certain home. 12. **And labor.** Support ourselves by our own hands while preaching the gospel, returning good for evil. 13. **Are made as the filth of the world.** Are accounted by the world as its very sweepings, as scum, as refuse utterly worthless and repulsive. Such passages, which are not overdrawn, show the greatness of faith, the devotion, the heroism of and the debt we owe to such men as Paul.

14-17. **I write not these things to shame you.** I do not contrast your pride and glorying with our humiliation to shame you, but as a fatherly admonition to beloved children. 15. **Yet have ye not many fathers.** They might have many tutors, who sought to train them as children, but Paul was their father who had begotten them in the gospel; that is, converted them. 16. **Be ye followers of me.** Hence, since he was their spiritual father, they ought all to imitate him, his lowliness and self-denial. Children should seek to be like the parent, rather than like the tutor. 17. **For this cause I sent Timotheus.** Timothy, Paul's "son in the gospel" (Acts 16:1-3), had already been sent onward toward Corinth (1 Cor. 16:10), but going round by land would not arrive until after this letter, if it went across by sea. **Of my ways in Christ.** Timothy will revive their remembrance of Paul's life, conduct and teachings, so that they can the better "follow" him.

19 But^a I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For^b the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

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a spirit of meekness?

CHAPTER V.

Impurity in the Church.

SUMMARY.—The Incestuous Person. The Discipline Commanded. The Old Leaven to be Purged Out. Heinous Offenders Not to be Recognized Socially in the Church.

1 It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named^c among the Gentiles,^d that one should have his father's^e wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For^f I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed.

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit,^g with the power of our Lord Jesus Christ,

CHAPTER V.

It is actually reported 1
that there is fornication
among you, and such for-
nication as is not even
among the Gentiles, that
one of you hath his father's 2
wife. And ye are 2
puffed up, and did not
rather mourn, that he that
had done this deed might
be taken away from among
you. For I verily, being 3
absent in body but present
in spirit, have already, as
though I were present,
judged him that hath so
wrought this thing, in the 4
name of our Lord Jesus,
ye being gathered together,
and my spirit, with the
power of our Lord Jesus,

^a Acts 19: 21; 2 Cor. 1: 15. ^b 1 Thes. 1: 5. ^c Eph. 5: 3. ^d Deut. 27: 20. ^e 2 Cor. 7: 12. ^f Col. 2: 5. ^g Matt. 18: 13; John 20: 23; 2 Cor. 2: 10; 13: 3.

18-21. Now some are puffed up. Some of those who were factious thought, as Paul was sending Timothy, he would not come himself, and this encouraged them to continue their factious conduct. 19. I will come to you shortly. If God permitted, he would soon follow (16: 7, 8), and would put to the test those puffed up. Not the speech, . . . but the power. He will confront these vain boasters, and see what power is behind their swelling words. 20. For the kingdom of God. For in the kingdom of God it is not words or professions which avail, but the power of God in the heart. 21. What will ye? When he comes, how shall he come? Will it be necessary to rebuke and exert his apostolic authority, or will the condition of the church be such that only love and gentleness will be called for?

1-5. There is fornication among you. Licentiousness was one of the besetting sins of the Gentiles at this time. Purity of life was almost unknown. So far was unchastity from being held in disrepute that temples were everywhere dedicated to Aphrodite (Venus), and in Corinth at the time when Paul wrote there stood one with a thousand priestesses, harlots, a gigantic brothel in the name of religion. It is not wonderful that time was required to cleanse the church, formed of converts from these heathen, from impurity. As is not named among the Gentiles. There was in the church a still worse case than the Gentiles would condone; a man had taken, probably after the death of his father, his father's wife, his own step-mother. This sort of incest was condemned by Greeks and Romans (Cicero, Oratio pro Cluentio). 2. And ye are puffed up. In the face of such a scandal, such a disgrace upon the church of which he is a member, ye are still puffed up, instead of being humiliated and covered with a sense of shame. To manifest sorrow was your duty, and to take such steps that the evil doer might be taken from among you by means of church discipline. The early church mourned those who fell into licentious or other grievous sin as dead (Origen), and if they repented, received then as risen from the dead. 3. For I verily, etc. Though absent, yet with them in spirit, Paul judged the case as present, and commanded the church as a body to take action by withdrawal at

5 To deliver^a such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying *is* not good. Know ye not^b that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even^c Christ our^d passover is sacrificed for us:

8 Therefore^e let us keep the feast, not with^f old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote to you in an epistle not^g to company with fornicators.

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out^h of the world.

11 But now I have written unto you not to keep

to deliver such a one unto 5. Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your 6. glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, 7. that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, even Christ: where- 8. fore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

I wrote unto you in my 9. epistle to have no company with fornicators; not 10. altogether with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world: but now I write unto you 11. not to keep company, if

^a Job 2: 6; ^b Psa. 109: 6; ^c Acts 26: 18; ^d 1 Tim. 1: 20. ^e Gal. 5: 9. ^f Isa. 53: 7; ^g John 1: 29; ^h 1 Pet. 1: 19; Rev. 5: 6. ⁱ John 13: 14. ^j Ex. 12: 15. ^k Deut. 16: 8. ^l 2 Cor. 6: 14. ^m John 17: 15.

once from the evil doer. **4. In the name of our Lord Jesus.** The solemn act of excommunication must be in the name, that is, by the authority, of the Lord. **When ye are gathered together.** The act is to be administered in full assembly. It must be the act of the whole church. Compare 2 Cor. 2: 6. **And my spirit.** He will be present in spirit, since the act will be carrying out his command. **With the power of our Lord Jesus Christ.** The act of excommunication for misdeeds, when administered according to the will of the Lord, is not merely man's decision, but will be executed by the power of the Lord. **5. To deliver such a one unto Satan.** Not only this one, but all such persons. To deliver unto Satan is to excommunicate; to extradite from the kingdom of God to the kingdom of the prince of this world. The expression is used in 1 Tim. 1: 20. **For the destruction of the flesh.** Fleshly desires had caused the sin. These must be destroyed. The humiliation of excommunication, the sense of one's lost condition, was well adapted to bring a repentance. Some have held that this meant to send some painful disease miraculously. I believe that the Latin fathers and Beza are right in understanding that it refers to the mortification of the offender, cast out, shunned by the church as a dead body. In 2 Cor. 2: 7, this person is ordered to be restored, having repented, and no mention is made of disease. **That the spirit may be saved.** This is the object of all true discipline. If carried out, as in the early church, it was well calculated to bring to repentance. It was effective in this instance, as we learn from 2 Cor. 2: 6.

6-8. Your glorying is not good. Boasting, in such a state of affairs, was unseemly. **A little leaven, etc.** As a little leaven leavens the whole mass of dough, so one sinner suffered to go on in impurity sends a corrupting influence through the whole church. **7. Purge out therefore the old leaven.** Let the leaven of impurity be removed, by putting out the fornicator, that the church may be pure from the impure leaven, or influence. So, too, each one must cleanse his own heart. **For even Christ our passover, etc.** At the passover, Jews were required to put all leaven from their houses (Exod. 12: 15). As we have a Paschal Lamb, slain for us, the church should cleanse out the leaven of sin. **8. Let us keep the feast.** Let us keep feast, or festival. No article in the Greek. The reference is not to the Lord's Supper, or to Easter, as some have supposed, so much as to a constant duty. We always have a Paschal Lamb; hence it is always our duty to keep festival by casting out all leaven; either the old leaven of heathen vice, or of malice and wickedness, or any sin.

9-13. I wrote unto you in an epistle. He had written an earlier letter which has not been preserved, probably a short one, to which reference is made. So most commentators understand. **10. Yet not altogether with the fornicators of this world.** His direction had been misunderstood. The fornicator in the church must be shunned as an outcast, for the sake of the discipline. This was what he meant. He did not give directions concerning their conduct towards the heathen. **Then must ye needs, etc.** As the whole heathen world were addicted to the vices named, to apply

company,^a if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an^b one no not to eat.

12 For what have I to do to judge them also^c that are without? do not ye judge them that are within?

13 But them that are without God^d judgeth. Therefore put away from among yourselves that wicked person.

any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat. For what have I to do with judging them that are without? Do not ye judge them that are within, whereas them that are without God judgeth? Put away the wicked man from among yourselves.

CHAPTER VI.

Litigation Among Brethren.

SUMMARY.—Going to Law Before Heathen. The Saints as Judges. Suffer Wrong Rather than Do Wrong. The Impure Cannot Be God's Children. What is Lawful not Always Expedient. The Christian's Body a Temple.

1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that^e the saints shall judge^f the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

CHAPTER VI.

Dare any of you, having 1 matter against his neighbour, go to law before the 2 unjust, and not before the saints? Or know 2 ye not that the saints shall 3 judge the world? and if 4 the world is judged by you, are ye unworthy to 5 judge the smallest matters? Know ye not that we 3 shall judge angels? how 4 much more, things that 5 pertain to this life? If 4 then ye have to judge 5 things pertaining to this 6 life, do ye set them to 7 judge who are of no ac-

^a Matt. 18: 17; Rom. 16: 17; 2 John 10. ^b Gal. 2: 12. ^c Mark 4: 11; Col. 4: 5; 1 Tim. 3: 7. ^d Eccl. 12: 14; Heb. 13: 4. ^e Psa. 49: 14; Dan. 7: 22; Luke 22: 30; Rev. 2: 26; 20: 4. ^f 2 Pet. 2: 4; Jude 6.

the rule to it would require that the church have nought whatever to do with the unconverted. **11. Now I have written unto you, etc.** He now writes and explains his meaning. Church members must not have social intercourse with one who has been a member who is guilty of the grievous sins named. **Covetous.** A greedy person, under the influence of passions, not only greedy for gain, but for self-indulgence. The Greek word implies this. **With such a one, no, not to eat.** Either at the Lord's table, or in friendly meals, which would imply a brotherly recognition. **12. For what have I to do, etc.** It was not Paul's business, nor ours, to judge those without; hence the rule just given is not one to regulate our intercourse with them. **Do not ye judge them that are within?** The authority of the church is over those who have been united with it. It can judge them. **13. Them that are without God judgeth.** The unconverted are left in the hands of God. He will judge them according to their deeds. We are not to seek to inflict punishment on them by shunning them, but rather to go to them in the love of Christ to try to lead them to repentance. **Therefore put away, etc.** A summary order to execute discipline upon the incestuous offender, an order that we know from the second letter was obeyed.

1-4. Dare any of you . . . go to law before the unjust? The third indictment against the Corinthian church is now presented. Some had sought judgments against their brethren in heathen courts. This Paul indignantly rebukes. The Jews themselves made it a rule never to carry cases before heathen tribunals. Much worse was it in Christians. **2. Know ye not that the saints shall judge the world?** Shall sit with Christ, after they have been judged, while the world is judged (Matt. 25: 41; Matt. 19: 29). If so high a trust is to be given, it is a little thing that saints should judge differences between church members. These ought all to be submitted to arbitrators, or to the officers. **3. Know ye not that we shall judge angels?** Evidently the bad angels, who shall be judged when the world is judged. **4. If then ye have judgments, etc.** If the saints shall

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another:^a why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded?

8 Nay, ye do wrong, and defraud, and that^b *your* brethren.

9 Know ye not that^c the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but^d ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All^e things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

count in the church? I 5 say *this* to move you to shame. Is it so, that there cannot be *found* among you one wise man, who shall be able to decide between his brethren, but 6 brother goeth to law with brother, and that before unbelievers? Nay, already 7 it is altogether a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? Nay, but ye 8 yourselves do wrong, and defraud, and that *your* brethren. Or know ye not 9 that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor cov- 10 etous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were 11 some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

All things are lawful for 12 me; but not all things are expedient. All things are lawful for me; but I will not be brought under the

a Prov. 20: 22; Matt. 5: 39; Rom. 12: 17. b 1 Thes. 4: 6. c Isa. 3: 11. d Heb. 10: 22. e 1 Cor. 10: 23.

have the high prerogative of judging the world and bad angels with Christ, then it is a condescension to judge of trivial earthly matters. **Set them to judge who are least esteemed.** An ironical way of hinting that their differences were so petty as to be worthy only of the poorest witted.

5-8. I speak to your shame. The last sentence was spoken to shame them, not as a serious rule. He now speaks seriously. **Is there not a wise man among you?** A man of prudent judgment, capable of settling differences among them. **6. That before unbelievers.** It was lamentable that brethren should go to law. How much more of a scandal when they carried their cases into the heathen courts. **7. There is utterly a fault among you.** It was a fault (a loss or defeat in the Greek) to go to law at all. It was better **rather to take wrong . . . to be defrauded**, than to work so great an injury to the church by the ill-feeling aroused, and by the scandal in the eyes of the heathen. The rule is, then, (1) To suffer wrong rather than to go to law. (2) If an adjudication is required, to refer the case, not to unbelieving judges, but to a "wise man" within the church. For other Scriptures bearing on the subject, see 1 Peter 2: 23; Matt. 5: 40; 1 Peter 2: 19; Prov. 20: 22.

9-11. Shall not inherit the kingdom of God. The glorious kingdom of which the church is the earthly type. The church is God's kingdom on earth, and its faithful members "inherit" the heavenly kingdom (Matt. 25: 34). **Be not deceived.** Let no one make the mistake of thinking that any unrighteous man shall be an heir. **Effeminate.** This and the next clause refer to a shameful crime quite prevalent among the heathen, the first submitting themselves to the foul sensuality, and the second actively "abusing themselves with men," contrary to nature. Both are Sodomites. None guilty of any one of the list of vices given can be an heir of heaven. **11. And such were some of you.** Some of the worst classes had been converted. **Ye are washed.** The rite of baptism is probably referred to. **Ye are sanctified.** Were sanctified. These verbs are all past tense. See the Revision. To be sanctified is to be set apart to God. **Ye were justified.** That is, their sins were blotted out and they were counted righteous. Sinners as they were before, the gospel had washed, hallowed, and justified them. **By the Spirit.** The work was consummated by the gift of the Holy Spirit (Acts 2: 38).

12-17. All things are lawful for me, . . . but not expedient. Paul had taught that a

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for^a the Lord, and^b the Lord for the body.

14 And^c God hath both raised up the Lord, and will also raise up us by^d his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What! know ye not that he which is joined to an harlot is one body? for^e two (saith he) shall be one flesh.

17 But^f he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth^g against his own body.

19 What!^h know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, andⁱ ye are not your own?

20 For^j ye are bought with a price: therefore^k glorify God in your body, and in your spirit, which are God's.

power of any. Meats for 13
the belly, and the belly for
meats; but God shall bring
to naught both it and
them. But the body is not
for fornication, but for the
Lord; and the Lord for the
the body: and God both 14
raised the Lord, and will
raise up us through his
power. Know ye not that 15
your bodies are members
of Christ? shall I then
take away the members of
Christ, and make them
members of a harlot? God
forbid. Or know ye not 16
that he that is joined to a
harlot is one body? for,
The twain, saith he, shall
become one flesh. But he 17
that is joined unto the
Lord is one spirit. Flee 18
fornication. Every sin that
a man doeth is without the
body; but he that com-
mitteth fornication sin-
neth against his own body.
Or know ye not that your 19
body is a temple of the
Holy Ghost which is in
you, which ye have from
God? and ye are not your
own; for ye were bought 20
with a price: glorify God
therefore in your body.

a 1 Thes. 4: 3. b Eph. 5: 23. c Rom. 5: 6. d Eph. 1: 19. e Gen. 2: 24; Matt. 19: 5. f John 17: 21; Eph. 4: 40; 5: 30.
g Rom. 1: 24; 1 Thes. 4: 4. h 2 Cor. 6: 6. i Rom. 14: 7. j Gal. 3: 13; Heb. 9: 12; 1 Pet. 1: 18; Rev. 5: 9. k 2 Cor. 7: 1.

Christian could use liberty in regard to things indifferent. Some seem to have held that this justified sensual indulgence, as was taught by the Epicureans. Paul says in substance, "Be it so; but all things are not expedient," for the Christian, Christ's freeman, must **not be brought under the power of any appetite.** Whoever is thus subjected is not a freeman, but a servant, the servant of sin. Though *all* things are in *our* power, we must not be brought under *their* power. **13. Meats for the belly, etc.** Self-indulgence was also excused, because food and the stomach were made for each other. But these are both perishable. Moreover, if "the belly was made for meats," **the body is not for fornication.** It was not made for this, but for a nobler purpose—for the Lord. Hence, sensuality cannot be thus justified. **14. And God . . . will also raise us up.** As the Lord was raised, so shall we be. Hence, we are for a nobler purpose than engaging in sensuality. **15. Know ye not that your bodies are members of Christ?** This is a doctrine emphasized by Paul. Our bodies are a part of Christ's mystical body, the Lord's holy temple, designed for the indwelling of the Spirit. How sacrilegious to take a member of Christ's body and degrade it to fornication, or to any act of licentiousness! It is a duty which a Christian owes to Christ to keep his body pure. As the arm or finger has the life of the body until cut off, so we have the life of Christ until we sever ourselves from him by sinful acts. **17. He that is joined to the Lord, etc.** There is one life and one spirit until severed from Christ.

18-20. Flee fornication. The sin must be *fled*. The way to avoid it is to avoid temptation. We must conquer by running away. Thus it was that Joseph prevailed. **Every sin . . . is without the body.** The temptations come from without and assail the man through the senses. This is the rule in the case of sin. It is not said of fornication that it is not stimulated from without, or that it, alone of sins, assails the body, but that it is peculiarly a sin against the body. It defiles a body which is designed to be a member of Christ, and a temple of the Holy Spirit; separates it from the union with Christ, and unites it with a harlot. The grievousness of the sin is in the desecration to such an unholy purpose of a body which has become a member of Christ, a part of the temple of God. **19. What? know ye not that your body, etc.** This makes clear how terrible is the sin of defiling the body by licentiousness. It is desecrating God's temple. As the Shekinah dwelt in the temple of Israel, so the Holy Spirit in Christ's temple, which we are. **Ye are not your own.** But members of Christ, and

CHAPTER VII.

Marriage.

SUMMARY.—Marriage the Resource Against Social Sins. Not to be Lightly Dissolved. The Mutual Obligations. The Unmarried State Freest from Trouble in Times of Persecution. But Neither Husband nor Wife to Leave Each Other. If they Should, to Remain Unmarried. Not to Abandon an Unbelieving Husband or Wife Because of their Unbelief. To Rest Content with the Secular State in which One is Converted. The Treatment of Virgin Daughters. Let Them Marry Under Certain Conditions. Under Others, Best Not to Marry in those Critical Times. The Remarriage of Widows.

1 Now concerning the things whereof ye wrote unto me: *It is good for a man not to touch a woman.*

2 Nevertheless,^a *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let^b the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that^c Satan tempt you not for your incontinency.

6 But I speak this by permission, and^d not of commandment.

CHAPTER VII.

Now concerning the 1 things whereof ye wrote: It is good for a man not to touch a woman. But, be- 2 cause of fornications, let each man have his own wife, and let each woman have her own husband. Let the husband render 3 unto the wife her due: and likewise also the wife unto the husband. The wife hath not power over her 4 own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. Defraud ye 5 not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency. But this I 6 say by way of permission,

a Prov. 5: 19. b Exod. 21: 10; 1 Pet. 3: 7. c 1 Thes. 3: 5. d 2 Cor. 8: 8; 11: 17.

hence have not the right to use our bodies according to our own pleasure. 20. **Ye are bought with a price.** Christ paid the price, even his blood. Hence, since both body and spirit are God's, both should be used to glorify him. The fact that we are his, purchased, parts of his spiritual temple, makes the obligation imperative to consecrate body and spirit to his service.

1-7. **Now concerning the things whereof ye wrote.** In the preceding six chapters Paul has mainly treated of irregularities in the Corinthian church, of which he had learned through the "household of Chloe," and other private sources. Now he begins to answer various questions asked in a letter from the church. If we had that letter, it would aid much in understanding what follows by revealing more clearly the state of the church and the discussions going on within. **It is good for a man not to touch a woman.** An Old Testament phrase which means not to marry. He does not mean that marriage is wrong, but that on account of "the present distress" it was a good thing not to be bound by family ties. See verse 26. "Forbidding to marry" is one of the signs of the apostasy (1 Tim. 4: 3). See Heb. 13: 4. **2. To avoid fornication.** To prevent this sin, and the temptations to it in an unmarried state, especially in a vicious community, it was best for each sex that they be married; the normal condition of the sexes. **3. Let the husband render unto the wife her due.** The Revision is correct. Marriage is a state of mutual obligations. Each must yield to the other what those obligations require. **4. The wife hath not power over her own body, etc.** Each sex here is put on exactly the same footing. The body of each belongs to the other, and cannot be yielded to other parties. The spirit of the passage not only forbids adultery, but polygamy. **5. Defraud ye not one the other.** The married pair are not to live apart, except by mutual agreement, and that only for a season, while devoting themselves to a period of prayer. In the East, the women have separate apartments, and during this season the husband would not enter the wife's apartments. **6. But this I say by permission, etc.** What is just stated (verse 5) is permissible in the married state, not com-

7 For^a I would that all men were even as^b I myself: but^c every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But^d if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, yet not I, but the Lord,^e Let not the wife depart from her husband:

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

12 But to the rest speak I, not the Lord; If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else^f were your children unclean; but now are they holy.

not of commandment. Yet 7 I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.

But I say to the unmarried and to widows, It is good for them if they abide even as I. But if they have not continency, let them marry: for it is better to marry than to burn. But unto the married I give charge, yet not I, but the Lord, That the wife depart not from her husband (but if she depart, let her remain unmarried, or else be reconciled to her husband), and that the husband leave not his wife. But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman which hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy.

^a Acts 26: 29. ^b 1 Cor. 9: 5. ^c Matt. 19: 12; 1 Cor. 12: 11. ^d 1 Tim. 5: 14. ^e Mal. 2: 14, 16; Matt. 5: 32; 19: 6; Mark 10: 11, 12; Heb. 12: 14. ^f Mal. 2: 15.

manded. 7. I would that all men were as I myself. Had absolute self-control, as I have. His directions all recognize the weakness of human nature, and the need of making no requirements too great for it. But every man hath his proper gift. He had the gift of self-control; others might have other gifts which he did not have.

8-11. To the unmarried and widows. If they have his self-control, it is well for them to remain unmarried, even as he. Not that the unmarried state is better, but on account of "the present distress" (verse 26), the critical times. There are times still when it is best to remain unmarried; for instance, in a time of war and invasion. The ground of his advice is not moral, but prudential. 9. If they cannot contain. If they cannot control their desires it is best to marry. 10. To the unmarried I command. Some might say, "If the unmarried state is best now, it will be better to leave our married partner." He replies, "The Lord commands otherwise" (Mark 10: 12; Matt. 5: 32; Matt. 19: 9). 11. But and if she depart. Provided, despite the prohibition, there is such disagreement that she leaves her husband, she must remain unmarried, or be reconciled. Let not the husband put away his wife. The wife "departs," because she leaves the home; the husband "puts away his wife," by sending her off. Both are equally prohibited. The same rules apply to each sex. Among the Jews, only the husband exercised the right of divorce; among the Greeks and Romans, the wife exercised it equally with the husband.

12-17. To the rest speak I, not the Lord. On the circumstances that follow, the Lord has not directly spoken, as he did on divorce; hence, Paul speaks by inspiration. If any brother hath a wife that believeth not, etc. If either husband or wife is converted, and the other is not, they must not on this account forsake the unbelieving helpmeet, provided he or she is pleased to remain. 14. For the unbelieving husband is sanctified, etc. This passage has been much debated, and little understood. The unbelieving husband or wife is not made personally holy, nor do the children of believers have personal holiness transmitted to them by virtue of birth relation. Sanctification, then, means something besides personal holiness. To sanctify is to separate to a sacred use, or relation (Exod. 20: 8; 28: 38). In 1 Tim. 4: 4, 5, food is "sanctified by the word of God and prayer." Here Paul uses the term to denote that one Christian member of a household brings a sanctifying influence to it, so that all the members are to be regarded as separated in part from the great, ungodly, unclean world.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save^a *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk: and^b so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised: is any called in uncircumcision? let^c him not be circumcised.

19 Circumcision^d is nothing, and uncircumcision is nothing, but^e the keeping of the commandments of God.

20 Let^f every man abide in the same calling wherein he was called.

21 Art^g thou called *being* a servant? care not for it; but if thou mayest be^h made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's free man: likewise also he that is called, *being* free, isⁱ Christ's servant.

23 Ye^j are bought with a price; be not ye the servants of men.

Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such cases: but God hath called us in peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife? Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the churches. Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. Let each man abide in that calling wherein he was called. Wast thou called being a bondservant? care not for it: but if thou canst become free, use *it* rather. For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant. Ye were bought with a price;

^a 1 Pet. 3: 1. ^b 2 Cor. 11: 28. ^c Acts 15; Gal. 5: 2. ^d Gal. 6: 15; Col. 3: 11. ^e John 15: 14; 1 John 2: 3; 3: 24. ^f Eph. 4: 1; 2 Thes. 3: 11. ^g Gal. 3: 28. ^h Isa. 58: 6. ⁱ Gal. 5: 13; Eph. 6: 6; 1 Pet. 2: 16. ^j 1 Pet. 1: 18; Lev. 25: 42.

Nehemiah commanded Jews to part from heathen wives on the ground that they were ceremonially unclean. Paul insists, rather, that the believer cleanses the other, and that the unbelieving partner, or the children, are rendered ceremonially clean. **But now are they holy.** Brought into such a sacred relation that they are under the power of sacred influences, and not to be counted as sources of defilement. 15. **But if the unbelieving depart.** If the unbelieving husband or wife insists upon making the Christian profession a ground of separation, let them have their way. Examples of this kind occur in every age, and the rule is always applicable. **God hath called us to peace.** Hence, if strife must prevail to prevent separation, let the other go. 16. **How knowest thou, O wife, etc.** Let the Christian be gentle, forbearing, unselfish, though true to Christ, and perhaps the result will be that they will be God's means to save their partner. This has occurred in thousands of instances. 17. **As God hath distributed to every man.** "This I would add," says Paul in effect, "whatever may be the lot and special circumstances of each man, single, married, or deserted on account of Christianity, let him walk in it without seeking a change."

18-24. **Was any one called being circumcised?** He now applies the principle just stated, of walking "as God called every one." The circumcised Jews were to be content that they were circumcised; the uncircumcised Gentiles were to remain so when they became Christians. 19. **Circumcision is nothing, etc.** Has no bearing on final salvation. The one essential condition is "keeping the commandments of God." Nothing can take the place of this. 20. **Let each man abide, etc.** In that secular condition of life in which he was when called. 21. **Art thou called, being a servant?** Half the population of the Roman Empire at this time were slaves. Thousands of the early Christians were in this condition. If a servant was converted, let him not be troubled over his servile state; but if he had the means of becoming free, let him rather choose freedom. 22. **For he that is called . . . being a servant.** The eternal equality of the servant and freeman in Christ is shown. The "servant" is Christ's freedman, since Christ has freed him from sin; the freeman, when converted, is Christ's servant. 23. **Ye are bought with a price.** Christ has bought each alike, ransomed them from the bondage of sin with his blood, and bound them to his service as his own. **Be not ye the servants of men.** As Christ's servants, do not become the followers of any other religious master.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins^a I have no commandment of the Lord: yet I give my judgment, as one^b that hath obtained mercy of the Lord^c to be faithful.

26 I suppose therefore that this is good for the present distress; *I say, that it is good for a man so to be.*

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless such shall have trouble in the flesh; but I spare you.

29 But^d this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as^e not abusing it: for^f the fashion of this world passeth away.

32 But I would have you without carefulness.^g He that is unmarried careth for the things that belong to the Lord, how he may please the Lord.

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a

become not bondservants of men. Brethren, let each man, wherein he was called, therein abide with God.

Now concerning virgins 25 I have no commandment of the Lord: but I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I 26 think therefore that this is good by reason of the present distress, *namely*, that it is good for a man to be as he is. Art thou 27 bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou 28 marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh; and I would spare you. But this 29 I say, brethren, the time is shortened, that henceforth both those that have wives may be as though they had none; and those 30 that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; and those that 31 use the world, as not abusing it: for the fashion of this world passeth away. But I would have you to 32 be free from cares. He that is unmarried is careful for the things of the Lord, how he may please the Lord: but he that is 33 married is careful for the things of the world, how he may please his wife. And there is a difference 34

^a 2 Cor. 8: 8, 10. ^b 1 Tim. 1: 16. ^c 1 Tim. 1: 12. ^d 1 Pet. 4: 7. ^e 1 Cor. 9: 18. ^f Psa. 39: 6; Jas. 4: 14; 1 John 2: 17. ^g 1 Tim. 5: 5.

24. Let every man, wherein he is called, etc. Let each one remain in the domestic and social condition in which the call of God found him.

25-28. Now concerning virgins. No doubt in the letter from Corinth it was asked whether a father should place his virgin daughters in marriage. In the East to this day the marriage arrangements are made by the parents. I have no commandment. He had no revelation upon the subject, but could give his Christian judgment. 26. I suppose . . . for the present distress. The critical condition in which Christians were placed by the spirit of persecution which then prevailed. Good for a man so to be. To remain in the state he already is. 27. Art thou bound? If married, he is to remain true to the bond; if unmarried, at present it seemed best to remain so. 28. But and if thou marry. Still, while it seemed prudent, with impending persecution, not to marry, it was not wrong to do so. Nevertheless, those who did, should have trouble in the flesh. Anxiety and distress on account of their domestic ties.

29-35. The time is short. The precise application cannot be known. It was but a short time until Jerusalem should be destroyed, and the early church supposed this would be the end of the world. Life, too, is short; the time of preparation is short. It was the general feeling then that some awful convulsion was close at hand. There was. Within half a generation the whole Roman world was turned up by civil war, three emperors in succession were slain, and Jerusalem was destroyed. As though they had none. Should look on all earthly ties as soon to be broken. All earthly arrangements must be regarded as transitory. 31. Those that use this world, etc. We all have to use the world; but we must not *misuse* it. That is the charge here. 32. I would have you free

virgin. The^a unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely to his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not; let them marry.

37 Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So^b then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The^c wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only^d in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

also between the wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how she may please her husband. And this I say ³⁵ for your own profit; not that I may cast a snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distraction. But if any man thinketh ³⁶ that he behaveth himself unseemly toward his virgin *daughter*, if she be passed the flower of her age, and if need so requireth, let him do what he will; he sinneth not; let them marry. But he that ³⁷ standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own virgin *daughter*, shall do well. So then both he ³⁸ that giveth his own virgin *daughter* in marriage doeth well; and he that giveth her not in marriage shall do better. A wife is bound ³⁹ for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord. But she is hap- ⁴⁰ pier if she abide as she is,

a Luke 10: 40. b Heb. 13: 4. c Rom. 7: 2. d 2 Cor. 6: 14; Deut. 17: 3.

from cares. That is, I would have you free from the causes which bring cares. 34. There is difference also between a wife and a virgin. The sole thought of the unmarried person who is consecrated to Christ is to please Christ. 35. This I speak . . . not that I may cast a snare. Not to interfere with your freedom to marry. A snare thrown over the head made the victim helpless. Paul merely advises what, under the circumstances of that period, seemed most prudent.

36-38. But if any man think that he behaveth himself uncomely toward his virgin daughter. While giving a judgment in favor of the unmarried state, at that time, he gives full liberty. A man may give his daughter in marriage. Behaveth uncomely. Improperly in withholding her from marriage. If she pass the flower of her age. If she is fully matured. If need so require. If circumstances of any kind seem to require her marriage. 37. He that standeth steadfast . . . having no necessity. If no need makes marriage necessary, and the purpose that she remain unmarried continues steadfast, he does well to let her remain so. To choose either course is well, but the last is the better, where circumstances permit (verse 38), on account of the "distress" (verse 26).

39, 40. The wife is bound by the law, etc. One point remains to be discussed, viz., The remarriage of widows. I suppose that the letter of inquiry asked about this. She is at liberty. In case of her husband's death, she is free from the marriage bond, and can marry whom she will, with one limitation—she must marry in the Lord; that is, a Christian. An alien marriage is prohibited. Indeed, so far was an ancient Christian from marrying an unbeliever that the question actually arose whether, when the sinner was converted, he could still live with an unconverted partner. See verses 12-14. 40. But she is happier. In his judgment, and in the conditions then prevailing, she will consult her happiness by remaining a widow. It is not only his judgment, but the Spirit seems to point the same lesson. 1 Tim. 5: 14, might be supposed to conflict with this, but it does not, when we remember that Paul's advice here is due to prevailing circumstances. The question of marriage or remarriage is one of prudential considerations.

CHAPTER VIII.

The Duty of the Strong Toward Weaker Brethren.

SUMMARY.—Meat Offered in Idol Temples. Not Changed Because So Offered. But Not to Be Eaten Because of Weaker Brethren. Those Having Knowledge Must Act in Love.

1 Now,^a as touching things offered unto idols, we know that we all have^b knowledge. Knowledge puffeth up, but charity edifieth.

2 And^c if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God,^d the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that^e an idol *is* nothing in the world,^f and that *there is* none other God but one.

5 For though there be that^g are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But^h to us *there is but* one God, the Father,ⁱ of whom *are* all things, and we in him; and^j one Lord Jesus Christ,^k by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some, with conscience of the idol unto this hour, eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

after my judgment: and I think that I also have the Spirit of God.

CHAPTER VIII.

Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know; but if any man loveth God, the same is known of him. Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world, and that there is no God but one. For though there be *things* that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him. Howbeit in all men there is not that knowledge: but some, being used until now to the idol, eat as of a thing sacrificed to an idol; and their conscience being weak is defiled. But meat will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat,

^a Acts 15: 20. ^b Rom. 14: 14. ^c Gal. 6: 3; 1 Tim. 6: 4. ^d Exod. 23: 12; Nahum 1: 7; Gal. 4: 9. ^e Isa. 41: 24. ^f Deut. 4: 39; Isa. 44: 8. ^g John 10: 34. ^h Mal. 2: 10; Eph. 4: 8. ⁱ Acts 17: 28; Rom. 11: 86. ^j Acts 2: 36; Phil. 2: 11. ^k John 1: 3; Col. 1: 16; Heb. 1: 2.

1-3. As touching things offered unto idols. Corinth, like all Greek cities, was full of temples to heathen idols. At their altars victims were constantly sacrificed, the flesh of which was afterwards eaten. The question arose whether a Christian could eat of such flesh without the sin of showing deference to an idol. Perhaps the letter to Paul (7: 1) had asked about this matter. **We all have knowledge.** Some pleaded their knowledge that "an idol was nothing," not divine in any sense. Paul tells them that the question is one, not of knowledge, but of charity. **Knowledge puffeth up.** Those who professed to be knowing ones put on an air of superiority. **2. If any man thinketh that he knoweth, etc.** If he is inflated with a sense of knowledge, he has not got on the right track for true knowledge. Humility is essential. **3. If any man love God.** Not knowledge, but love "buildeth up" Love, too, is a source of true knowledge. It is he who loves God who knows him. "The same," grammatically, refers to God. The sentence then says, "If any man love God, the same is known by him," *i. e.*, by that man. Love is the means of obtaining the true knowledge, the highest knowledge.

4-6. **We know that an idol is nothing.** Not a god, not even a living being. Only wood, stone, or metal. **5. Though there be that are called gods.** The heathen world worshiped many false gods. **6. But to us there is but one God.** To Christians, there is but one divinity, one object of worship, the true and living God. One God, the Father, instead of the "gods many;" one Lord, Christ, instead of the "lords many" of heathenism; one God, and one Mediator between man and God.

9 But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But^a when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

are we the better. But take 9
heed lest by any means
this liberty of yours be-
come a stumbling-block to
the weak. For if a man 10
see thee which hast
knowledge sitting at meat
in an idol's temple, will
not his conscience, if he is
weak, be emboldened to
eat things sacrificed to
idols? For through thy 11
knowledge he that is weak
perisheth, the brother for
whose sake Christ died.
And thus, sinning against 12
the brethren, and wound-
ing their conscience when
it is weak, ye sin against
Christ. Wherefore, if meat 13
maketh my brother to
stumble, I will eat no flesh
for evermore, that I make
not my brother to stumble.

CHAPTER IX.

The Apostleship of Paul.

SUMMARY.—Answer to Various Insinuations of Judaizers. The Corinthians Had Proof of His Apostleship. He Had the Right to Have a Wife as Well as Peter. It was His Right to Be Sustained by the Church. He Sustained Himself to Have One Ground for Self-Congratulation. Adapted Himself to All Classes to Save Them. The Christian Race.

1 Am^b I not an apostle? am I not free? have^c I not seen Jesus Christ our Lord? are not ye my work in the Lord?

CHAPTER IX.

Am I not free? am I not I
an apostle? have I not seen
Jesus our Lord? are not ye
my work in the Lord? If 2

^a Matt. 25: 40; Acts 9: 4. ^b 1 Tim. 2: 7; 2 Tim. 1: 11. ^c Acts 9: 3; 18: 9.

7-9. There is not in every man that knowledge. While "we," the better informed, know better, still there were some in the church who had not entirely outgrown their former superstitions. They could not realize that an "idol was nothing." Meat that came from idol sacrifice was to them the meat of the idol. They could not eat it without their conscience being defiled. 9. Take heed lest . . . this liberty of yours, etc. The meat itself made one neither better nor worse (verse 8), but if those who "had knowledge" ate it, it might prove a stumbling-block, the occasion of the fall of those who were not so well informed and were weaker.

10-13. For if any man see thee . . . sit at meat in an idol's temple. In the heathen temples, great banquets often followed the sacrifice. That a weaker Christian should see a stronger one, a leader, sitting at such a banquet, would lead him to believe that his brother was honoring the idol. The example would encourage idolatry. 11. Hence his knowledge, the knowledge that made him dare eat, because he knew an idol was nothing, might be the means of destroying the weak brother by leading him to idolatry. 12. But when ye so sin. To wound, injure, imperil the weak brethren, is a sin against Christ. It injures Christ's cause; besides, he denounces those who cause the weaker ones to stumble (Matt. 18: 6; 25: 40). 13. Wherefore, if meat make my brother to offend. To stumble and fall. Love, in this case, would demand that the meat be given up. The principle applies to many things. Some Christians can, perhaps, go to the theater, or dance, or attend the fairs of our day, where the races are the great feature, or even drink wine or beer, without falling. Others cannot. Yet the example of the strong will lead the weak to engage in them, and hence that example will lead them to spiritual death. The Christian principle, the rule of love, is, "If eating meat, or going to the theater, or going to a ball, or attending the fair, or drinking wine or beer, causeth my brother to offend, I will not do these things while the world standeth."

1, 2. Am I not an apostle? Two objects are held in view in this chapter; to answer those, the Judaizers, who disparaged his authority by contrasts between him and the other apostles, and to enforce upon the church, by his example, self denial for the benefit of others. Am I not free? He had spoken (8:9) of Christian liberty. He was free also, and an apostle who had seen the Lord, and hence, could witness to his resurrection. The seal of mine apostleship are ye. The existence of the church at Corinth, founded by his labors, proved that he was their apostle, at least.

2 If I be not an apostle unto others, yet doubtless I am to you: for^a the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this;

4 Have^b we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as^c the brethren of the Lord, and^d Cephas?

6 Or I only and Barnabas,^e have we not power to forbear working?

7 Who^f goeth a warfare any time at his own charges? who^g planteth a vineyard, and eateth not the fruit thereof? or who feedeth^h a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thouⁱ shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that^j he that ploweth should plow in hope; and that he that thrasheth in hope should be partaker of his hope.

11 If^k we have sown unto you spiritual things, *is it* a great thing if we should reap your carnal things?

12 If others be partakers of *this* power over you are not we rather? Nevertheless^l we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

to others I am not an apostle, yet at least I am to you: for the seal of mine apostleship are ye in the Lord. My defence to 3 them that examine me is this. Have we no right to 4 eat and to drink? Have 5 we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas? Or I only and Barnabas, 6 have we not a right to forbear working? What sol- 7 dier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Do I speak 8 these things after the manner of men? or saith not the law also the same? For 9 it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or saith he it altogether for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth to thresh in hope of partaking. If we sowed unto you 11 spiritual things, is it a great matter if we shall reap your carnal things? If others partake of *this* 12 right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of

^a 2 Cor. 3:2. ^b 2 Thes. 3:9. ^c Matt. 13:55; Mark 6:3; Luke 6:15; Gal. 1:19. ^d Matt. 8:14. ^e 2 Thes. 3:8. ^f 2 Cor. 10:4; 2 Tim. 4:7. ^g Deut. 20:6; Prov. 27:8. ^h John 21:15; 1 Pet. 5:2. ⁱ Deut. 25:4. ^j 2 Tim. 2:6. ^k Rom. 15:27. ^l 2 Cor. 11:7.

3-6. Have we not power to eat and to drink? To live at the charges of the churches we have founded? 5. Have we not power to lead about a sister, etc.? Peter (Cephas) was a married man. Other apostles had wives. Had Paul no right to have a wife? The answer is that he had this liberty as well as others if he had chosen to use it. Brethren of the Lord. Luke 6:15; Gal. 1:10. Or have Barnabas and I only, etc. He and Barnabas worked with their own hands to sustain themselves while preaching. Others were sustained. Had not they the same right? He next shows that they had the right by various illustrations.

7-10. Who goeth a warfare at his own charges? Soldiers were paid while on a campaign, but he and Barnabas were Christian soldiers. The husbandman ate of his vineyard; but they worked in the vineyard of the Lord. The feeder of a flock drank of its milk, but they were feeders of the flock of God. 8. Say I these things as a man? Human affairs teach our right to be sustained, but the law of Moses teaches the same lesson. 9. Thou shalt not muzzle the ox, etc. See Deut. 25:4. In the East still the grain is trodden out on the threshing floor by the cattle, nor do the people muzzle the cattle to this day. 10. Doth God take care of the oxen? Was this enactment made solely for the benefit of the oxen? Or was not it rather to teach that those who did a work had a right to live off of that work? The latter, doubtless.

11-14. If we have sown to you in spiritual things. Preached the gospel, converted them, built them up in Christ. This conserved their eternal interests. Carnal things. An earthly support. 12.

13 Do^a ye not know, that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even^b so hath the Lord ordained, that they^c which preach the gospel should live of the gospel.

15 But I have used none of these things; neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a^d dispensation *of the gospel* is committed unto me.

18 What is my reward then? *Verily*, that, when I preach the gospel, I make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have^e I made myself servant unto all,^f that I might gain the more.

20 And^g unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

Christ. Know ye not that 13 they which minister about sacred things eat of the things of the temple, and they which wait upon the altar have their portion with the altar? Even so 14 did the Lord ordain that they which proclaim the gospel should live of the gospel. But I have used 15 none of these things: and I write not these things that it may be so done in my case: for *it were* good for me rather to die, than that any man should make my glorying void. For if I preach the 16 gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel. For if I do this 17 of mine own will, I have a reward: but if not of mine own will, I have a stewardship intrusted to me. 18 What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel. For though I was free 19 from all *men*, I brought myself under bondage to all, that I might gain the more. And to the Jews I 20 became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are

a Lev. 6: 16. b Luke 10: 7. c Gal. 6: 6; 1 Tim. 5: 17. d Gal. 2: 7; Phil. 1: 17; Col. 1: 25. e Gal. 5: 13. f Matt. 18: 15; 1 Pet. 3: 1. g Acts 16: 3; 21: 23.

If others be partakers of this power. Enjoy this privilege of earthly support. But his right was greater than that of these. **Have not used this power.** He had supported himself lest he should hinder the gospel. The heathen might say that he was influenced by mercenary motives. As to his course see Acts 18:3. **13. They which minister about holy things.** He now shows that the temple teaches the same lesson. The priests and Levites are sustained by the temple offerings. **Partakers with the altar.** A part of the sacrifice was consumed on the altar and a part was awarded to the priests. **14. Even so hath the Lord ordained, etc.** It was the Lord's ordinance, even if Paul did not exercise the power, that those who preach the gospel should be sustained by the church. See Matt. 10:9, 10.

15-18. But I have used none of these things. They had neither sustained him, nor did he now write to have them do so. Nay, he was fully resolved not to change his course. It were even *better* for him to die than to do so. **16. For though I preach *** I have nothing to glory of.** He preached because he was Christ's servant. He was therefore under necessity, as a servant. Nay "woe was upon him" if he obeyed not. In this, then, he had no right to boast. But if he refused a support from the churches when he had liberty to receive it, that might make a ground of boasting. **17. If I do this thing willingly.** If he preached voluntarily, he might then claim an earthly reward. **But if against my will.** If I do this as a servant of Christ upon whom the service is laid; then he has a *stewardship*. (See Revision.) In that case he has the obligations of a steward. It is his duty to feed the Master's servants. **18. What then is my reward?** He had no earthly wages. What then? That he should have the satisfaction of knowing that, for the sake of the gospel, he gave up his right, and preached freely. If he was accused of mercenary motives it might interpose a hindrance.

19-23. For though I be free, etc. He shows why he used this self denial. In order that he might gain souls he was willing to become the servant of all, and to deny himself all things. **20. Unto the Jews I became as a Jew.** With Jews he lived as a Jew in order to reach them. He observed their

21 To^a them that are without law, as without law, (^bbeing not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To^c the weak became I as the weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So^d run, that ye may obtain.

25 And every man that^e striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown, but we an^f incorruptible.

26 I therefore so run, not as^g uncertainly; so fight I, not as one that beateth the air;

27 But I keep under my body, and bring *it* into subjection; lest that by any means, when I have preached to others, I myself should be^h a castaway.

under the law; to them 21 that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak 22 I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some. And I 23 do all things for the gospel's sake, that I may be a joint partaker thereof. Know ye not that they 24 which run in a race run all, but one receiveth the prize? Even so run, that ye may attain. And every 25 man that striveth in the games is temperate in all things. Now they *do it* to receive a corruptible crown, but we an incorruptible. I therefore so 26 run, as not uncertainly; so fight I, as, not beating the air: but I buffet my 27 body, and bring it into bondage; lest by any means, after that I have preached to others, I myself should be rejected.

^a Rom. 2: 12; Gal. 3: 2. ^b 1 Cor. 7: 22. ^c Rom. 15: 1. ^d Heb. 12: 1. ^e 1 Tim. 6: 12; 2 Tim. 2: 5. ^f James 1: 12; Rev. 2: 10. ^g 2 Cor. 5: 1. ^h Jer. 6: 30; 2 Cor. 13: 5.

distinctions of meats, kept feasts, and circumcised Timothy. He observed the law to reach those who kept law. 21. **To them without law.** To such, though in the sight of God keeping His law, he came not as an enforcer of the law of Moses. He spoke to Gentiles from a Gentile standpoint, as at Athens. (Acts 17.) 22. **To the weak I became as weak.** Adapted himself to their weakness as he had directed the "strong" at Corinth to do. **I am made all things, etc.** While steadfastly keeping Christ's law he adapted himself to all men in the hope of gaining them. 23. **And I do all things.** All this self denial had in view a single object—the promotion of the gospel. Would that all Christians, from the same motive, would adapt themselves to all classes, in order to reach them.

24-27. **They which run in a race, run all, etc.** He had spoken of self denial in order to secure gospel success. He now enforces the need of sparing no effort, self denial or exertion, to win the crown. The Corinthians were familiar with the races in the stadium. Only one, the foremost, received a prize. Hence the lesson, **so run that you may obtain**; outstrip all others if possible. The Isthmian games, among the most famous of Greece, were celebrated at Corinth. 25. **Every man that striveth, etc.** Everyone who proposed to strive in the games for the prize pursued a course of self control, and exercised himself very systematically. All this effort was made for a *corruptible crown*. The prize of the victor in the foot races was a crown woven of the pine leaves which grew then, and still grow, on the isthmus of Corinth. **But we an incorruptible.** We run for a crown that never fades (1 Peter 5: 4). 26. **I, therefore, so run, not as uncertainly.** Not as one who had no definite goal before him. His eye was fixed upon the heavenly prize. **Not as one that beateth the air.** The first figure s of a runner with a definite object; the second is taken from the boxer who strikes the air instead of his competitor. So fights not Paul. He puts a skilful aim into his blows. 27. **But I keep my body under. I buffet my body.** Revision. He puts the body down by his blows; by self denial for Christ. It shall not be his master but his servant. He keeps it under lest, after having preached to others, he *should be rejected*; that is, refused the prize of the crown. What an exhortation to us is this example of the apostle! Continually vigilant lest he should be finally rejected! Even he worked out his salvation with fear and trembling. Surely, we should "give all diligence to make our calling and election sure." In this worldly, self-seeking, luxurious age "we should give the more earnest heed to the things which we have heard."

CHAPTER X.

Warnings Against Idolatry.

SUMMARY.—Lights from Jewish History. Beware of a Fall. Will Not be Trials Greater than We Can Stand. Beware of the Fellowship of Idols. The Analogy of the Lord's Supper. Ask no Questions at a Feast for Conscience Sake. But Avoid Anything Pointed Out as from an Idol Sacrifice.

1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the^a cloud, and all passed through the^b sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same^c spiritual meat;

4 And did all drink the same spiritual^d drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.)

5 But with many of them God was not well pleased; for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

CHAPTER X.

For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea: and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ. Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they

^a Exod. 13: 21; Isa. 63: 11. ^b Exod. 14: 22. ^c Exod. 16: 15; John 6: 32-56. ^d Exod. 17: 6; Num. 20: 11; Psa. 78: 15; John 4: 10.

1-5. In the preceding chapter Paul warned the Corinthian Christians to avoid all that might cause weaker brethren to fall, pointed to his own example, and showed that he spared no effort to win the crown for himself. He now enforces the lesson of his own example by pointing to the warnings furnished in the journey of Israel from Egypt to Canaan, the type of the Christian's journey to heaven. "It is worthy of note that he selects his examples from that part of Israelitish history which has an analogy in the baptismal commencement, and the eucharistic nourishment of the Christian life."—*Schaff*. **How that our fathers.** The ancient members of the Jewish race; the fleshly fathers of Jewish Christians, and, in a kind of spiritual sense, the fathers of Gentile Christians. See Gal. 3: 29, and Eph. 2: 19. **Were all under the cloud.** With the walls of the sea on each side, and the cloud over their heads, the Israelites at the Red Sea passage were buried out of sight of the Egyptians. See Exod. 13: 21; Num. 10: 34; 14: 13; Psalm 105: 39. **2. Were all baptized unto Moses.** "The two phrases, 'Were under the cloud,' and, 'Passed through the sea,' seem to prefigure the double process of *submersion* and *emersion* in baptism."—*Canon Cook*. Observe that the Israelites, by this event, left Egypt, escaped from Pharaoh, and entered upon their march, with Moses as their leader, even as Christians leave the Egypt of sin behind, and start upon the Christian life, when they are "baptized into Christ." One of the church Fathers, Theodoret, says: "The sea of transition represents the laver of regeneration, Moses foreshadows Christ, Israel the baptized disciples, the pursuing Egyptians are the sins left behind, and Pharaoh is a type of the devil." **3. And did all eat the same spiritual meat.** The manna (Exod. 16: 15), called "spiritual," because supernaturally supplied, and because a type of the spiritual bread of the Christian. **4. Did all drink the same spiritual drink.** The water supernaturally supplied (Exod. 17: 6; Num. 20: 11), called "spiritual," for the same reason. **That spiritual Rock that followed them.** The waters at Rephidim and Kadesh gushed from a rock. The rock did not itself supply them, but the Power behind, the "spiritual Rock," even Christ. The rock of Rephidim did not follow them, but the "spiritual Rock" did, and supplied their necessities whenever they were in need. As the rock of Rephidim became a fountain, so Christ is the fountain of living waters to the world. **5. But with many of them God was not well pleased.** "All" were baptized, "all" were fed, "all" did drink, but notwithstanding God had done so much for them "all" without exception, many fell in the wilderness because of their sins; a startling warning to Christians on the journey.

6-10. **Now these things were our examples.** Beacon lights to Christians. The Israelites were led astray by "lusting after evil things." Let all beware of this source of destruction. **7. Neither**

7 Neither be ye idolaters, as *were* some of them; as it is written,^a The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell^b in one day three and twenty thousand.

9 Neither let us tempt Christ, as some^c of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they^d are written for our admonition,^e upon whom the ends of the world are come.

12 Wherefore, let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God *is* faithful,^f who will not suffer you to be tempted above that ye are able; but will with the temptation also^g make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The^h cup of blessing which we bless, is it not the communion of the blood of Christ? the bread

also lusted. Neither be ye 7 idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us 9 tempt the Lord, as some of them tempted, and perished by the serpents. Neither murmur ye, as 10 some of them murmured, and perished by the destroyer. Now these things 11 happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that 12 thinketh he standeth take heed lest he fall. There 13 hath no temptation taken you but such as man can bear: but God, is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

Wherefore, my beloved, 14 flee from idolatry. I speak 15 as to wise men; judge ye what I say. The cup of 16 blessing which we bless, is it not a communion of

a Ex. 32: 6. b Num. 25: 1. c Ex. 17: 2, 7; Num. 21: 5. d Rom. 15: 4. e Heb. 10: 26. f 2 Pet. 2: 9. g Jer. 29: 11. h Matt. 26: 26.

be ye idolaters. As many had been idolaters, and idolatry was so prevalent in Corinth, this was a great danger. As it is written (Exod. 32: 6). The Israelites fell into idolatry at Sinai during the absence of Moses. They sat down to eat. At a feast in honor of the golden calf. Rose up to play. To dance religiously around their idol. Such is the meaning. Of course such an example was a pertinent warning to Corinthian brethren to shun the banquets in idol temples and their accompanying festivities. Three thousand Israelites fell on the occasion referred to. 8. Neither let us commit fornication, as, etc. The fornication with the Midianites (Num. 25: 9, 10). It is there stated that 24,000 lost their lives. Paul names 23,000 as the number who lost their lives by the plague. The number was no doubt between 23,000 and 24,000, and is stated in each place by a round sum, according to Jewish custom, Paul naming the smaller. Fornication was also one of the besetting sins of Corinth. 9. Neither let us tempt Christ, as, etc. The event referred to is narrated in Num. 21: 4-6, which see. The application is, that we should not be discontented over hardships or long for the sinful pleasures of a former life from which we have parted. 10. Neither murmur ye. See Num. 13: 14.

11-15. Now these things all happened to them for ensamples. They are historical facts designed to teach great lessons, since God still deals on the same principles. Upon whom the ends of the world are come. The last of God's dispensations. 12. Let him that thinketh he standeth, etc. Presumption is the greatest of all dangers. He who realizes his danger will be on his guard. See the case of Peter's fall, for an illustration. The safe way is, conscious of weakness, not to dally with temptation. 13. There hath no temptation taken you but such as is common. Perhaps the Corinthians thought their temptations were unusually severe, but these were only what human nature is exposed to. But God is faithful. Will keep every promise, and hence will give them strength and deliverance in every temptation if they trust in him. None who devoutly follow Christ, who pray constantly for strength, and trust God, will fall. 14. Flee from idolatry. In idolatry, the greatest temptations at Corinth were combined, lust, drinking, revelling, etc. The way to avoid all these was to flee it. Sin must not be dallied with, but shunned.

16-22. The cup of blessing which we bless. A name applied to the cup used in the Lord's

which we break, is it not the communion of the body of Christ?

17 For^a we, *being* many, are one bread, *and* one body: for we are all partakers of that one bread.

18 Behold^b Israel after the flesh. Are^c not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing? or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles^d sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye^e cannot drink the cup of the Lord, and^f the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy?^g are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let^h no man seek his own, but every man another's *wealth*.

25 Whatsoeverⁱ is sold in the shambles, *that* eat, asking no question for conscience' sake.

the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that 17 we, who are many, are one bread, one body: for we all partake of the one bread. Behold Israel after 18 the flesh: have not they which eat the sacrifices communion with the altar? What say I then? that 19 a thing sacrificed to idols is anything, or that an idol is anything? But *I say*, 20 that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have communion with devils. Ye 21 cannot drink the cup of the Lord, and the cup of devils: ye cannot partake of the table of the Lord, and of the table of devils. Or do we provoke the Lord 22 to jealousy? are we stronger than he?

All things are lawful; 23 but all things are not expedient. All things are lawful; but all things edify not. Let no man seek 24 his own, but *each* his neighbor's good. Whatso- 25 ever is sold in the shambles, eat, asking no question for conscience sake;

^a Rom. 12: 5. ^b Rom. 4: 12. ^c Lev. 3: 3; 7: 15. ^d Deut. 32: 17. ^e 2 Cor. 6: 15. ^f Deut. 32: 38. ^g Ezek. 22: 14. ^h Rom. 15: 1. ⁱ 1 Tim. 4: 4.

Supper. Paul shows, from the nature of the Lord's Supper, and of the Jewish sacrificial feasts, that to eat in an idol feast is an idol communion. Is it not the communion of the blood? etc. The symbol of joint participation or fellowship of the blood of Christ. The bread which we break. Is not this the symbol of joint participation of Christ's body? 17. For we being many are one bread. One loaf. There being one loaf implies that we Christians, though many, are all one body, and joint participators of the one body of Christ. Paul had no conception of a divided church. 18. Behold Israel after the flesh. The natural Israel, in contrast with the spiritual Israel, the church. Are not they . . . partakers of the altar? A part of the sacrifice was eaten by the offerers and their friends, and as a part was burnt on the altar, as an offering to God, they were supposed to be partakers with God in the feast. So, too, those who partook of an idol feast, would be worshipers of the idol. 19. What say I then? He had said an idol was nothing (8: 4). Does he not now imply an idol is something? 20. He affirms nothing of the kind, but he does say that the sacrifices which the Gentiles sacrifice are to devils. The idol is nothing, but to the worshiper it is a reality. That reality is not God, but really a demon. The gods were mainly dead kings and heroes who had been deified. The *dæmonia*, or demons, were the spirits of dead men. The worship was really demon worship. Fellowship with devils. Demons. If the feast of the Lord's Supper is communion with Christ, the feast of the altar sacrifice communion with God, who is worshiped, the feast of the idol is communion with the idol. Yet this idol in the mind of the worshiper is a *dæmonion*, a demon. 21. Ye cannot drink, etc. So inconsistent are the two with each other that no man can commune with Christ who partakes of the feast of the demon. Cup of devils. The libations offered at the idol sacrifices. A part of the cup was poured on the altar, and a part drunk by the offerers. See *Æneid* 8: 273. Table of devils. The table in the idol temple where a feast was spread. 22. Do we provoke the Lord to jealousy? Such acts in an idol temple would be worship of the idol. Yet Jehovah says that he is "a jealous God" (Exod. 20: 5).

23-26. All things are lawful for me. All meats are especially referred to. See note on chapter 6: 12, and chapter 8. But things that are lawful, i. e., not sinful in themselves, are often not expedient. 24. Let no man seek his own. In asserting rights, consider the interests of others. 25. What-

26 For the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go,^a whatsoever is set before you eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not^b for his sake that shewed it, and for conscience sake: for^c the earth *is* the Lord's, and the fulness thereof.

29 Conscience, I say, not thine own, but of the other: for^d why is my liberty judged of another man's conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether^e therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

for the earth is the Lord's, 26 and the fullness thereof. If one of them that believe 27 not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto 28 you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for conscience sake: conscience, I say, not 29 thine own, but the other's; for why is my liberty judged by another conscience? If I by grace par- 30 take, why am I evil spoken of for that for which I give thanks? Whether 31 therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of 32 stumbling, either to Jews, or to Greeks, or to the church of God: even as I 33 also please all men in all things, not seeking mine own profit, but the *profit* of the many, that they may be saved.

CHAPTER XI.

Dress and Conduct in the Church.

SUMMARY.—Men in Church to Pray with Uncovered Heads. Women to be Veiled. Disorderly Assemblies. The Abuse of Love Feasts. The Lord's Supper Profaned. The Lesson from Christ's Appointment of the Ordinance. Must be Eaten with Solemn Reverence.

1 Be^f ye followers of me, even as I also *am* of Christ.

CHAPTER XI.

Be ye imitators of me, 1 even as I also am of Christ.

^a Luke 10: 7. ^b 1 Cor. 8: 10. ^c Deut. 10: 14. ^d Rom. 14: 16. ^e Zech. 7: 6; Matt. 15: 6; John 15: 8. ^f 2 Thes. 3: 9.

soever is sold in the shambles. In the butcher's stalls. This one might eat without question as to whether it had been part of an idol sacrifice or not. 26. For the earth is the Lord's. All that is offered for sale is the Lord's bounty.

27-33. If any of them that believe not, etc. If invited to an unbeliever's house, go, if you wish, and eat what is set before you without question on account of conscience. 28. But if any man say unto you, etc. If some one points out that a part is from an idol's sacrifice, then it is not to be eaten; not because the food is sinful, but because the conscience of others might be offended. 29. Conscience . . . not thine own, but of the other. When one eats what he knows to be simply wholesome food, his own conscience is not offended, but that of another man. His liberty of conscience is not abridged by another man's want of knowledge. 30. For, if I by grace be a partaker, etc. If by God's gift I partake with thanksgiving to him, there should be no reproach. 31. Whether therefore ye eat or drink. The rule for eating and drinking is now given. It must be done all to the glory of God. This implies, (1) Thanksgiving to God. (2) Not doing what would put a stumbling-block in the way of weak brethren. 32. Give none offence. The rule just given implies this. Do nothing that would produce a scandal, or arouse prejudice, whether they be Jews, or Gentiles, or brethren. 33. Even as I please all men in all things. See notes on 9: 20-23.

1, 2. Be ye followers of me, etc. This refers to verse 33 of the 10th chapter. Like him, they should not seek to "please themselves," but to so act as to save others. 2. Now I praise you. This praise is preparatory to censure for disorderly conduct among them. Keep the ordinances. Those he had taught them while in Corinth.

2 Now I praise you, brethren, that ye remember me in all things, and^a keep the ordinances as I delivered *them* to you.

3 But I would have you know, that^b the head of every man is Christ; and the^c head of the woman *is* the man; and^d the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But^e every woman that prayeth or prophesieth with *her* head uncovered, dishonoureth her head: for that is even all one as if she were,^f shaven.

6 For if the woman be not covered, let her also be shorn: but if it be^g a shame for a woman not to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as^h he is the image and glory of God: but the woman is the glory of man.

8 Forⁱ the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman: but the woman for the man.

10 For this cause ought the woman^j to have power on *her* head,^k because of the angels.

11 Nevertheless,^l neither is the man without the woman, neither the woman without the man, in the Lord.

Now I praise you that ye 2 remember me in all things, and hold fast the traditions, even as I delivered them to you. But I would 3 have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or 4 prophesying, having his head covered, dishonoureth his head. But every 5 woman praying or prophesying with her head unveiled dishonoureth her head: for it is one and the same thing as if she were shaven. For if a woman 6 is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled. For a man indeed 7 ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the 8 man is not of the woman; but the woman of the man; 9 for neither was the man created for the woman; but the woman for the man: for this cause ought 10 the woman to have a *sign* of authority on her head, because of the angels. Howbeit neither is the 11 woman without the man, nor the man without the

^a 1 Cor. 7: 17. ^b Rom. 14: 9; Eph. 5: 23. ^c Gen. 3: 6. ^d John 4: 34; 14: 28; Gal. 4: 4; Phil. 2: 7. ^e Acts 21: 9. ^f Deut. 21: 12. ^g Num. 5: 18. ^h Gen. 1: 26. ⁱ Gen. 2: 24. ^j Gen. 24: 65. ^k Eccl. 5: 6. ^l Gal. 3: 28.

3-8. For I would have you to know. The order of rank is that Christ is the center, with the Father above and man below him; and in the family the man is first and the woman second. This is nature's order. 4. Every man praying or prophesying. The last word means speaking by inspiration. With his head covered. He dishonors his head by covering what God would have exposed. Some hold that the head dishonored is Christ. I agree rather with Meyer and Schaff, that it is his own. Heathen priests of Rome covered their heads. So do modern Jews. 5. Every one that prayeth, etc. With the customs and ideas which existed in the East in that age it would be an unseemly act and would bring reproach. The veil was regarded as a badge of subordination, and if not worn would imply that the woman did not yield deference to her husband. Almost all women are still veiled in the presence of men in the East. All one as if she were shaven. For a woman's head to be shaven was usually a sign of shamelessness (See Meyer). The uncovered head in an assembly was also unbecoming. 6. For if the woman be not covered. If she defies decorum by an uncovered head, let her go further, and be shaven. 7. A man ought not to cover his head, etc. In this whole passage we must keep in mind the Eastern ideas of the relations of the sexes. Paul bases these rules of propriety on the account of their creation. The veil is a sign of subordination to others present. But man, the image and glory of God, has no created superior. Woman, the glory of the man, is subordinate to him, of which the veil is the symbol. 8. For the man is not of the woman. In the creative act man was first, and woman was made from man.

9-12. Neither was the man, etc. Woman was made for man because he needed a helpmeet. 10. For this cause ought a woman to have power, etc. She ought to have on her head the veil, the badge of submission to authority. Because of the angels. This clause has puzzled the critics. The idea probably is: "There should be no violation of decorum, such as a bareheaded woman in a public assembly would be, lest it offend the ministering angels which are always present, though unseen." 11. Neither is the man without the woman, etc. Neither sex is independent of the other; each needs the other. In the Lord. The Lord recognizes their mutual dependence upon each other. 12.

12 For as the woman *is* of the man, even so *is* the man also by the woman: but^a all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16 But^b if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you* I praise you not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church,^c I hear that there be divisions among you; and I partly believe it.

19 For^d there must be also heresies among you,^e that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and^f another is drunken.

woman, in the Lord. For 12 as the woman is of the man, so is the man also by the woman; but all things are of God. Judge ye in 13 yourselves: is it seemly that a woman pray unto God unveiled? Doth not 14 even nature itself teach you, that, if a man have long hair, it is a dishonour to him? But if a woman 15 have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seemeth to 16 be contentious, we have no such custom, neither the churches of God.

But in giving you this 17 charge, I praise you not, that ye come together not for the better but for the worse. For first of all, 18 when ye come together in the church, I hear that divisions exist among you; and I partly believe it. For there must be also 19 heresies among you, that they which are approved may be made manifest among you. When there- 20 fore ye assemble yourselves together, it is not possible to eat the Lord's supper: for in your eating 21 each one taketh before other his own supper; and one is hungry, and another

^a Rom. 11:36. ^b 1 Tim. 6:4. ^c 1 Cor. 1:10. ^d Luke 17:1. ^e Luke 2:35. ^f Jude.

For as the woman is of the man, etc. As she was created for man so man is born of woman. There is an equipoise. These relations are all of God.

13-16. Is it comely that a woman should pray, etc.? That is, in the public assembly. Private prayer, or with her own sex or household, is not meant. It was very unbecoming in view of the customs of the East, nor would it generally be esteemed decorous in our times, and with our ideas, that she should appear with no covering on her head at all. **14. Doth not even nature itself, etc.?** It is nature's arrangement that men should wear short hair, and a woman long. For a man to have long hair and a woman to be shorn are violations of nature's teachings. **16. But if a man seem to be contentious.** If, in spite of nature's lessons, a man contentiously opposes, let him know that no such custom exists in the churches. Many suppose that **custom** refers to being contentious. I think, rather, that it refers to covering the head, etc. The lesson of this whole passage is that we must not defy existing social usages in such a way as to bring reproach on the church.

17-22. Now in this . . . I praise you not. That their church assemblies were not orderly. **18. When ye come together in the church.** In a meeting of the church. **There be divisions.** He had spoken in chapters 1-3 of the divisions in the congregation. He now tells them that he had heard that these divisions were manifest at their church meetings. **19. There must needs be heresies.** Heresies were false opinions which led to divisions. In the state of the human mind they were unavoidable, and would sift the church. **20. When ye come together, therefore.** When they assembled these heresies and divisions were manifest. There was a Paulite group, an Apollosite group, and a Petrine group, who sat apart from each other. **It is not to eat the Lord's supper.** Coming in such a spirit they were in no fit mind to eat the Lord's supper. **21. For every one partaketh before others his own supper.** It was customary in Corinth to eat a meal together as did Christ and his disciples the night of the Lord's supper. After this came the Lord's supper. At this meal each party in Corinth sat apart and ate when it was ready. The result was that some began before others. One would be hungry and another drunken. This last phrase means that he had eaten and was satisfied. **22. What! Have you not houses to eat and drink in?** The practice is rebuked. The place to eat their feasts was at home. **Despise ye the church of God?** By a selfish feast, where some ate luxuriously, and put to shame others, perhaps the poor, who had nothing.

22 What! have ye not houses to eat and to drink in? or^a despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For^b I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread:

24 And, when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is^c the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death^d till he come.

27 Wherefore,^e whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But^f let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

er is drunken. What? have 22
ye not houses to eat and
to drink in? or despise ye
the church of God, and
put them to shame that
have not? What shall I say
to you? shall I praise you
in this? I praise you not.
For I received of the Lord 23
that which also I delivered
unto you, how that the
Lord Jesus in the night in
which he was betrayed
took bread; and when he 24
had given thanks, he brake
it, and said, This is my
body, which is for you:
this do in remembrance of
me. In like manner also 25
the cup, after supper, say-
ing, This cup is the new
covenant in my blood:
this do, as oft as ye drink
it, in remembrance of me.
For as often as ye eat this 26
bread, and drink the cup,
ye proclaim the Lord's
death till he come. Where- 27
fore whosoever shall eat
the bread or drink the cup
of the Lord unworthily,
shall be guilty of the body
and the blood of the Lord.
But let a man prove him- 28
self, and so let him eat of
the bread, and drink of
the cup. For he that eat-
eth and drinketh, eateth 29
and drinketh judgment
unto himself, if he discern
not the body. For this 30
cause many among you
are weak and sickly, and

^a Lev. 19:30; ^b Psal. 89:7; ^c Gal. 5:1. ^d Heb. 9:15. ^e Acts 1:11; Rev. 1:7. ^f Num. 9:10; John 6:51; 13:27.
^f Gal. 6:4.

23-25. For I have received of the Lord. While at Corinth he had told the church the solemn history of the institution of the supper, an account that he received directly by inspiration from the Lord. Such a sacred event was utterly inconsistent with strife, revelry or disorder. This history is repeated to show this. 24. This is my body. Is this literal? "I am the true vine," "These women are the two covenants" (Gal. 4:24), etc., are kindred expressions. The idea is: "This represents my body." The eating of the bread is not to literally eat the Lord's flesh, but is done in remembrance. It is a token that reminds of his body. 25. This do ye, as oft as ye drink it, in remembrance of me. The memorial design of the Lord's supper is reiterated. It is not a "sacrifice of the mass," but a remembrance of Christ's sacrifice. 26. Ye do show forth the Lord's death till he come. The observance points to two great facts—the Lord's death, and to his second coming; one past, the other future. The observance is to continue "till he come."

27-30. Shall eat . . or drink . . unworthily. In a light, disorderly way, or with an unholy frame of mind. Shall be guilty of the body and blood of the Lord. Profane the body and blood by profanely eating the sacred tokens of these. 28. Let a man examine himself, etc. To see whether he can eat in loving remembrance of the death of Christ. 29. Eateth . . unworthily. With light, worldly thoughts, as though eating common food. That this is a sin is shown in verse 27. Here it is added "he eateth and drinketh damnation;" that is, subjects himself to condemnation. Not discerning the Lord's body. Not distinguishing it, keeping in mind that these are memorials. 30. For this cause many are weak, etc. Some have held that this means that the improper observance of the supper has made many weak and sickly Christians, and some had even died spiritually. Others hold that physical judgments had been sent, and some sickened and others died. The last view is most generally held.

31-34. If we would judge ourselves. If we would sit in judgment on our spiritual condition, and correct ourselves, we would avert God's judgments. 32. We are chastened, etc. Judgments

31 For^a if we would judge ourselves, we should not be judged.

32 But when we are judged,^b we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest^c will I set in order when^d I come.

not a few sleep. But if we 81
discerned ourselves, we
should not be judged. But 82
when we are judged, we
are chastened of the Lord,
that we may not be con-
demned with the world.
Wherefore, my brethren, 83
when ye come together to
eat, wait one for another.
If any man is hungry, 84
let him eat at home; that
your coming together be
not unto judgment. And
the rest will I set in order
whensoever I come.

CHAPTER XII.

Spiritual Gifts.

SUMMARY.—The Test of the Spirit of Christ. The Variety of Spiritual Gifts. All Given by the Same Spirit. The Human Body Has Many Members, with Different Offices. So it is of the Church, the Body of Christ. But All Parts of One Body. The Various Offices and Gifts.

1 Now^e concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know^f that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that^g no man speaking by the Spirit of God calleth Jesus accursed; and^h that no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Nowⁱ there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

CHAPTER XII.

Now concerning spiritu- 1
al gifts, brethren, I would
not have you ignorant. Ye 2
know that when ye were
Gentiles ye were led away
unto those dumb idols,
howsoever ye might be
led. Wherefore I give you 3
to understand, that no man
speaking in the Spirit of
God saith, Jesus is anath-
ema; and no man can say,
Jesus is Lord, but in the
Holy Spirit.

Now there are diversi- 4
ties of gifts, but the same
Spirit. And there are di- 5
versities of ministrations,
and the same Lord. And 6

^a 1 John 1:9. ^b Job 5:17; Amos 3:2; Heb. 12:5. ^c Titus 1:5. ^d 1 Cor. 4:19. ^e 1 Cor. 14:1. ^f Eph. 2:11. ^g Mark 9:39; 1 John 4:2. ^h Matt. 16:17; 2 Cor. 3:5. ⁱ Heb. 2:4. ^j Eph. 4:4.

are used to chasten and to bring to repentance and reformation. Compare Heb. 12:5-8. 33. Wherefore, when ye come together to eat, etc. Let all wait, and let all eat and partake of the Lord's supper together. 34. If any man is hungry, let him eat at home. This feast is not in order to satisfy the cravings of appetite.

The account given here of the institution of the Lord's supper is one of the four in the New Testament. Matthew's is that of an eye witness; those of Mark and Luke were received by them from witnesses who were present; that of Paul was "received from the Lord." Many regard it as the oldest written account of the event.

1-3. **Spiritual gifts.** The supernatural gifts bestowed in the early church by the Spirit. These were especially needful, before the church had the New Testament as a guide, and in the inauguration of Christianity. 2. **Ye were Gentiles, carried away unto these dumb idols.** Idolators worshipping idols. These false gods had oracles, and priests professed to speak under the influence of the spirit of the god. The oracle of Delphos, not far distant from Corinth, was especially celebrated. 3. **No man speaking by the spirit of God, etc.** How should they test those professing to speak by the divine Spirit? If a heathen priest professed to speak by the spirit and called Jesus accursed, he had not the Spirit of God. In times of persecution Christians were asked to say Jesus Anathema. If one speaking by the spirit pronounced Jesus the Lord, he had the Holy Spirit. This confession from the heart is always moved by the Spirit.

4-6. **Now there are diversities of gifts, but the same Spirit.** The especial gifts of the Spirit, imparted to fit members for various duties, are now discussed. These are various in their manifestations, but all proceed from the same Spirit. 5. **Differences of ministrations;** of ministries or offi-

6 And there are diversities of operations, but it is the same God which^a worketh all in all.

7 But^b the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word^c of wisdom; to another^d the word of knowledge by the same Spirit;

9 To^e another faith by the same Spirit; to another^f the gifts of healing by the same Spirit;

10 To^g another the working of miracles; to another^h prophecy; toⁱ another discerning of spirits; to another^j divers kinds of tongues; to another the interpretation of tongues.

11 But all these worketh that one and the self-same Spirit, dividing to every man severally^k as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body;^l so also is Christ.

13 For^m by one Spirit are we all baptized into one body,ⁿ whether we be Jews or Gentiles, whether we be bond or free; and^o have been all made to drink into one Spirit.

14 For the body is not one member, but many.

there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits; to another divers kinds of tongues; and to another the interpretation of tongues; but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. If the foot shall

^a Eph. 1:23. ^b Rom. 12:6. ^c 1 Cor. 2:6. ^d 2 Cor. 8:7. ^e Matt. 17:19. ^f Mark 16:18. ^g Gal. 3:5. ^h Rom. 12:6. ⁱ 1 John 4:1. ^j Acts 2:4. ^k John 3:8; Heb. 2:4. ^l Gal. 3:16. ^m Isa. 44:3-5; Rom. 6:5. ⁿ Gal 3:28; Eph. 2:13,14,16; Col. 3:11. ^o John 6:63; 7:37-39.

ces, but all are in the service of the same Lord. 6. **Diversities of workings.** The inward workings of the Spirit are not always the same, but it is God, one God, the same God, who causes them all. The object of this section is to show that one divine source accounts for spiritual gifts diverse in their manifestations.

7-11. **But the manifestation of the Spirit, etc.** However varied these manifestations, all are given for the profit of the whole body. No gift of the Spirit is for the benefit of the recipient. This is now shown. 8. **To one is given by the Spirit the word of wisdom.** The ability to reveal divine truth, such as possessed by the apostles. **To another, the word of knowledge.** The aptitude to teach unerringly what had been revealed to the apostles and prophets. 9. **To another, faith.** Not that faith which comes by hearing, but that faith which carried miraculous power. See 13:2; Matt. 17:20. 10. **To another, prophecy.** The prophet was one who, under divine impulse, spoke words given by the Holy Spirit. **To another, discerning of spirits.** The power of reading hearts and determining whether men spoke by the divine spirit, or some other impulse. **To another, divers kinds of tongues.** He who spoke with tongues, spoke languages that he had never learned. See Acts 2:6-8. Sometimes their utterances were not understood by the audience. Hence another gift was the interpretation of tongues, the ability to explain the meaning of those who spoke with tongues. There are named here nine gifts, all supernatural, imparted by the same spirit, which distributes them according to its own will.

12-20. **The body is not one member, but many.** The unity of these diverse gifts, all given by the same spirit, is illustrated by the human body, which has many members and organs with different offices, but all parts of one body. No member could claim that it was not of the body because it is not the eye, the ear, or some other organ. Each is a part, each necessary, each set where God pleased, and all taken together make up the body. **So also is Christ.** The spiritual body of Christ, the church. 13. **For in one spirit we were all baptized into one body.** "For by means of one spirit we were all baptized into one body" (Meyer). Rather, moved by one spirit acting through the apostles and evangelists, we were all baptized into one body, whether Jews or Gentiles, bond or free. The idea is that, though diverse in race and condition, all had been made parts of one body by baptism, and that this had

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? if the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need; but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now^a ye are the body of Christ, and members in particular.

28 And^b God hath set some in the church, first, apostles; secondarily,^c prophets; thirdly, teachers; after that miracles,^d then gifts of healings,^e helps,^f governments, diversities of tongues.

say, Because I am not the 15
hand, I am not of the
body; it is not therefore
not of the body. And if 16
the ear shall say, Be-
cause I am not the eye,
I am not of the body;
it is not therefore not of
the body. If the whole 17
body were an eye, where
were the hearing? If
the whole were hearing,
where were the smelling?
But now hath God set the 18
members each one of them
in the body, even as it
pleased him. And if they 19
were all one member,
where were the body? But 20
now they are many mem-
bers, but one body. And 21
the eye cannot say to the
hand, I have no need of
thee; or again the head to
the feet, I have no need of
you. Nay, much rather, 22
those members of the
body which seem to be
more feeble are necessa-
ry: and those *parts* of the 23
body, which we think to
be less honorable, upon
these we bestow more
abundant honour; and our
uncomely *parts* have more
abundant comeliness; 24
whereas our comely *parts*
have no need; but God
tempered the body togeth-
er, giving more abundant
honour to that *part* which
lacked; that there should 25
be no schism in the body;
but *that* the members
should have the same care
one for another. And 26
whether one member suffer-
eth, all the members
suffer with it; or one mem-
ber is honoured, all the
members rejoice with it.
Now ye are the body of 27
Christ, and severally mem-
bers thereof. And God 28
hath set some in the
church, first apostles, sec-
ondly prophets, thirdly
teachers, then miracles,
then gifts of healings,
helps, governments, *divers*

^a Rom. 12:5; Eph. 1:23; 4:12; 5:23; Col. 1:24. ^b Eph. 4:11. ^c Eph. 2:20. ^d Acts 13:1; Rom. 12:6. ^e Num. 11:17.
^f Rom. 12:8; 1 Tim. 5:17; Heb. 13:17.

all been done under the direction of one spirit. All, too, receiving it as a gift, drank of the same spirit. Hence, if special and extraordinary spiritual gifts were imparted to the members of this body, these would be due to one spirit.

21-26. And the eye cannot say to the hand, I have no need of thee. Every member of the body has its place and is needed by every other member.

27-31. Now, ye are the body of Christ, etc. All were "baptized into the one body" (verse 13), and hence are severally members or parts of the one body, with offices to discharge like those of the members of the human body. 28. And God has set some in the church, first apostles. The various offices of the members are pointed out. Some had stations to which they were assigned by the

29 *Are all apostles? are all prophets? are all teachers? are all workers of miracles?*

30 *Have all the gifts of healing? do all speak with tongues? do all interpret?*

31 *But^a covet earnestly the best gifts: and yet shew I unto you a more excellent way.*

kinds of tongues. Are all 29 apostles? are all prophets? are all teachers? are all 30 workers of miracles? have all gifts of healings? do all speak with tongues? do all interpret? But de- 31 sire earnestly the greater gifts. And a still more excellent way shew I unto you.

CHAPTER XIII.

The Greatest of All Things.

SUMMARY.—Christian Love Better than Miraculous Gifts. The Nature of this Love and Its Action. All the Miraculous Gifts Shall Pass Away, but Love Endureth Forever. All Human Knowledge Imperfect, and Transient. But Faith, Hope and Love Eternal. Of the Three Love is Greatest.

1 Though I speak with the tongues of men and of angels, and have not^b charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift^c of prophecy, and understand all mysteries, and all knowledge; and though I have all faith,^d so that I could remove mountains, and have not charity, I am nothing.

3 And^e though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

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If I speak with the 1 tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift 2 of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And 3 if I bestow all my goods to feed the poor and if I give my body to be burned, but have not love, it prof-

^a 1 Cor. 14:1. ^b Rom. 14; 1 Tim. 1:5. ^c Matt. 7:22. ^d Luke 17:6. ^e Matt. 6:1,2.

spirit. Nine spiritual gifts have already been named; nine positions in the church are now given. **Apostles.** The twelve, Paul, and such evangelists as Barnabas and others; men sent by the Holy Spirit to preach the gospel. **Prophets.** See note on verse 10. **Teachers.** Men gifted by the spirit to teach in the church. **Miracles.** Those who had power to work miracles. **Gifts of healing.** One division of miraculous power granted. **Helps.** Spiritual aid granted to helpers, such as the deacons. **Governments.** The administrative abilities of the presbytery. To each the spirit granted the special gifts required. 29. **Are all apostles?** Only a few had this office given them, and so of each of the other gifts. 31. **Covet earnestly the best gifts.** The highest spiritual gifts. **I show a more excellent way.** There is something still better than these which all may possess. This best of all things is shown in the next chapter.

"This praise of love, almost a psalm on love it might be called, is as rich in its contents drawn from deep experience as in rhetorical truth, fullness and power, grace and simplicity."—*Meyer*.

1-3. **Though I speak with the tongues of men and of angels.** In chapter 12 he has spoken of spiritual gifts, one of which was to speak with tongues. "A more excellent way" (12:31) is now to be shown. Hence, various spiritual gifts are taken up and shown to be useless and vain without love. If he spoke not only with the tongues of men, but even those of angels, it would be, without love (see Revision), an empty sound, like sounding brass, or a tinkling cymbal. The latter was a brazen basin, which was beaten. The sounds of these instruments would not be musical. 2. **Though I have the gift of prophecy.** Another and a high spiritual gift. See note on 12:10. **And know all mysteries.** Have supernatural wisdom so as to understand all the secrets of God. **And all knowledge.** See note on 12:8. **Though I have all faith.** See note on 12:9. The faith that imparts miraculous power, faith that could remove mountains. See Matt. 17:20. It is clear that Paul knew of the utterance of Christ, since the test of the power of faith is the same. 3. **And though I bestow all my goods to feed the poor.** Though he exhibit what the world calls charity in the highest degree, unless he is filled with love it is nothing. One might give his goods from a desire of praise. **Though I give my body to be burned.** Gives not only goods, but his body itself. If, like a Buddhist ascetic, he leaps into the flames to burn away the dross and to etherealize his spirit. These sacrifices are useless unless consecrated by love. All these things are excellencies if sanctified by the divine principle of love, but are profitless without it.

4 Charity^a suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself^b unseemly, seeketh^c not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth^d not in iniquity,^e but rejoiceth in the truth;

7 Beareth^f all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For^g we know in part, and we prophesy in part.

10 But^h when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

iteth me nothing. Love 4 suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not its own, is not provoked, taketh not account of evil; rejoiceth 6. not in unrighteousness, but rejoiceth with the truth; beareth all things, 7 believeth all things, hopeth all things, endureth all things. Love never 8 faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away. For we know 9 in part, and we prophesy in part: but when that 10 which is perfect is come, that which is in part shall be done away. When I 11 was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish

a 1 Pet. 4:8. b Phil. 4:8. c Phil. 2:4. d Psal. 10:3; Rom. 1:32. e 2 John 4. f Gal. 6:2. g 1 Cor. 8:2. h Isa. 60:19; Jer. 31:34.

4-7. The action of love is now described. **Love suffereth long.** Endures slights and wrongs patiently and long, and returns a kindly spirit. It is "slow to anger" (Psalm 103: 8). Christ "reviled, reviled not again" (1 Peter 2: 23). "The fruit of the Spirit is long-suffering" (Gal. 5: 22). See also Rom. 2: 4, and 2 Cor. 6: 6. **Love envieth not.** How miserable is that envy which is made unhappy by the good fortune of another. Cain is an example. Love excludes it. A mother does not envy her child. **Vaunteth not itself.** Does not ostentatiously boast of superiority, nor is it inflated. **5. Does not behave itself unseemly.** Discourteously and in a way to shock good manners or morals. **Seeketh not her own.** Is unselfish and disinterested. See Rom. 12: 10. **Is not provoked.** Does not fly into a rage, but keeps the temper under control. **Thinketh no evil.** The idea of the Revision is that love does not keep a record of evil rendered so as to return it. **6. Rejoiceth not in iniquity.** Instead of rejoicing, is filled with sadness by wrong doing of any kind, but does rejoice with the truth in its triumphs. **7. Beareth all things.** Bears up in spite of all things evil, and is not overcome. This is the idea of "beareth." Love bears up against the tide of evil, as the rock against the waves. **Believeth all things.** Is not distrustful and suspicious. **Hopeth all things.** Is hopeful instead of despondent, and hopes for the best. How hard for the loving mother to give up hope for her recreant son! **Endureth all things.** Endures patiently persecution and suffering. The cardinal quality of fortitude, hardihood, unyielding persistence is meant.

8-10. **Love never faileth.** The superiority of love over all besides is shown by its survival of all with which it is compared. It is eternal and imperishable. **Whether there be prophecies.** The gift of prophesying shall cease. As a matter of fact we know that it has long since done so. **Whether there be tongues.** The gift of speaking in unknown tongues was transitory. **Knowledge.** Even the supernatural knowledge, granted as a spiritual gift, is temporary. All these were only granted while the church was in an immature state. **9. For we know in part, and prophesy in part.** A reason why these gifts should pass away. Our knowledge is now only partial, and the prophecy only gives glimpses. These are all imperfect and fragmentary, and hence must give way to something better. **10. When that which is perfect is come,** then the partial knowledge and prophecy will be done away. The imperfect will give way to the perfect; the perishable to the enduring. "The perfect" was expected at the coming of Christ. Some think that it came when the church was fully matured, since the special gifts then ceased. If there is a reference to this, the final and complete reference is to the glorified church.

11-13. **When I was a child.** In these verses the change which he has declared will take place is illustrated by the change from childhood to manhood. The speech, thoughts and feelings of the child give way to those of the man. So it will be when the church moves on from childhood to full

12 For^a now we see through a glass, darkly; but then^b face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but^c the greatest of these *is* charity.

CHAPTER XIV.

Order in Public Worship.

SUMMARY.—Of the Spiritual Gifts Prophecy Given the First Place.

Speaking With Tongues Secondary. Both Must Be Used so as to Edify. In the Church Assemblies What is Spoken in a Tongue Must be Interpreted. One Only Must Speak at Once. The Women Must Keep Silent.

1 Follow after^d charity,^e and desire spiritual gifts,^f but rather that ye may prophesy.

2 For he that^g speaketh in an *unknown* tongue, speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh^h mysteries.

3 But he that prophesiethⁱ speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

things. For now we see 12 in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. But 13 now abideth faith, hope, love, these three; and the greatest of these is love.

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Follow after love; yet 1 desire earnestly spiritual gifts, but rather that ye may prophesy. For he 2 that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth; but in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men edification, and comfort, and consolation. He that 4 speaketh in a tongue edifieth himself; but he that prophesieth edifieth the church. Now I would have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edify-

^a 2 Cor. 3:18; 5:6; Phil. 3:12. ^b Matt. 18:10; 1 John 3:2. ^c Matt. 22:38. ^d Lev. 19:18; Matt. 22:39. ^e 1 Cor. 12:31. ^f Num. 11:25; Rom. 12:6. ^g Acts 2:4; 10:46; 19:6. ^h Matt. 13:11. ⁱ Rom. 15:4.

development. 12. For now we see in a glass darkly. In a "mirror." The mirrors of the ancients were of polished metal, and were far inferior to ours. The images were indistinct in comparison. They were seen *darkly*, indistinctly, imperfectly. Thus in this state is our knowledge of divine things imperfect and incomplete. But then face to face. We will not look in a glass in the coming state, but will see face to face, without a veil, or obscurity. Now I know in part. There were limitations upon the knowledge even of Paul; only a part was seen. But then, when the veil is taken away, and the full revelation has come in the presence of Christ, he shall know fully, know God, eternity and its secrets, even as he is known to God. Thus it is shown that all these spiritual gifts are fleeting. 13. But now abideth faith, hope, love. These three shall survive. They are eternal. They continue to exist in the church, and shall not fail in its glorified state. As long as the redeemed saint shall have future ages before him, so long will trust in God and hope give them brightness, while love itself is the very atmosphere of the divine life. The greatest of these is love. The greatest because it glorifies both faith and hope, sanctifies every faculty and Christian grace, is the very moving impulse of the gospel, and is the one quality that is divine. "God is love."

1-5. Desire earnestly spiritual gifts. Though love is to be a supreme pursuit, yet this is not intended to disparage spiritual gifts. Let them be sought, but in seeking, desire above all the gift of prophecy. 2. For he that speaketh in a tongue. Hath the gift of tongues. The tenor of Paul's remarks shows that the Corinthians placed too high a comparative estimate on this gift. Speaketh mysteries. Things that are unknown and mysterious to his hearers. Men do not understand him. 3. He that prophesieth. To prophesy means more than to foretell. It is to declare the will of God under a divine impulse. When Peter spoke on Pentecost, he did the work of a New Testament prophet. In this formative period of the church, before the New Testament was written, it was needful

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether^a pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into^b the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

ing. But now, brethren, 6 if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching? Even 7 things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped? 8 For if the trumpet give an 8 uncertain voice, who shall prepare himself for war? So also ye, unless ye utter 9 by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air. There are, it may be, so 10 many kinds of voices in the world, and no kind is without signification. If 11 then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian unto me. So also ye, since 12 ye are zealous of spiritual *gifts*, seek that ye may abound unto the edifying

a Job 21:11, 12. b 1 Cor. 9:26.

that there be these inspired guides in the churches. **Unto men edification.** Instruction, and strengthening. 4. **He that speaketh in a tongue edifieth himself.** His speech in the unknown tongue tends to strengthen him, though not instructing others. He is made to feel that he is moved by God, and so is filled with awe. 5. **Greater is he that prophesieth.** Greater, because he serves the church best. Unless the tongues were interpreted, they were an unmeaning sound to the church, while he who prophesied, instructed and built it up.

NOTE.—Concerning this gift of tongues, there is considerable confusion among commentators. Some have held that it was a sort of rhapsody under the influence of the Spirit in no earthly language. Others have held that it was a gift of the knowledge of foreign languages to the early Christians to enable them to preach the gospel to all nations. Neither view appears to be correct. 1. Undoubtedly there was a manifestation of the gift of tongues on the Day of Pentecost (Acts, chapter 2). Parthians, Medes, Elamites, Greeks, Romans, heard in their own language. 2. It was not a gift of the knowledge of foreign languages, for verses 13 and 14 show that the speaker did not understand his own words. 3. It was a gift, not for exercise in the church, but a “sign to them that believe not” (verse 22). When they heard the gospel message in a tongue which the speaker did not understand, but in their own tongue (as on the Day of Pentecost), their wonder was excited, and many would confess that it was the work of God.

6-11. **What shall I profit you, etc.** The gift of tongues, exercised to the church, cannot profit unless it does one of four things named: **A revelation.** The inspired utterance of him who prophesies. **Knowledge.** The gift of teaching the inspired truths of the Scriptures, or those revealed by the prophets. 7. **Even things without life.** Musical instruments that give forth a sound, such as a pipe or a harp, the chief musical instruments of the Greeks, must give a distinction of sounds, if one would know what is played. 8. **If the trumpet.** The various distinctions of note sounded a charge, a retreat, etc. 9. **So also ye, unless ye utter by the tongue, etc.** It is only speech to the air, unless there is the distinction of intelligible words. 10. **There are, it may be, so many kinds of voices in the world.** Articulate languages spoken and understood by some men. 11. **If I know not the meaning of the voice.** The language. I shall be to him that speaketh a barbarian. A foreigner, not understanding his language. The Greeks and Romans called all not of their races barbarians.

12-17. **Seek that ye may excel to the edifying of the church.** If you seek for spiritual

13 Wherefore let him that speaketh in an *unknown* tongue pray that^a he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also:^b I will sing with the spirit, and I will sing^c with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say^d Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren,^e be not children in understanding: howbeit in malice be^f ye children, but in understanding be men.

21 In^g the law it is written, With *men of other* tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not; but

of the church. Wherefore 13 let him that speaketh in a tongue pray that he may interpret. For if I pray in 14 a tongue, my spirit prayeth, but my understanding is unfruitful. What is it 15 then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else 16 if thou bless with the spirit, how shall he that filleth the place of the unlearned say the Amen at the giving of thanks, seeing he knoweth not what thou sayest? For thou verily givest 17 thanks well, but the other is not edified. I thank 18 God, I speak with tongues more than you all: how- 19 beit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.

Brethren, be not chil- 20 dren in mind: howbeit in malice be ye babes, but in mind be men. In the law 21 it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord. Wherefore tongues 22 are for a sign, not to them that believe, but to the

a 1 Cor. 12:10. b Eph. 5:19; Col. 3:16. c Psa. 47:7. d 1 Cor. 11:24. e Psa. 119:99; 131:2; Matt. 11:25; Rom. 16:9. f Matt. 18:3; 1 Pet. 2:2. g John 10:34.

gifts, seek rather those that will build up the church, such as prophesying and teaching. 13. **Wherefore let him that speaketh in an unknown tongue.** Let him pray that he may have the gift of interpretation also. See 12: 10. Let him pray that he may understand what he utters, so as to explain it. 14. **If I pray in an unknown tongue.** He does not understand, and only his spirit prayeth. 15. **What is it then?** How then am I to act? He answers that question. He will have both the spirit and the understanding unite in singing and praying, by using a tongue that he understands. 16. **Else, when thou shalt bless the Spirit, etc.** If an unknown tongue is used, how can one who does not understand it say the **Amen** to the blessing at the proper place? Note here, (1) This shows that audible responses to the praises and thanksgivings were the custom of the church. (2) *The unlearned* means a private person, the private members of the church, those not possessed of the spiritual gifts.

18-22. **I had rather speak five words, etc.** All must be done to edification. Hence, all must be understood. There is a lesson here to preachers who are so learned in their utterances that the people cannot understand them. 20. **Be not children in understanding.** Use manly good sense and judgment in the church. To babble in an unknown tongue is like a child. **In malice be ye children.** To vainly choose a course that would merely excite wonder, and not edify, would seem to partake of malice rather than love. 21. **In the law it is written.** See Isaiah 28: 11, 12, for the quotation. The Jews were there told that for their sins they would be carried into the Assyrian captivity, where they would hear strange languages. This was a judgment. Wherefore, do not force the church to listen to strange tongues which serve to remind of the judgment of Israel. 22. **Wherefore tongues, etc.** They are a sign to unbelievers, who are moved when they hear the gospel spoken in their tongue by men who have never learned it and do not understand it.

prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers,^a will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so, falling down on *his* face, he will worship God, and report^b that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm,^c hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let^d all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

unbelieving: but prophesying *is for a sign*, not to the unbelieving, but to them that believe. If there-²³ fore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all proph-²⁴ esy, and there come in one unbelieving or unlearned, he is reproved by all, he is judged by all; the se-²⁵ crets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed.

What is it then, breth-²⁶ ren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. If any²⁷ man speaketh in a tongue, *let it be* by two, or at the most three, and *that* in turn; and let one interpret; but if there be no in-²⁸ terpreter, let him keep silence in the church; and let him speak to himself, and to God. And let the²⁹ prophets speak *by* two or three, and let the others

^a Acts 2: 13; 26: 24. ^b Isa. 45: 14; Zech. 8: 23. ^c 1 Cor. 12: 8, 9. ^d Rom. 14: 19; 2 Cor. 2: 19; Eph. 4: 12.

23-25. If therefore the whole church be come together. The apostle now treats of the proper order and decorum in the church assemblies. And all speak with tongues. There would be a babble of confusion and no edification. To a private member, or an unbeliever, they would seem to be mad. 24. But if all prophesy. Those speaking would then speak what would be understood, and, speaking under the divine impulse, would convict. He is judged. His state and character are laid bare by the speakers. 25. The secrets of his heart are made manifest. He is made to feel that he is face to face with God, who knows his life, and he is brought to confession. It is still often the case that the hearer thinks that the preacher knows his life, and is laying it bare, when it is his own conscience that is stirred up.

26-33. What is it then, brethren? What course should be pursued in the public assemblies of the church? When ye come together, each one hath, etc. When they come together, one comes purposing to sing a psalm; another to teach concerning some question; another, a prophet, has a revelation to present; another proposes to speak in a tongue; another, still, to interpret what is spoken. Now this must all be done unto edifying. All that will not tend to this must be left out. 27. If any man speaketh in a tongue. He must speak two, or at the most three sentences (by two, or at the most three) in succession (by course), and another, who has the gift of interpretation (12: 10), must interpret. Most commentators refer two or three to persons speaking. I follow Macknight. 28. But if there be no interpreter. In that case the rule, "Let all things be done to edifying," will force the speaker in tongues to keep silence in the church. He may speak somewhere else, or in his soul, but not in the assembly of the saints. 29. Let the prophets speak two or three. Let two or three prophets speak at a meeting. In the Greek, "two or three" are in the nominative. In verse 27, in which speaking with tongues is treated, the numerals are in the accusative case with a preposition. Hence there, with Macknight, I have referred them to the sentences spoken. If the persons speaking were meant, the construction would be as in verse 29. Let the others discern. Let them discern whether they speak by inspiration. 30. If anything be revealed. If the prophetic impulse comes upon a hearer, let the first desist. Let only one speak at a time. 31. For

30 If *any thing* be revealed to another, that sitteth by,^a let the first hold his peace.

31 For^b ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And^c the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion, but of peace,^d as in all churches of the saints.

34 Let^e your women keep silence in the churches: for it is not permitted unto them to speak; *they are^f commanded* to be under obedience, as also saith the^g law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What! came the word of God^h out from you? or came it unto you only?

37 Ifⁱ any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

discern. But if a revelation 30 be made to another sitting by, let the first keep silence. For ye all can 31 prophesy one by one, that all may learn, and all may be comforted; and the 32 spirits of the prophets are subject to the prophets; for God is not a God of 33 confusion, but of peace; as in all the churches of the saints.

Let the women keep si- 34 lence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if 35 they would learn any thing, let them ask their own husbands at home: for it is shameful for a woman to speak in the church. What? was it from 36 you that the word of God went forth? or came it unto you alone?

If any man thinketh 37 himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. But if any man is ignorant, 38 let him be ignorant.

a 1 Thes. 5: 19. b Rom. 12: 7. c 1 John 4: 1. d 1 Cor. 11: 16. e 1 Tim. 2: 11. f 1 Cor. 11: 3; Eph. 5: 2; Col. 3: 18; Titus 2: 2. g Gen. 3: 16. h Isa. 2: 3. i Luke 10: 16; 2 Cor. 10: 7; 1 John 4: 6.

ye all may prophesy. All who have the prophetic gift, but it must be **one by one**, not more than one speaking at a time. 32. The spirits of the prophets are subject to the prophets. A prophet can wait his turn in silence; he is not compelled to speak at once, for his spirit is subject to him. He can be silent if he wills it. 33. For God is not the author of confusion. Such confusion as more than one speaking at a time is not of God. God demands peace and order "in all the churches of the saints."

34-36. Let the women keep silence in the churches. This, in view of other portions of the Scripture, is confessedly a difficult passage. In 1 Tim. 2: 11, 12, we have the same teaching. On the other hand, Deborah was a judge and a prophetess; Huldah was a prophetess; Joel predicted that in the Christian dispensation "the sons and daughters should prophesy" (Joel 2: 28), and Peter declared that this was fulfilled on the Day of Pentecost (Acts 2: 4). In addition, the daughters of Philip prophesied (Acts 21: 9), and in 1 Cor. 11: 5, Paul gives directions concerning women prophesying. Probably these apparent discrepancies may be reconciled as follows: (1) Paul's prohibition of speaking to the women is, *in the churches*; that is, in the church assemblies when "the whole church is come together into one place" (verse 23). It is an official meeting of the church. "Church" in the New Testament always means the *ecclesia*. It does not apply to such informal meetings as the social or prayer-meetings, but to formal gatherings of the whole body. (2) It may be that even this prohibition was due to circumstances that existed in Ephesus, where Timothy was, and in Corinth, and would not apply everywhere. If so, it applies wherever similar circumstances exist, but not elsewhere. Both were Greek churches. Among the Greeks public women were disreputable. For a woman to speak in public would cause the remark that she was shameless. Virtuous women were secluded. Hence it would be a shame for women to speak in the church assembly. It is noteworthy that there is no hint of such a prohibition to any churches except Grecian. Wherever it would be shameful women ought not to speak. 36. What? Was it from you that the word of God went forth? A rebuke. The Corinthian church must receive instruction, not give it. It did not send out the word of God, but the word of God was sent to it.

37-40. If any man think himself to be a prophet, or spiritual. If any one thinks he is inspired, or has spiritual gifts, one proof of it is that he recognizes what I write as the Lord's commandment. This is always a test. Whoever insists that he has the spirit, and sets aside the New Testament

39 Wherefore, brethren,^a covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently, and in order.

CHAPTER XV.

The Resurrection from the Dead.

SUMMARY.—The Essential Facts of the Gospel. The Resurrection of Christ a Central Fact. The Witnesses of the Resurrection. Those at Corinth Who Denied the Resurrection. The Apostles Then False Witnesses. Our Faith Vain. Death in Adam, but Life in Christ. The Resurrection Body. The Victory Over Death.

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and^b wherein ye stand;

2 By^c which also ye are saved, if ye keep in memory what I preached unto you, unless^d ye have believed in vain:

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according^e to the scriptures;

4 And that he was buried, and that he rose again the third day according^f to the scriptures;

5 And^g that he was seen of Cephas, then of^h the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep.

7 After that, he was seen of James; then ofⁱ all the apostles.

8 And^j last of all he was seen of me also, as of one born out of due time.

Wherefore, my brethren, ³⁹ desire earnestly to prophesy, and forbid not to speak with tongues. But ⁴⁰ let all things be done decently and in order.

CHAPTER XV.

Now I make known unto 1 you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are 2 saved; *I make known, I say,* in what words I preached it unto you, if ye hold it fast, except ye believed in vain. For I delivered unto 3 you first of all that which also I received, how that Christ died for our sins according to the scriptures; and that he was bur- 4 ied; and that he hath been raised on the third day according to the scriptures; and that he appeared to 5 Cephas; then to the twelve; then he appeared 6 to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he ap- 7 peared to James; then to all the apostles; and last 8 of all, as unto one born out of due time, he ap-

^a 1 Cor. 12:31; ¹ Thes. 5:20. ^b Rom. 5:2. ^c Rom. 1:16. ^d Gal. 3:4. ^e Gen. 3:15; Psa. 22:15; Dan. 9:26; Zech. 13:7. ^f Psa. 2:7; 6:10; Isa. 53:10; Hos. 6:2. ^g Luke 24:34. ^h John 20:19. ⁱ Acts 1:3. ^j Acts 2:4.

commands, is self-convicted. 38. If any man be ignorant. If he will be ignorant and obstinate, let him remain so. 39. Wherefore. The apostle concludes this section on church order by again commending prophecy as the chief gift, and enjoining order in the church exercises.

This chapter is devoted to the resurrection from the dead. Among the various false doctrines which had crept into the church at Corinth, composed of those who had so recently been heathen, and who had so much to unlearn, was one that the resurrection was only the resurrection of the soul from sin to a new life; that this resurrection was already past in the case of those converted (2 Tim. 2:18), and that a resurrection after death was impossible. The doctrine of the resurrection was absurd, according to the Grecian ideas (Acts 17:32), and "some" were infusing this kind of skepticism into the church at Corinth. It is likely that the letter (7:1) of the church asked some questions which called out this remarkable chapter. The epistle of Clement to the Corinthians, written about the beginning of the second century, refers to these freethinkers.

1, 2. I declare unto you the gospel which I preached unto you. He states the fundamentals of that gospel as the basis of the argument he is about to make. That gospel was common ground, for they received it and still professed it. 2. By which, also, ye are saved. Are in a saved state unless they have forgotten the gospel preached and departed from it; that is, unless their faith is vain, which he shows would be the case if there was no resurrection. Observe the tact with which he first presents facts conceded by all the disciples, and upon these builds an impregnable argument. He next states those facts.

3-11. For I delivered unto you, first of all, that which I also received (Acts 18:8). Note the

9 For I am the least of the apostles, that am not meet to be called an apostle, because^a I persecuted the church of God.

10 But^b by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but^c I laboured more abundantly than they all:^d yet not I, but the grace of God which was with me.

11 Therefore, whether *it were* I or they, so we preach, and so ye believed.

12 Now, if Christ be preached that he rose from the dead, how say some among you, that^e there is no resurrection of the dead?

13 But if there be no resurrection of the dead,^f then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised;

peared to me also. For I 9 am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by 10 the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Whether then *it be* I or they, so we preach, and so ye believed.

Now if Christ be preached 12 that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is 13 no resurrection of the dead, neither hath Christ been raised: and if Christ 14 hath not been raised, then is our preaching vain, your faith also is vain. Yea, 15 and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead 16 are not raised, neither hath Christ been raised:

^a Acts 8:3. ^b Eph. 2:7. ^c 2 Cor. 11:23. ^d Gal. 2:8. ^e 2 Tim. 2:17. ^f 1 Thes. 4:14.

three facts which Paul declares to be the gospel, or the facts on which it rests; viz: the death, the burial, and the resurrection. The facts Paul received by revelation (Gal. 1:12) as well as from men. **Christ died for our sins, according to the scriptures.** The fifty-third chapter of Isaiah is especially exact in the outlines of our Lord's suffering. He quotes it in Luke 22:37. **4. That he was buried and rose again the third day, according to the scriptures.** Paul himself quotes Ps. 16:10 as predicting the resurrection. See Acts 13:35. **5. That he was seen of Cephas.** He now gives the proof of these facts. The women saw Christ before Peter, but Paul names the witnesses who would carry most weight to the Corinthians. For the appearance to Peter see Luke 24:34. **Then of the twelve.** See Matt. 28:17 and John 20:19, 25. **6. After that he was seen of above five hundred brethren at once.** No other account of this appearance is recorded. It is probable that it took place in Galilee where Christ repeatedly directed the disciples to gather. It is possible that Matt. 28:16 refers to it. Paul had no doubt seen some of "the five hundred brethren," "the greater part" of whom were still alive when he wrote. **7. After that he was seen by James.** James, the Lord's brother, not James the apostle. This James was prominent, when Paul wrote, as the chief bishop at Jerusalem (Acts 15:13; Acts 21:18) and the author of the epistle of James. James, the apostle, had been killed by Herod (Acts 12:2). **Then of all the apostles.** See Luke 24:50. **8. Last of all he was seen by me.** See Acts 9:4. **9. For I am the least of the apostles.** As far as human worth is concerned, not fit to be called an apostle. He could never forget that he had been a persecutor. **10. But by the grace of God I am what I am.** Not by his own merit, which he considered so small, but by God's grace he had been enabled to do a more abundant work than any other apostle. **11. Whether it be I, or they.** I and all the apostles preach the same gospel of a risen Lord and this you accepted when you believed. Their faith was built on the resurrection.

12-19. How say some . . . that there is no resurrection of the dead. These seemed to admit that Christ was raised, but denied the resurrection of others. He now shows that if Christ be raised the general resurrection must follow as a result. **13. If there be . . . then is Christ not risen.** If persons once dying cannot be raised, as these false teachers say, then Christ could not have risen. **14. Then is our preaching vain.** For in that case we have preached what is false, and you have believed it, so that **your faith is vain.** **15. We are found false witnesses of God.** In that case we have declared that God did what he never did do. **17. If Christ be not raised, your**

17 And if Christ be not raised, your faith *is* vain;^a ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If^b in this life only we have hope in Christ, we are of all men most miserable.

20 But now^c is Christ risen from the dead, *and* become^d the first-fruits of them that slept.

21 For^e since by man *came* death, by^f man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But^g every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up^h the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

25 For he must reign,ⁱ till he hath put all enemies under his feet.

26 The^j last enemy *that* shall be destroyed *is* death.

and if Christ hath not 17 been raised, your faith is vain: ye are yet in your sins. Then they also 18 which are fallen asleep in Christ have perished. If 19 in this life only we have hoped in Christ, we are of all men most pitiable.

But now hath Christ 20 been raised from the dead, the first-fruits of them that are asleep. For since by 21 man *came* death, by man *came* also the resurrection of the dead. For as in 22 Adam all die, so also in Christ shall all be made alive. But each in his 23 own order: Christ the first-fruits; then they that are Christ's at his coming. Then *cometh* the end, when 24 he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, 25 till he hath put all his enemies under his feet. The 26 last enemy that shall be

^a Rom. 4:25. ^b 2 Tim. 3:12. ^c 1 Pet. 1:3. ^d Acts 26:23. ^e Rom. 5:12. ^f John 11:25. ^g 1 Thes. 4:15. ^h Dan. 7:14; John 17:2. ⁱ Psa. 110:1; Heb. 1:3. ^j Heb. 2:14.

faith is vain. In that case he is not the Savior. He is a dead man, who could not even save himself. Such a one has no power to pardon sins, and **ye are yet in your sins.** **18. Then they which are fallen asleep, etc.** All the Christians who had died had fallen into eternal sleep. There is hope, in that case, only in this life; no hope of immortality. **19. If in this life, only, we have hope in Christ.** If there is no life beyond, no hope of it, then Christians who deny themselves in this life and endure persecutions and sufferings for the sake of eternal life, are of all men the most miserable. They "lose life" and gain no eternal life. Such are the consequences of this false belief.

20-28. But now is Christ risen. This is certain. Paul had seen the risen Lord. So had many other credible witnesses. But since he is risen, the resurrection of his disciples must follow. **He is the first fruits** of those who have slept in death. On the morrow after the first Sabbath of the passover a sheaf of the first fruits of the barley harvest was "waved before the Lord" (Lev. 23:10-16) as a pledge of the harvest to come. So on the morning after the first Sabbath of the passover, Christ, the first fruits, arose and appeared living, "the first fruits" of the great harvest of souls gathered into eternal life. **21. Since by man came death.** Man, the first man, sinned, and death came upon his race, because in him the race had sinned. **By man, also, came the resurrection.** By Christ, the Son of Man. **22 For-as in Adam all die, so in Christ shall all be made alive, etc.** All the race in Adam became subject to death; so in Christ all the race shall be raised from the dead to appear at the bar of eternal judgment. The passage does not affirm the final salvation of all, but the final resurrection of all. There is a "resurrection of the just and of the unjust." **23. But each in his own order.** In his own rank or division. The first order or division is Christ. The second division is "they that are Christ's," who will be raised at his coming. The time of the third division, the wicked, is not named, but hinted at in the beginning of the next verse (verse 24). Christ says: "All that are in the grave shall come forth; they that have done good, unto the resurrection of life; they that have done evil, to the resurrection of judgment." John 5:29. This is what Paul teaches here. **24. Then cometh the end.** The end follows soon after the resurrection of the saints. **When he shall deliver up the kingdom to God.** See verse 28. When Christ's work is accomplished he places all in the Father's hands. **25. For he must reign.** He is reigning now, and will continue to reign until he has conquered all his enemies. He is not waging a contest for a kingdom, as some contend, but will give up the kingdom when the contest is over and the final victory won. **All enemies.** All the wicked opposers, human and

27 For he hath put all things under his feet. But when he saith, all things are put under *him*, it is manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, then^a shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord,^b I die daily.

32 If after the manner of men I^c have fought with beasts at Ephesus, what advantageth it me if the dead rise not?^d let us eat and drink; for to-morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake^e to righteousness, and sin not; for^f

abolished is death. For, 27 He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all 28 things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

Else what shall they do 29 which are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? why do we also stand in 30 jeopardy every hour? I 31 protest by that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily. If after 32 the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die. Be not deceived: Evil company doth corrupt 33 good manners. Awake up 34 righteously, and sin not;

^a John 14:28. ^b 2 Cor. 4:10. ^c 2 Cor. 1:8. ^d Isa. 22:13; Luke 12:19. ^e Eph. 5:14. ^f 1 Thes. 4:5.

supernatural; also sin and death. All must be overthrown. The last enemy . . . is death. See Rev. 20:12-14. The order there of closing events is the resurrection, the judgment, and the casting of Death and Hell (hades—the grave) into the lake of fire. For he put all things under his feet. Quoted from Ps. 8:6; a statement that Christ is Lord of all and that God has subjected all to him. He is excepted who, etc. God gave Christ the power, and hence he is excepted. The Father is not subject to the Son. 28. When all things have been subjected. When the world is subdued to Christ. Then shall the son also himself be subjected. Then, as his work is done, he will give up the kingdom to the Father (verse 24). Then Christ will give up the seals of office.

29-34. Else what shall they do which are baptized for the dead? Paul again returns to the argument for the resurrection. This passage is difficult, and has received almost as many interpretations as there have been commentators. Some have held that there was a custom of baptizing living persons for the benefit of persons who had died without baptism. Had that custom existed, Paul would have rebuked it. It did arise afterwards, as an abuse from the misinterpretation of this passage, among the followers of Cerinthus, and, in our times, of Joseph Smith. I will try to make clear its meaning: (1) All the Corinthians were baptized (Acts 18: 8). (2) Their baptism was a "planting" in the likeness of the burial of Christ, and in the "likeness of his resurrection" (Rom. 6: 4, 5). They were in, and raised from, a watery tomb. (3) Their baptism in the likeness of the death and resurrection of Christ was in the hope of their own resurrection from the dead through Christ's resurrection. (*Hyper Nekroon*, for, or on account of, the dead, with the expectation of resurrection from the dead.) But if Christ has not risen, and the dead rise not, this memorial and emblematic burial has no meaning. "Why, then, are they baptized for the dead?" that is, for the sake of their own resurrection from the dead. This interpretation harmonizes better with Paul's argument than any I have seen. 30. Why do we also stand in jeopardy every hour? What motive, if there is no hope beyond, can we apostles have for placing ourselves in constant peril by preaching the resurrection? 31. I protest, . . . I die daily. I am in daily peril of death. 32. If, after the manner of men. Speaking humanly. I fought with beasts at Ephesus. Encountered furious opposition, like the rush of wild beasts. The allusion is hardly to be taken literally. If he had been thrown to wild beasts at Ephesus, some record would have been made of it in the record in Acts of his sojourn at Ephesus. Besides, a Roman citizen was preserved from that manner of death. What doth it profit me? All his sufferings are to no purpose if the dead rise not. Let us eat, drink, etc. An Epicurean maxim, a proverbial saying. 34. Awake to righteousness. Such an error leads to Epicurean sensuality.

some have not the knowledge of God: I speak *this* to your shame.

35 But some *man* will say,^a How are the dead raised up? and with what body do they come?

36 *Thou* fool,^b that which thou sowest is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But^c God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind* of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory.

42 So^d also *is* the resurrection of the dead. it is sown in corruption, it is raised in incorruption:

43 It^e is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

44 It is sown in a natural body, it is raised in a spiritual body. There is a natural body, and there is a spiritual body.

for some have no knowledge of God: I speak *this* to move you to shame.

But some one will say, 35 How are the dead raised? and with what manner of body do they come? Thou 36 foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, 37 thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a 38 body even as it pleased him, and to each seed a body of its own. All flesh 39 is not the same flesh: but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also ce- 40 lestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is another. There is one 41 glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the res- 42 urrection of the dead. It is sown in corruption; it is raised in incorruption: it 43 is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural 44 body; it is raised a spiritual body. If there is a natural body, there is also

a Ezek. 37:3. b John 12:24. c Psa. 104:14. d Dan. 12:3; Matt. 13:43. e Phil. 3:21.

Shake it off, that you sin not. **Some have no knowledge of God.** Such errors can only spring from ignorance of God and his power to raise men.

35-41. But some will say. But two difficulties are raised: How are the dead raised up? What kind of a body do they have? **36. Thou fool.** The idea is, slow of understanding. Why cannot you learn the lesson nature teaches? The grain that thou sowest has to die and be dissolved before it comes forth in a new life. So the body must die and be dissolved. **37. And that which thou sowest,** etc. We sow, not the plant that comes forth, but only a bare seed. **38. But God giveth it a body,** etc. To the seed planted God gives a new body, the stalk of wheat or corn, or whatever it may be. This new body bears no outward resemblance to the seed planted. **39. All flesh is not the same.** All the different animals have bodies unlike, and suited to their conditions. **40. There are also celestial bodies and . . . terrestrial.** These, too, have forms and glories, unlike, and suited to their condition. For instance: **41. The sun** has his own peculiar form and glory. So of the moon, and the stars. The thought is, that to every condition is given a form suited to that condition. Now an application is made of this thought in verse 42.

42-50. So also is the resurrection of the dead. It is sown. Planted in burial in corruption. It goes to decay. **It is raised in incorruption.** With a new body suited to the new condition of existence, which is incorruptible; cannot decay. **43. It is sown in dishonor.** The dead body is repulsive, becomes offensive, and we bury it out of sight. **It is raised in glory.** Has a glorious beauty. **Sown in weakness.** All its powers exhausted. **Raised in power.** Endowed with heavenly energy. **44. Sown a natural body.** A fleshly body with animal life. **Raised a spiritual body.** A body whose life principle is the spirit. Not a fleshly body, but a spiritual existence. We cannot comprehend the nature of this existence, but we can know that it is not a body of flesh, bones, and blood; perhaps not more material than the forms of the angels. See verse 50. **45. The first man, Adam, was made a living soul.** Gen. 2:7. From him came our natural life. **The last Adam.**

45 And so it is written, The first man Adam^a was made a living soul, the^b last Adam *was made^c* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The^d first man *is* of the^e earth, earthy; the second man *is* the Lord from^f heaven.

48 As *is* the earthy, such *are* they also that are earthy;^g and as *is* the heavenly, such *are* they also that are heavenly.

49 And^h as we have borne the image of the earthy,ⁱ we shall also bear the image of the heavenly.

50 Now this I say, brethren, that^j flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We^k shall not all sleep,^l but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump; (for^m the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, andⁿ this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death^o is swallowed up in victory.

a spiritual body. So also 45 it is written, The first man Adam became a living soul. The last Adam became a life-giving spirit. Howbeit that is not first 46 which is spiritual, but that which is natural; then that which is spiritual. The first man is of the 47 earth, earthy: the second man is of heaven. As is 48 the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we 49 have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, 50 that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mys- 51 tery: We shall not all sleep, but we shall all be changed, in a moment, in 52 the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible 54 shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallow-

a Gen. 2:7. b Rom. 5:14. c John 5:21; 6:38; Phil. 2:21; Col. 3:4. d John 3:31. e Gen. 3:19. f John 3:13. g Phil. 3:20. h Gen. 5:3. i Rom. 8:29; Phil. 3:21; 1 John 3:2. j Matt 16:17; John 3:3,5. k 1 Thes. 4:15. l Phil. 3:21. m Matt. 24:31. n 2 Cor. 5:4. o Isa. 25:8; Rev. 20:14.

Christ, of whom Adam was a type. **A quickening spirit.** By giving life to the dead, and imparting spiritual existence. **46. Howbeit that is not first which is spiritual.** The first Adam came before the second Adam. The natural body which proceeds from the first Adam is our tabernacle first; after this life comes the "spiritual body," which the second Adam gives. **47. The first man is of the earth.** Was fashioned out of the earth. Genesis 2:7. **The second man is the Lord who came from heaven.** **48. As is the earthy.** All have earthly bodies like that of Adam. **As is the heavenly.** When we are raised to heaven we shall have spiritual bodies like Christ's, not like the body he received from Mary, but the glorious body in which he appears to saints and angels on high. Do we ask what body we shall have? It shall be like Christ's glorious body. See Phil. 3:21. Not of flesh and blood, for (verse 50) **flesh and blood cannot inherit the kingdom of God.** If of flesh and blood, our bodies would be corruptible, and would not be suited to the eternal kingdom.

51-58. Behold, I tell you a mystery. I disclose to you a secret of which you have had, hitherto, no knowledge. **We shall not all sleep.** There will be some on the earth who shall be alive when Christ comes. **But we shall all be changed.** The living who meet Christ, as well as the dead who are raised up. All shall be made immortal and incorruptible. **52. In a moment.** The change will be instantaneous. **At the last trump.** See 1 Thess. 4:16. **The trumpet shall sound.** The signal for the close of all earthly things. See Matt. 24:31. **53. For this corruptible.** For this corruptible body must give place to the incorruptible body; the mortal frame to an immortal one. One must be "put off," the other "put on." See 2 Cor. 5:2. **54. Then shall be brought to pass the saying.**

55 O^a death, where *is* thy sting? O grave, where *is* thy victory?

56 The sting of death *is* sin; and the^b strength of sin *is* the law.

57 But^c thanks *be* to God, which giveth us^d the victory, through our Lord Jesus Christ.

58 Therefore, my beloved brethren,^e be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that^f your labour is not in vain in the Lord.

ed up in victory. O death, 55 where is thy victory? O death, where is thy sting? The sting of death is sin; 56 and the power of sin is the law: but thanks be to God, 57 which giveth us the victory through our Lord Jesus Christ. Wherefore, 58 my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

CHAPTER XVI.

Concluding Words.

SUMMARY.—The Collection for the Saints. The First Day of the Week. His Work at Ephesus. Timothy Commended to Them. Various Friendly Admonitions. Closing Salutations.

1 Now concerning^g the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon^h the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

CHAPTER XVI.

Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the 2 week let each one of you lay by him in store, as he may prosper, that no collections be made when I

■ Hos. 13:14. ^b Rom. 4:15. ^c Rom. 7:25. ^d 1 John 5:4. ^e 2 Chron. 15:7. ^f Isa. 3:10; Rev. 22:12. ^g Acts 11:29; 24:17; Rom. 16:26; 2 Cor. 8:4. ^h Prov. 3:27,28; Luke 24:1; Acts 20:7; Rev. 1:10.

Isaiah 25: 8. This is the final victory, the victory over death. 55. O death, where is thy sting? This is quoted from Hosea 13: 14. It is here the triumphant shout of the apostle as he sees by faith the final victory over death. 56. The sting of death is sin. It is sin that gives death his power to sting and destroy. See Romans 6: 23. The power of sin is the law. The law, broken, is sin, and when this law is consciously broken the conscience is wounded. When a moral law is broken, moral death follows. If there was no law of any kind, there would be no sin, no wounded consciences, no moral death. 57. Thanks be to God. For the victory over sin and death through Christ. 58. Therefore . . . be ye stedfast, unmoveable. Firm as a rock, devoted to Christian life, for their "faith is not vain." Their labor is not in vain in the Lord. Jesus Christ is The Resurrection and the Life. The hope of immortality hath sure foundations.

1-4. Concerning the collection for the saints. The collection for the poor saints at Jerusalem is referred to more than once in Acts. It was first called for when "a great dearth" came upon the land (Acts 11: 28-30). The church at Jerusalem had been impoverished by the great liberality in its first years, and by the persecutions which followed. See also Acts 24: 17. References to this collection are found in Rom. 15: 26; 2 Cor. 8: 1, 2; 2 Cor. 9: 1, 2. To the churches of Galatia. The directions to the churches of Galatia on this subject have not been preserved. Such hints as this and the reference to a lost letter to the church of Corinth (5: 9), show that all that Paul wrote has not come down to us. 2. Upon the first day of the week. This shows that the first day of the week was set apart and regarded by the church. Acts 20: 7, shows that the church assembled to break bread on that day. Let every one of you lay by him in store. The usual view is that every one was directed to set aside something on the Lord's day and keep it until Paul came. This view is sanctioned by the translations and most of the commentators. Macknight renders: "On the first day of the week, let each one of you lay somewhat by itself, putting it into the treasury." I believe Macknight is right; for (1) there were to be no collections when Paul came. That implies that the money was to be placed in the treasury. Otherwise, it would have to be collected. (2) *Thesaurizoon*, rendered in the Common Version "in store," is a present participle, meaning, literally, "putting into the thesaurus," or treasury. (3) All church history testifies that the early church took up weekly collections on the first day of the week. See Pliny's Letter to the Emperor Trajan. (4) We know, from Acts 21: 7, and from all early church history, that the church met on the first day of the week. It only remains to add that *par*

3 And when I come,^a whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you when I^b shall pass through Macedonia: (for I shall pass through Macedonia:)

6 And it may be that I will abide, yea, and winter with you, that ye may^c bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For^d a great door and effectual is opened unto me, and^e there are many adversaries.

10 Now, if Timotheus come, see that he may be with you without fear: for^f he worketh the work of the Lord, as I also *do*.

11 Let^g no man therefore despise him; but conduct him forth in peace, that he may come unto me; for I look for him with the brethren.

12 As touching *our*^h brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

come. And when I arrive, 3 whomsoever ye shall approve by letters, them will I send to carry your bounty unto Jerusalem: and if 4 it be meet for me to go also, they shall go with me. But I will come unto 5 you, when I shall have passed through Macedonia; for I do pass through Macedonia; but 6 with you it may be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I go. For I 7 do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit. But I 8 will tarry at Ephesus until Pentecost; for a great 9 door and effectual is opened unto me, and there are many adversaries.

Now if Timothy come, 10 see that he be with you without fear; for he worketh the work of the Lord, as I also do: let no man 11 therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren. But as touching 12 Apollos the brother, I besought him much to come unto you with the brethren; and it was not at all his will to come now; but he will come when he shall have opportunity.

Watch ye, stand fast in 13 the faith, quit you like

^a 2 Cor. 8:19. ^b Acts 19:21; 2 Cor. 1:16. ^c Acts 15:3; 17:15; 21:5. ^d Acts 14:27; 2 Cor. 2:12; Rev. 3:8. ^e Acts 19:9. ^f Rom. 16:21. ^g 1 Tim. 4:12. ^h Acts 18:24; 1 Cor. 1:12; Titus 3:13.

heauto, rendered by the translators "by him," is rendered with equal correctness, "by itself." Its form is that of the neuter reflexive pronoun. **As God hath prospered him.** Each week every one is to give according to ability. **3. Whomsoever ye shall approve.** The church should select its own messengers, giving them letters as credentials. He lets the Corinthians choose the bearers of their own bounty. **4. If it be meet that I go.** He did not then know whether he would go or not. In the outcome he did go (Acts 19: 21; 20: 3).

5-9. I will come unto you, etc. He outlines his plans. He probably wrote in the spring. He intends to visit the churches in Macedonia, and then, perhaps, winter at Corinth. This he did, spending three months (Acts 20: 2, 3). **6. That ye may set me forward on my journey.** Give him aid, and perhaps company in going elsewhere. **7. For I will not now see you by the way.** He will not sail direct across the Ægean Sea to Corinth, and go from thence to Macedonia. He would have to hurry away from Corinth too soon, unless he went to Macedonia first. **8. I will tarry at Ephesus until Pentecost.** He was then writing before Pentecost, which came in the latter part of the spring. **9. For a great and effectual door is opened.** His ministry in Ephesus was very successful. See Acts, chapter 19. **There are many adversaries.** Demetrius and his fellow-craftsmen had probably begun their agitation.

10-12. Now if Timothy come, etc. We learn (Acts 19: 22) that Timothy and Erastus had been sent to Macedonia, and Timothy (1 Cor. 4: 17) was instructed to stop at Corinth on the way. Paul asks that he be kindly received. **11. Let no man despise him.** He was a young man. See 1 Tim. 4: 12. **I expect him with the brethren.** That he came with them, as expected, is seen from 2 Cor. 1: 1. **12. As touching our brother Apollos.** Apollos was then at Ephesus when Paul wrote. **I greatly desired him to come unto you with the brethren.** Possibly with Timothy and Erastus. See note on verse 10. For some reason Apollos was averse to visiting Corinth at that time.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for^a that which was lacking on your part they have supplied.

18 For^b they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The^c churches of Asia salute you. Aquila and Priscilla salute you much in the Lord,^d with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutations of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ,^e let him be Anathema^f Maran-atha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

men, be strong. Let all 14 that ye do be done in love.

Now I beseech you, 15 brethren (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have set themselves to minister unto the saints), that ye 16 also be in subjection unto such, and to every one that helpeth in the work and laboureth. And I re- 17 joice at the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied. For 18 they refreshed my spirit and yours; acknowledge ye therefore them that are such.

The churches of Asia sa- 19 lute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house. All 20 the brethren salute you. Salute one another with a holy kiss.

The salutation of me 21 Paul with mine own hand. If any man loveth not the 22 Lord, let him be anathema. Maranatha. The grace of 23 the Lord Jesus Christ be with you. My love be with 24 you all in Christ Jesus. Amen.

^a 2 Cor. 11:9. ^b Col. 8:4. ^c Acts 16:6; 19:10; Rev. 1:4, 11. ^d Rom. 16:5; Phil. 2. ^e Gal. 1:8, 9; Heb. 10:26. ^f Jude 14, 15.

13, 14. Watch ye. Be on the watch; a matter very needful in as gay and corrupt a city as Corinth. 14. Let all . . . be done in love. Compare chapter 13. This would prevent the divisions which he had rebuked in chapters 1-4.

15-20. I beseech you, brethren (ye know the house of Stephanas). Paul had baptized the household of Stephanas. See 1 Cor. 1:16. They were his first converts at Corinth. 16. That ye submit yourselves to such. In view of the fact that they were devoted to the ministry. 17. I am glad of the coming of Stephanas. Stephanas is named in 1:15, and above in verse 15. The other two are not named elsewhere. These three doubtless brought to Paul the letter referred to in 7:1, and probably carried back the present letter. 19. The churches of Asia salute you. Of the Roman province of Asia, of which Ephesus was the capital. Seven of the churches of "Asia" are named in the Book of Revelation. Aquila and Priscilla salute you. We first meet this excellent pair at Corinth (Acts 18:2); afterwards they had gone to Ephesus (Acts 18:26). With the church in their house. The early church had no church buildings, and would be compelled to meet often in private houses. The house of Aquila and Priscilla was such a place of meeting. See note on Romans 16:23. 20. Greet ye one another with a holy kiss. See note on Romans 16:16.

21-24. The salutation of me, Paul, with mine own hand. Paul's letters were written by an amanuensis (Rom. 16:22), but he always added a salutation in his own hand as a proof of genuineness (2 Thess. 3:17). 2 Thess. 2:2, implies that spurious letters were circulated. 22. If any man love not the Lord Jesus Christ, let him be Anathema. That is, accursed. Maranatha. This means, "Our Lord cometh." It is likely that he means, "If any church member love not, etc." He is not speaking of the outside world.

INTRODUCTION TO SECOND CORINTHIANS.

The second Letter to the Church at Corinth is the supplement of the first. It is due to the same circumstances which called out the first, and to the effects that were produced in the church at Corinth by the receipt of the first letter. We can almost be thankful for the disorders which occasioned these two letters, not only on account of the rich fund of practical instruction which they contain, but on account of the picture which they present of a Gentile Church, composed of those who had so recently been heathen, in the first century of Christianity. They recall to us the immorality which had to be overcome, the obstacles in the way of a Christian life, and the mighty triumph which the gospel achieved over human nature itself in establishing the spiritual reign of Christ where the sensuality of heathen worship had before prevailed.

The first letter was written at Ephesus in the spring of A. D. 57; the second was written a few months later at some point in Macedonia where Paul had journeyed to visit the churches of that province before extending his tour to Corinth. We learn from the nineteenth and twentieth chapters of Acts that not long after the first letter was written, Demetrius and his fellow-craftsman aroused the terrible riot at Ephesus in which Paul so nearly lost his life (2 Cor. 1: 8-10), and that immediately after, at the urgency of the brethren, he started on his long contemplated journey to visit the churches of Europe. He had expected to meet Titus at Troas with word from Corinth concerning the effect of his first letter and was greatly disappointed when he did not find him there (2 Cor. 2: 13). Hence, although a fine opening for planting the gospel was presented, he pressed on to Macedonia. Here he met Titus, who was on his way to him, and was greatly rejoiced when he learned that his letter had been well received and his commands obeyed (2 Cor. 7: 5-7). Still the circumstances required another letter before his coming and the second letter was written, not only to express his joy over the better state of things in the church, but in order to convey further counsels.

This Epistle naturally divides itself into three parts. In the *first* part, embracing chapters 1-7, the Apostle portrays his feelings over the condition of matters in Corinth, his anxiety, and his relief after the coming of Titus; in chapters 8, 9, the *second* part, he takes up the great collection of the Gentile churches for the poor at Jerusalem on which he had so deeply set his heart; in the *third* part, chapters 10-13, he repels the insinuations of Judaizing teachers who were seeking, not only in Corinth but everywhere, to destroy Paul's influence so as to bring the churches under the bondage of the Jewish law. In this section he presents those wonderful details concerning what his service of Christ had cost him in earthly sufferings. The whole letter is written in the expectation of soon being at Corinth, an expectation which we know from Acts, chapter 20, was realized.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

CHAPTER I.

Paul's Anxiety Over the Corinthian Church.

SUMMARY.—Salutations. Paul's Recent Danger in Asia. His Conscientious Sincerity in Preaching the Gospel at Corinth. An Answer to Those Who Criticised His Change of Plans in Coming to Corinth.

1 Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all^a the saints which are in all Achaia:

2 Grace^b be to you, and peace; from God our Father, and *from* the Lord Jesus Christ.

3 Blessed^c be God, even the Father of our Lord Jesus Christ,^d the Father of mercies, and the God of all comfort;

4 Who^e comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as^f the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it^g is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, knowing, that^h as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

CHAPTER I.

Paul, an apostle of Christ 1
Jesus through the will of
God, and Timothy our
brother, unto the church
of God which is at Corinth,
with all the saints which
are in the whole of Achaia:
Grace to you and peace 2
from God our Father and
the Lord Jesus Christ.

Blessed be the God and 3
Father of our Lord Jesus
Christ, the Father of mercies
and God of all comfort;
who comforteth us in 4
all our affliction, that we
may be able to comfort
them that are in any affliction,
through the comfort
wherewith we ourselves
are comforted of God. For 5
as the sufferings of Christ
abound unto us, even so
our comfort also aboundeth
through Christ. But 6
whether we be afflicted, it
is for your comfort and
salvation; or whether we
be comforted, it is for your
comfort, which worketh in
the patient enduring of
the same sufferings which
we also suffer: and our 7
hope for you is stedfast;
knowing that, as ye are
partakers of the sufferings,
so also are ye of the

a Col. 1:2. b Phil. 1:2. c Eph. 1:3. d Ex. 34:6. e 2 Thes. 2:16. f Acts 9:4. g 2 Cor. 4:15. h Rom. 8:17.

1-7. Paul . . . and Timothy our brother. See notes on 1 Cor. 1:1. Timothy had been sent to Corinth along with the First Letter (see 1 Cor. 4:17), and had now returned to Paul. As he had so recently been on a special mission to Corinth, he joins in the salutation. **With all the saints . . . in the whole of Achaia.** That is, in the whole of Greece, Achaia being the Roman name of the province. Corinth was the Roman capital. Hence it seems that other churches already existed in the province. We know of two, Athens and Cenchreae. See Rom. 16:1. **2. Grace be to you, etc.** See note on 1 Cor. 1:3. **4. Who comforteth us in all our tribulation.** He who has had tribulation and has learned the comfort of faith in God is best fitted to comfort others. **5. For as the sufferings of Christ abound in us.** Christ suffers with his saints when they suffer for him. See Acts 9:4, 5. Hence, when Paul endured affliction for Christ, "the sufferings of Christ abounded" in him. But Christ comforts those who thus suffer (John 16:2-4). Christ suffers in the person of his servants, but

8 For we would not, brethren, have you ignorant of^a our trouble which came to us in Asia, that we were pressed out of measure, above strength, inso-much that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not^b trust in ourselves, but in God which raiseth the dead;

10 Who^c delivered us from so great a death, and doth deliver; in whom we trust that yet he will deliver us:

11 Ye also^d helping together by prayer for us, that,^e for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity^f and godly sincerity, not^g with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you than what ye read or acknowledge, and I trust ye shall acknowledge even to the end;

14 As ye also have acknowledged us in part,^h that we are your rejoicing, even as yeⁱ also *are* ours in the day of our Lord Jesus.

comfort. For we would 8 not have you ignorant, brethren, concerning our affliction which befell us in Asia, that we were weighed down exceedingly, beyond our power, inso-much that we despaired even of life: yea, we ourselves have 9 had the answer of death within ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us out of so great a death, and will deliver: on whom we have set our hope that he will also still deliver us; ye also helping 11 together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.

For our glorying is this, 12 the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-ward. For we 13 write none other things unto you, than what ye read or even acknowledge, and I hope ye will acknowledge unto the end: as also ye did acknowl- 14 edge us in part, that we

^a Acts 19:23; ¹ Cor. 16:9. ^b Jer. 17:5,7. ^c 2 Pet. 2:9. ^d Rom. 15:30; Phil. 1:9; Philo. 22. ^e 2 Cor. 4:15. ^f 2 Cor. 2:17. ^g 1 Cor. 2:4. ^h 2 Cor. 5:12. ⁱ Phil. 2:16; 4:1; 1 Thes. 2:19.

forgets not his promise to be-with them always. 6. But whether we be afflicted. These words concerning suffering are introductory to an allusion to what he had so recently suffered at Ephesus (verse 8). His example under affliction would help them in affliction to endure, and his deliverance would fill them with hope of a like deliverance.

8-11. We would not, brethren, have you ignorant of our trouble. I believe, in opposition to many commentators, that the great trial at Ephesus, caused by Demetrius and his fellow-craftsmen, is referred to. See Acts, chapter 19. Asia. The Roman province of Asia, embracing the western part of Asia Minor. Ephesus was its capital. We despaired even of life. It is evident that the record in Acts does not give all the dangers that threatened Paul in Ephesus. His precipitate departure from Ephesus immediately after the riot shows that he was in danger. See Acts 20: 1. He was not the man to exaggerate his danger. The allusions here, and in 1 Cor. 15: 31, 32, show that he met with extreme peril. 9. We had the sentence of death in ourselves. The meaning seems to be that he felt that the time had come for him to die, and his reprieve from death was, as it were, a resurrection from death by the providence of God. 10. Who delivered us but of so great a death. This points to some remarkable peril and signal deliverance. It is probable that Acts 20: 30, 31, hints at it. 11. Ye also helping, etc. He recognizes the aid he had received from the prayers of the Corinthian church raised in his behalf. The prayers of many persons secured the gift of his deliverance. Hence many could give thanks for his escape.

12-14. For our rejoicing is this. Rather, as in the Revision, "our glorying." He could boast that in his conduct everywhere, and at Corinth as well, he had acted with purity of purpose, integrity, and under the guidance of God. He appeals to his singleness of purpose, because a charge had been made against him, which he answers below (verses 15-19). 13. For we write none other things. The charge seems to have been that he was ambiguous in what he wrote (verse 17). Hence he insists that he writes plainly, and that they read, understand, and accept what he writes. 14. As also ye have acknowledged us in part. All but a faction acknowledged him as an apostle and rejoiced in his labors.

15-24. In this confidence. Of their acknowledgment of his apostleship and rejoicing in him.

15 And in this confidence^a I was minded to come unto you before, that ye might have^b a second benefit;

16 And to pass by you into Macedonia, and^c to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose^d according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But *as God is true*, our word toward you was not yea and nay.

19 For^e the Son of God, Jesus Christ, who was preached among you by us, *even* by me, and^f Silvanus, and Timotheus, was not yea and nay, but in him was yea.

20 For^g all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and^h has anointed us, *is* God;

22 Who hath also sealed us, and given theⁱ earnest of the Spirit in our hearts.

23 Moreover, I call God for a record upon my soul,^j that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by^k faith ye stand.

are your glorying, even as ye also are ours, in the day of our Lord Jesus.

And in this confidence I 15 was minded to come before unto you, that ye might have a second benefit; and 16 by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey unto Judea. When I therefore was thus minded, did I shew fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and the nay nay? But as God is faithful, our word toward you is not yea and nay. For the Son of God, Jesus 19 Christ, who was preached among you by us, *even* by me and Silvanus and Timothy, was not yea and nay, but in him is yea. For how 20 many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through us. Now he that 21 stablisheth us with you in Christ, and anointed us, is God; who also sealed us, 22 and gave us the earnest of the Spirit in our hearts.

But I call God for a witness upon my soul, that to spare you I forbore to come unto Corinth. Not 24 that we have lordship over your faith, but are helpers of your joy: for by faith ye stand.

^a 1 Cor. 4:19. ^b Rom. 1:11. ^c 1 Cor. 16:5. ^d 2 Cor. 10:2. ^e Ex. 3:14; Mark 1:1; Luke 1:35; John 7:58; Acts 9:20; Heb. 13:8. ^f Acts 18:5. ^g Rom. 15:8,9. ^h 1 John 2:20,27. ⁱ Eph. 1:14. ^j 1 Cor. 4:21. ^k Rom. 11:20; 1 Cor. 15:1.

I was minded to come unto you before. Before going to Macedonia, sailing straight across from Ephesus to Corinth. That you might have a second benefit. Two visits, one as Paul went to Macedonia, and one on his return. All this is explained in verse 16. 17. When I therefore was thus minded, did I use lightness? Some of his detractors at Corinth had urged from his change of plans that he was fickle, or that he made ambiguous promises, and was ready to break them. His original plan was probably conveyed in the letter which has not come down to us (1 Cor. 5:9). In 1 Cor. 16:5, he declared his change of plans. Do I purpose according to the flesh? In a carnal way, so that there should be a readiness to turn a yea into a nay; that is, no fixed purpose to do as promised. 18. Our word . . . was not yea and nay. That is, ambiguous and unreliable. 19. For the Son of God, etc. The idea is that there was no vacillation and uncertainty about Paul's preaching when he was in Corinth. In him was yea. There was positive affirmation. 20. For all the promises of God in him are yea. They are sure and positive. 21. Now he that stablisheth us with you in Christ. He gives us our stability so that our gospel is yea, sure and steadfast. And hath anointed us. With the unction of the Holy Spirit (1 John 2:20,27). 22. Sealed us. The seal was anciently the mark of ownership. In Eph. 1:13 and 4:30, it is said that the saints are sealed by the Holy Spirit. They are thus marked as Christ's. So here the sealing is by the earnest of the Spirit. 23. Moreover . . . to spare you I came not as yet unto Corinth. He delayed coming in order to give time for his First Epistle to have effect and bring repentance. Had he come before they repented, his coming must have been in severity. 24. Not that we have dominion over your faith. Not that he would exercise a lordship. How different this is from the arrogant style of a Catholic bishop! Paul wishes rather to be a helper. For by faith ye stand. Faith in Christ. He hath dominion. Every disciple is accountable to him. Not even an apostle can come between.

CHAPTER II.

The Repentance of the Corinthians.

SUMMARY.—Paul's Affliction Over the Sins at Corinth. His Rebukes Caused by His Love for Them. The Excommunication of the Offender. He to be Forgiven on Repentance. Paul's Uneasiness at Troas. His Departure to Macedonia.

1 But I determined this with myself, that I^a would not come again to you in heaviness.

2 For if I make you sorry who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice;^b having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not^c that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But^d if any have caused grief, he hath not^e grieved me, but in part; that I may not overcharge you all.

6 Sufficient to such a man is this punishment, which was *inflicted* of^f many.

7 So^g that contrariwise, ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such an one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him^h:

CHAPTER II.

But I determined this for 1 myself, that I would not come again to you with sorrow. For if I make you 2 sorry, who then is he that maketh me glad, but he that is made sorry by me? And I wrote this very 3 thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all. For out 4 of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

But if any hath caused 5 sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all. Suf- 6 ficient to such a one is this punishment which was *inflicted* by the many; so that 7 contrariwise ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Where- 8 fore I beseech you to confirm *your* love toward him.

^a 2 Cor. 12:20. ^b Gal. 5:10. ^c 2 Cor. 7:8; 9. ^d 1 Cor. 5:1. ^e Gal. 4:12. ^f 1 Tim. 5:20. ^g Gal. 6:1; Heb. 12:12.

1-4. I would not come again to you in heaviness. See verse 23 of last chapter. He desired not to come to rebuke, but to rejoice with them. This verse seems to point to a time when he had come in "heaviness." It is generally admitted now by commentators that he did make such a visit, probably while preaching at Ephesus, running across the sea, a voyage of two or three days, for a short visit. This visit seems to be proved by 2 Cor. 12:14, 21, and 13:1. See Conybeare and Howson, Vol. II., page 27.

2. For if I make you sorry, etc. The thought is, your sorrow, because rebuked, gladdens me on account of your repentance. 3. I wrote this same. What he had written in 1 Cor. 16:5 concerning the delay of his coming. He delayed, having confidence that they would reform, so that all could rejoice together. 4. For out of much affliction and anguish of heart I wrote. The First Epistle, which rebuked their divisions and immorality. He wrote sharply, but in great sorrow, not to grieve them, but to demonstrate his love by his assiduous care of them and rebuke of their sins.

5-8. If any have caused grief. The reference in this indirect way is to the incestuous person named in 1 Cor. 5:1. It was not Paul, only in part, that this man had injured and grieved, but the whole church. Overcharge you all. Lay too heavy charges on you. 6. Sufficient to such a man is this punishment. The excommunication of the offender (1 Cor. 5:4, 5). Inflicted by the many. Literally, by the majority. This shows that the whole church took action, and implies that there were dissenters. The command of Paul was endorsed by the action of the church. So ought the decision of the officers of a congregation always to be submitted for approval. 7. Ye ought rather to forgive him. The Apostle sternly commands excommunication of the offender, but tenderly enjoins forgiveness of the penitent sinner. 8. I beseech you to confirm your love toward him. The object of the discipline was to save (1 Cor. 5:5). Since it had had the desired effect, the offender should be restored.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

11 Lest^a Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore,^b when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but, taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life: and who *is* sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

For to this end also did I 9 write, that I might know the proof of you, whether ye are obedient in all things. But to whom ye 10 forgive anything, I *forgive* also: for what I also have forgiven, if I have forgiven anything, for your sakes *have I forgiven it* in the person of Christ; that no 11 advantage may be gained over us by Satan: for we are not ignorant of his devices.

Now when I came to 12 Troas for the gospel of Christ, and when a door was opened unto me in the Lord, I had no relief for 13 my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedo-
nia. But thanks be unto 14 God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place. For we are a sweet 15 savour of Christ unto God, in them that are being saved, and in them that are perishing; to the one a 16 savour from death unto death; to the other a savour from life unto life. And who is sufficient for these things? For we are 17 not as the many, corrupting the word of God: but

a 1 Pet. 5:8. b Acts 16:8; 20:6.

9-11. For to this end also did I write. One object of his writing was to test their obedience. He commanded positively in 1 Corinthians, chapter 5. 10. To whom ye forgive anything, I forgive also. As your excommunication of the man was my act, so also your restoration of him will be my act. Forgave I it in the person of Christ. As Paul acted as the servant of Christ, under his direct orders, his official acts represented the Master. 11. Lest Satan should get an advantage of us. Satan would gladly have kept the sinful man in the church; since he has repented, Satan would gladly have the church keep him out.

12-17. When I came to Troas to preach Christ's gospel. See Acts 16: 8 and 20: 5-12. In Acts two visits to Troas are named, but the one alluded to here is omitted. Troas was then a large city, situated not far from the site of old Troy, and almost within sight of Europe. There is now a small village there and extensive ruins. See notes in Acts. A door was opened. An opportunity for the gospel. Though he did not tarry now, a little later we find a church there (Acts 20: 5). 13. I had no rest in spirit. Because he had expected to meet Titus there and to get news concerning the state of affairs at Corinth. Hence he went on soon, hoping to meet him on the way in Macedonia. 14. Now thanks be to God. He did meet him there, and heard news that filled him with thankfulness. To triumph in Christ. A Roman triumph was given because of victory; God always gave the victory, through Christ, in the end. He had feared that Corinth would be an exception. Maketh manifest the savor of his knowledge. The figure is that of a sacrifice. A sweet-smelling savor was diffused by the offerings. So, through them everywhere, the knowledge of God was made known, and was grateful to the saved. 15. A sweet savor of Christ. This fragrant odor of the gospel was diffused both among the saved and the unsaved. 16. To the one we are the savor of death unto death. In the triumphal procession, alluded to in verse 14, the captives were led, and when it closed were put to death. The fragrant odors of the incense, flowers and sacrifices, were a savor to them of their approaching death. So the savor of the gospel is a savor, a sign, an intimation of death to those who reject it. And to the other the savor of life. This savor to the saved is a sign of life, and leads to eternal life. Who is sufficient for these things? He seems to exclaim in astonishment that such results should follow human preaching. 17. We are not as many which corrupt the word of

CHAPTER III.

The Two Covenants Compared.

SUMMARY.—Paul's Letter of Commendation. The New Covenant and the Covenant of the Letter; or the Law and the Gospel. The First Written on Tables of Stone; Is a Ministration of Death; Was Glorious, But Is Done Away. That Which Remaineth, The New Covenant, Far More Glorious. The Veil Over the Face of Moses a Type of the Blindness of Israel. The Transforming Power of the Gospel.

1 Do^a we begin again to commend ourselves? or need we, as some *others*, epistles^b of commendation to you, or *letters* of commendation from you?

2 Ye^c are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ, ministered by^d us, written not with ink, but with the Spirit of the living God; not^e in tables of stone, but^f in fleshly tables of the heart.

4 And such trust have we through Christ to Godward:

5 Not^g that we are sufficient of ourselves to think any thing as of ourselves: but our^h sufficiency *is* of God;

6 Who also hath made us able ministers ofⁱ the new testament; not of^j the letter, but of the spirit: for^k the letter killeth, but^l the spirit giveth life.

as of sincerity, but as of God, in the sight of God, speak we in Christ.

CHAPTER III.

Are we beginning again 1 to commend ourselves? or need we, as do some, epistles of commendation to you or from you? Ye are 2 our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh. And 4 such confidence have we through Christ to Godward: not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who 6 also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth

^a 2 Cor. 5: 12. ^b Acts 18: 17. ^c 1 Cor. 9: 2. ^d 1 Cor. 3: 5. ^e Ex. 24: 12. ^f Psa. 40: 8; Jer. 31: 33; Ezek. 11: 19; 36: 26. ^g John 15: 5. ^h 1 Cor. 15: 10. ⁱ Jer. 31: 31; Matt. 26: 28; Heb. 8: 6, 8. ^j Rom. 2: 27; 7: 6. ^k Rom. 3: 20; Gal. 3: 10. ^l John 6: 63; Rom. 8: 2.

God. The Greek figure is taken from the tavern-keepers who adulterate the wine they offer for sale. There were those at Corinth, Judaizing teachers, who adulterated the gospel with ingredients of Judaism. These are the "false brethren" (11: 26) with whom his whole ministry was a struggle. On the contrary, he and his fellow-preachers spoke the words of genuine sincerity and with a sense of responsibility to God.

1-6. Do we begin again to commend ourselves? Paul had just spoken of his triumphs. Opposers, such as were in Corinth, might insist that he was boasting. **Need we . . . epistles of commendation?** No doubt there is a reference made to letters which the Judaizing teachers, who had come to Corinth, carried. They might need them, he did not. **2. Ye are our epistle.** The church itself owed its existence to him. He could point to his work, to the disciples, as his letter of commendation. He was known by his fruits. **Written in our hearts.** When he looked into his heart, he saw them enshrined there, and felt that he needed no commendation to them. **3. Ye are manifestly declared to be the epistle of Christ.** A beautiful conception. Christ is the author of the letter; Paul was the penman; the message was written on the fleshly tablets of the hearts of the brethren at Corinth. The means employed by Christ to convey the message was the Spirit which filled Paul. All men who could see the transformation effected in the lives of the Corinthians could read the epistle. **Not in tables of stone.** Instead of naming parchment, he mentions tables of stone, because he is about to compare the Old Covenant, of which its chief part, the Decalogue, was written on stone (Exod. 24: 12) with the New Covenant. **4. Such trust have we, etc.** That the church of Corinth is such an epistle as has just been described. **5. Not that we are sufficient of ourselves.** He would claim no credit for the work at Corinth, as though it was his own, for all his strength was of God. **6. Who hath made us able ministers of the New Testament.** God gave Paul and his fellow-ministers their "sufficiency" (verse 5) who had made them able ministers of the gospel. **New Testament.** The New Covenant, the Covenant of Christ. This is here contrasted with the Old Covenant,

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 How shall not^a the ministration of the Spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of^b righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which was done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great plainness of speech;

13 And not as Moses,^c *which* put a vail over his face, that the children of Israel could not stedfastly look to the^d end of that which is abolished.

14 But^e their minds were blinded: for until this

eth life. But if the minis- 7
tration of death, written,
and engraven on stones,
came with glory, so that
the children of Israel
could not look stedfastly
upon the face of Moses for
the glory of his face;
which *glory* was passing
away: how shall not rath- 8
er the ministration of the
spirit be with glory? For 9
if the ministration of con-
demnation is glory, much
rather doth the minis-
tration of righteousness ex-
ceed in glory. For verily 10
that which hath been made
glorious hath not been
made glorious in this re-
spect, by reason of the
glory that surpasseth. For 11
if that which passeth away
was with glory, much more
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glory.

Having therefore such a 12
hope, we use great bold-
ness of speech, and are 13
not as Moses, *who* put a
veil upon his face, that the
children of Israel should
not look stedfastly on the
end of that which was
passing away: but their 14

^a Gal. 3: 5. ^b Rom. 1: 17. ^c Ex. 34: 33. ^d Rom. 10: 4; Gal. 3: 23. ^e Isa. 6: 10; John 12: 40.

the Jewish. One is the Law; the other the Gospel. Compare Hebrews, chapter 8. **Not of the letter, but of the Spirit.** The first, the law, was written (by letters written and engraven on stones, hence of the letter); the gospel is the dispensation of the Spirit. **The letter killeth.** The law. It condemns all who do not obey its commands, but could make no man perfect. The law places under the sentence of death. See notes on Romans 7: 9, 10. **The Spirit giveth life.** The gospel bestows eternal life.

7-11. But if the ministration of death. The Old Covenant, the law is so called, because it places under the sentence of death. **Written and engraven in stones.** Only the Decalogue was written on stones. It was the central and most important part of the Old Covenant. Let it be noted that when Paul speaks of the law, or Old Testament, he includes the Decalogue, and does not mean simply the ceremonial law, as some have urged (Exod. 34: 1). **Was glorious.** So glorious that even the face of Moses was made to shine as he carried down the tables of the law (Exod. 34: 29) so that he had to veil his face. **Which glory was to be done away.** It was only temporary. **8. How shall not rather the ministration of the Spirit be with glory?** The gospel, the ministration of life, must have still greater glory. It has a glory now, and will have a fuller glory in the day of the Lord. **9. If the ministration of condemnation.** See verse 7, the law, including the Decalogue. **The ministration of righteousness.** The gospel. The first condemned; the second justifies men with the righteousness of Christ. With such transcendent blessings, it far exceeds in glory the Old Covenant. **10. For even that which was made glorious.** The Old Covenant. As the glory of the moon and stars fades out before the glory of the sun, so its glory disappears in a comparison with the exceeding glory of the gospel. **11. For if that which is done away was glorious.** That which was glorious is the Old Covenant, or law. It includes the Decalogue (verse 11). The whole is done away. This clear and emphatic statement is made on account of the Judaizing teachers of whom we find many traces in the two Letters to the Corinthian church. It is clearly asserted that the Old Covenant, "the ministration of death written and engraven on stones," is done away. We are "not under the law, but under grace." Compare Hebrews 8: 13. But if that which was done away is glorious, much more is that glorious which abides forever.

12-18. Seeing then we have such hope. The blessed gospel hope. With such a hope he has boldness to declare the gospel truths boldly and without reserve. **13. And not as Moses, etc.** The veil Moses put over his face (Exod. 34: 33) is used by Paul as a symbol to show that all was not made plain in the law of Moses, and that there is still blindness on the part of Israel. **Could not stedfastly look to the end, etc.** The brightness with which the face of Moses shone was to be done away. The veil prevented the children of Israel from observing its fading glory. This typifies the fact

day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ.

15 But even unto this day, when Moses is read the veil is upon their heart.

16 Nevertheless^a when it shall turn to the Lord,^b the veil shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as^c in a glass the glory of the Lord,^d are changed into the same image, from glory to glory, *even* as by the Spirit of the Lord.

minds were hardened: for until this very day at the reading of the old covenant the same veil remaineth unlifted; which *veil* is done away in Christ. But 15 unto this day, whensoever Moses is read, a veil lieth upon their heart. But 16 whensoever it shall turn to the Lord, the veil is taken away. Now the Lord 17 is the Spirit: and where the Spirit of the Lord is, there is liberty. But we 18 all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

CHAPTER IV.

Glory Through Suffering.

SUMMARY.—Paul's Sincerity and Earnestness in the Ministry. The Eyes of Some Blinded by the God of the World. Trouble and Persecution Redound to the Glory of God. Paul's Sufferings for the Gospel's Sake. Exposed to Death in Order to Carry Life. The Present Affliction Working Glory. The Unseen Things Eternal.

1 Therefore, seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dis-

CHAPTER IV.

Therefore seeing we 1 have this ministry, even as we obtained mercy, we faint not: but we have renounced the hidden things

a Rom. 11: 23; 1 Cor. 2: 10. b Isa. 26: 7. c 2 Cor. 4: 4, 6. d John 17: 17; Rom. 8: 29; Col. 3: 10.

that they should not see the end of the law itself which was to be abolished. 14. But their minds were blinded. So blinded that they cannot see to this day that it has been set aside by the New Covenant, and that its types, figures and shadows find their fulfillment in Christ. Which veil is done away in Christ. Meyer, with many other able critics, contends that the proper translation of the latter part of the verse is: "It not being disclosed that the Old Covenant is taken away in Christ." So also Conybeare and Howson. This is no doubt the meaning. 15. When Moses is read, etc. The law, or Old Testament. They read it in their synagogues, but do not understand it. The trouble, too, is in the heart. They are blinded by their prejudices. 16. When it shall turn to the Lord. The heart. Then the veil of blindness will fall away so that they will see clearly. 17. Now the Lord is that Spirit. The New Covenant is of "the Spirit." See verses 3, 6, 8. But turning to the Lord is entering into this covenant, for the "Lord is that Spirit." The Spirit is Christ's presence with us. There is liberty. He who comes into this covenant of the Spirit is freed from the bondage of the law. 18. But we all. All Christians. With open face. Without a veil. Beholding as in a mirror the glory of the Lord. Looking to Jesus and beholding in his covenant, in our hearts and minds as in a mirror, and contemplating his glory. Are changed. To look to Jesus has a transforming power. If we gaze upon him, we will become like him. As Moses unveiled before the Lord shone with the glory of the Lord, so we shall reflect the glory of Christ, and show forth his likeness. From glory to glory. Developing from one stage of glory to a higher one. Even as by the Spirit of the Lord. Rather, "The Lord the Spirit," as in the Revision. Verse 17 declares the Lord is the Spirit. Our glory is from the Lord the Spirit. The figure here is a very beautiful one. By gazing upon the Lord we become like him and show forth his glory.

1-4. Seeing we have this ministry. The ministry of the Spirit and of Life; of the new covenant, described in the preceding chapter. As we have received mercy. Christ, though he was a persecutor, had mercy on him and called him to the ministry. Hence, he was under obligations to "faint not," though meeting trouble and persecution. 2. But have renounced the hidden things of dishonesty. This glorious ministry was under no "veil" and was not hidden. Its ministers must turn away from all dishonest practices or teachings. Paul intends to rebuke, by his example, the false and deceitful teachers who sought to bring the Corinthians under the old Jewish covenant. Nor handling

honesty, not walking in craftiness, nor^a handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid,^b it is hid to them that are lost:

4 In whom^c the god of this world hath^d blinded the minds of them which believe not, lest the light of the glorious gospel of Christ,^e who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord;^f and ourselves your servants for Jesus' sake.

6 For God,^g who commanded the light to shine out of darkness, hath shined^h in our hearts to giveⁱ the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure^j in earthen vessels,^k that the excellency of the power may be of God, and not of us.

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always^l bearing about in the body the dying

of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. But and³ if our gospel is veiled, it is veiled in them that are perishing; in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them. For we preach⁵ not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is⁶ God that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; we are pressed on every⁸ side, yet not straitened; perplexed, yet not unto despair; persecuted, yet not forsaken; smitten down,⁹ yet not destroyed; always¹⁰ bearing about in the body

a 1 Thes. 2:3, 5. b Isa. 6:9; 1 Cor. 1:18. c John 12:31; 14:30; 16:11; Eph. 6:12. d Isa. 6:10; John 12:40; 2 Cor. 3:14. e Zech. 13:7; John 1:18; 12:48; 14:9. f 1 Cor. 9:19. g Gen. 1:3. h 2 Pet. 1:19. i Psa. 27:1; 86:9; Isa. 2:5; John 1:9; 8:12. j 2 Cor. 5:1. k 1 Cor. 2:5. l 1 Cor. 15:31; Gal. 6:17; Phil. 3:10.

the word of God deceitfully. His enemies not only resorted to calumny but perverted the word of the Lord by adulterating it with the elements of the law, of tradition, and with false ideas of Christ. See Gal. 6:12, 13. **Commending ourselves to every man's conscience in the sight of God.** He presented the truth and made his appeal directly to the human conscience, that monitor which God has given to all men. **3. But if our gospel be hid.** He has shown (3:16) that there is no veil in Christ, and declared (verse 2) that he preached not things hidden by a veil. But the Judaizing opposers replied that his gospel was as much veiled to them as he said that the law was veiled to the Jews. He replies that it is only veiled to the lost, who are blinded by the god of this world. In order to understand the allusions the reader must keep in mind Paul's life-long contest with Judaism in the church. See notes on Acts 15:1, and Gal. 2:4. **4. The god of this world.** See John 12:31, 40; Phil. 3:19. Satan is called the prince of this world, and the god of this world. By his devices he blinds the eyes of men so that they should not see the light of gospel. **Image of God.** He who would see God, may see him in the face of Christ. John 14:9.

5, 6. We preach not ourselves. We have no self seeking aims in preaching, but only seek to preach Christ Jesus, the Lord. We know that Paul's preaching was perverted. He called on the disciples to follow him as he followed Christ (1 Cor. 11:1; 4:16; 7:6), and they asserted that he preached himself. Instead he made himself "the servant of all" (1 Cor. 9:19) for Christ's sake. **6. For God, who commanded light to shine out of darkness.** Gen. 1:3. **Hath shined in our hearts.** By bringing to the light of the gospel. **The light of the knowledge, etc.** Knowledge is light. The glory of God is revealed in his Son, who hath shown for the divine excellency, tenderness and love.

7-9. We have this treasure in earthen vessels. The treasure of the knowledge of Christ and of the ministry of the gospel of life. Perhaps his enemies pointed to his sorrows as a proof that he was not so favored as a minister of Christ. A splendid treasure was placed in a fragile, cheap earthen vessel. Then it was manifest that the great work wrought was the power of God, not of us, the apostles and evangelists. **8, 9. We are troubled on every side.** In verses 8 and 9 are four pairs of contrasts which show the frailty of the instruments and the greatness of the power: (1) "pressed on

of the Lord Jesus,^a that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written,^b I believed, and therefore have I spoken; we also believe, and therefore speak:

14 Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

the dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live are al- 11 way delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So then death work- 12 eth in us, but life in you. But having the same spirit 13 of faith, according to that which is written, I believed, and therefore did I speak; we also believe, and therefore also we speak; knowing that he 14 which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you. For 15 all things *are* for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God.

Wherefore we faint not; 16 but though our outward man is decaying, yet our inward man is renewed day by day. For our light 17 affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not 18 at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

^a Rom. 8:17; 2 Tim. 2:11; 1 Pet. 4:13. ^b Psa. 116:10.

every side)" (Revision) but not hemmed in by the pressure; (2) in apparently overwhelming difficulties, but never reduced to despair; (3) persecuted by their enemies, but not forsaken and delivered over to them; (4) overthrown and cast to the earth, but even then rescued from the enemy, standing over them prostrate, so that they are not destroyed.

10-12. Always bearing about in the body the dying of the Lord Jesus. Always bearing sufferings and danger of death, as the Lord died, so that we may carry the life which the Lord gives to others. In constant suffering and peril of death the apostle was the messenger of life. 11. For we which live are alway delivered to death. This verse more fully explains the meaning of verse 10. The ministers of the gospel were always exposed to death, and at their cost bore the precious charge of life to men. 12. Death working in us. The ever present image of death, threatening the gospel ministers, was the means of life to the saved.

13-15. We having the same spirit of faith. Yet in spite of all the sufferings and peril described, we preach right on. Like the psalmist (Ps. 116:10) we are moved by the power of faith; we believe, therefore we speak. 14. Knowing that he which raised up the Lord Jesus. Assured that we shall all be raised and stand together before the Lord, we preach. This is our faith. If we die for Christ God will raise us. 15. For all things are for your sakes. Our suffering, our dying daily, and the glorious hope, and the result of these things is that the thanksgiving of multitudes of the saved should redound to the glory of God.

16-18. For which cause. Moved by faith, hope, the love of souls and desire for the glory of God, we faint not; do not for a moment give way and relax our efforts. Though our outward man perish. Though our body waste away under the trials, or is threatened with death. Yet the inward man. His spiritual strength is constantly renewed by Christ. The "inward man" is the immaterial nature in contrast with the material body. See Rom. 7:2 and Eph. 3:16. 17. For our light affliction. Great as his afflictions were, he calls them light in view of the glorious reward they will bring; continual as they were, he speaks of them as but for a moment in view of eternity. They were the more easily borne for they work for us a far more exceeding and eternal weight of glory. Bearing the cross weaves

CHAPTER V.

The House Not Made With Hands.

SUMMARY.—The Groaning for Deliverance. The Divine Clothing for the Soul Which Has Laid Aside Its Mortal Tenement. Absent From the Body, but Present With the Lord. Appearing Before the Judgment Seat. Dying With Christ. New Creatures. The Ministry of Reconciliation.

1 For we know, that, if^a our earthly house of *this* tabernacle were dissolved, we have^b a building of God, an house not made with hands, eternal in the heavens.

2 For in this^c we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that^d being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but^e clothed upon, that mortality might be swallowed up of life.

5 Now^f he that hath wrought us for the self-same thing *is* God, who^g also hath given unto us the earnest of the Spirit.

CHAPTER V.

For we know that if the 1 earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this 2 we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being 3 clothed we shall not be found naked. For indeed 4 we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought 5 us for this very thing is God, who gave unto us the earnest of the Spirit. Being therefore 6 always of good courage,

a 2 Pet. 1:13. b Phil. 3:21; Heb. 11:10. c Rom. 8:23. d Rev. 3:18. e 1 Cor. 15:53. f Isa. 29:23. g Rom. 8:23.

an eternal crown. Sorrows endured for Christ's sake prepare for eternal joys. **18. While we look not at things which are seen, but, etc.** Our eyes are fixed on the unseen things beyond, the glory that the flesh cannot behold. Hence, we turn away from present afflictions as momentary, as belonging to the seen and the transient, and only regard them as adding to the weight of our unseen, eternal joys. Our goal is beyond. **For the things which are seen are temporal.** All material things, and all that the world values, are perishing. All things of sense shall pass away; Cæsar's greatness, the might of Roman power, the strength of man, the glory of the magnificence of Corinth; even the visible heavens and the earth. **But the unseen things are eternal.** The things which the senses see not, but which faith reveals—God, heaven, the unseen spirit. Let the eye be turned upon the unseen, rather than the things of sense.

1-4. For we know that if our earthly house of this tabernacle. Paul has spoken of looking for the things that are unseen and eternal (4:18). He now describes the body as only a tent dwelling, a temporary abode, in which we are camping during a journey. If death should come and the body be dissolved, there is another dwelling for the redeemed, "the spiritual body" described in 1 Cor. 15:44, a heavenly and eternal body. To the saint, death is the exchange of the earthly tent dwelling for this eternal spiritual body. **2. For in this we groan.** While in this fragile, suffering earthly body, Paul longed for the deliverance from it and "for the house not made with hands," the spiritual body. **Clothed upon.** The thought is that when the spirit leaves the mortal clay, it lays off an old and worn-out clothing, and is to be clothed upon, or invested in, its divine clothing. **3. If so be that, being clothed, we shall not be found naked.** This shall come to pass, provided the spirit is clothed with a spiritual body at the resurrection, and not disembodied or naked. This is an allusion to the errors so prevalent at Corinth which he had combated in 1 Cor. ch. 15. It was a Greek theory that when the spirit left the mortal body that it remained without a body, but Paul says: "If we too, clothed upon, shall not be without an immortal body." See Meyer on this passage. Many hold that Paul's language is due to the belief that they would meet the Lord in the mortal body in that age at his speedy coming. This, I am sure, is a wrong interpretation. **4. For we that are in this tabernacle.** This tent dwelling is so heavy. **Not that we would be unclothed.** It is not that we wish to be freed from a body, but we wish a better one; to lay off the old raiment that we may be clothed upon with the heavenly raiment, the spiritual body, in order that "this mortal shall put on immortality" (1 Cor. 15:53).

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For^a we walk by faith, not by sight:)

8 We are confident, *I say*,^b and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment-seat of Christ;^c that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men: but we are made manifest unto God, and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For^d whether we be beside ourselves, *it is* to God; or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if^e one died for all, then were all dead:

and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by 7 faith, not by sight); we are 8 of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. Wherefore also we 9 make it our aim, whether at home or absent, to be well-pleasing unto him. For we must all be made 10 manifest before the judgment-seat of Christ; that each one may receive the things *done* in the body, according to what he hath done, whether *it be* good or bad.

Knowing therefore the 11 fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences. We are 12 not again commending ourselves unto you, but *speaking* as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. For 13 whether we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. For 14 the love of Christ constraineth us; because we thus judge, that one died

a 1 Cor. 13: 12. b Phil. 1: 23. c Rev. 22: 12. d 2 Cor. 11: 1. e Rom. 5: 15.

5-9. He that wrought us for this self-same thing. Gave us this longing for immortality. God not only gave it but the earnest of the spirit, a sure proof of the fulfilment of all that he has promised. 6. Therefore we are always confident. Because of what is stated in verse 5. Paul knew, when danger threatened, that to be in the body was to be absent from the Lord's presence, and that if he was slain and thus left the body, he would go at once to the presence of the Lord. 7. For we walk by faith, not by sight. It is by faith here that we see the Lord, though absent from him. 8. We are confident. In the face of every peril, because we know that death, an absence from the body, would be to be present with the Lord. Note here the doctrine of the immaterial nature of the human spirit. It puts aside the body to be clothed with a new garment. It is absent from the body but present with the Lord. The body is not essential to its conscious existence. It does not sleep because the body sleeps. To Paul, death meant to be present at once with Christ, leaving the body behind. He labored (verse 9) so that, whether present in the body or absent from it, he might be accepted with Christ.

10-13. For we must all appear before the judgment seat. This is a stimulus to labor so as to be accepted by Christ (verse 9). The object of this judgment is that he may reap the fruits of what he has done in the body. The language here implies that our probation ends with our earthly life. 11. Knowing, therefore, the fear of the Lord. Fearing the Lord and accountable to him, he seeks to discharge his ministry by persuading men. See the Revision. We are made manifest to God. He sees our whole life and knows our motives as well as our deeds. I trust also. His life was known to God and approved. He hoped, too, that it was known to the saints at Corinth and that he had a witness in their consciences, in the effect of his preaching. 12. We commend not ourselves, but rather gives them an opportunity of glorying over his work and life so that they can answer the false teachers who assail him. 13. If we are beside ourselves. See Acts 26:24. The same charge had probably been made at Corinth. If it were true, it was due to his zeal for God or to the power of God. If at other times he was the opposite, sober, it was all that he might calmly reason with them and win them. His trances, visions and revelations his enemies imputed to madness.

15 And *that* he died for all,^a that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore,^b henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet^c now henceforth know we *him* no more.

17 Therefore, if any man *be* in Christ, *he is* a new creature:^d old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that^e God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are^f ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For^g he hath made him *to be* sin for us, who^h knew no sin; that we might be madeⁱ the righteousness of God in him.

for all, therefore all died; and he died for all, that 15 they which live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we 16 henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know *him* so no more. Wherefore if any 17 man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new. But all things are of 18 God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to 19 wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.

We are ambassadors 20 therefore on behalf of Christ, as though God were intreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God. Him who knew no 21 sin he made to be sin on our behalf; that we might become the righteousness of God in him.

^a 1 Pet. 4: 2. ^b Matt. 12: 50. ^c John 6: 63. ^d Isa. 65: 17; Rev. 21: 5. ^e Isa. 43: 25; Rom. 3: 24. ^f Mal. 2: 7; Eph. 6: 20. ^g Isa. 53: 6, 9; Gal. 3: 13; 1 Pet. 2: 22. ^h Heb. 7: 26. ⁱ Jer. 23: 6; Dan. 9: 24; Rom. 1: 17; Phil. 3: 9.

14-16. For the love of Christ constraineth us. It was the power that moved him in all his conduct. That one died for all, therefore all died (revision). I thus judge that if Christ died for all, all in Christ have died with him to a life of sin. Baptized into his death we must be dead to sin. The next verse shows that this is the meaning. Compare Rom. 6: 3, 4, 6, 11 and Gal. 5: 4. 15. And he died for all, etc. He died with this end in view, that those for whom he died and had life through him should not live for themselves, but for him who died for them. Thus Paul lived. His life was a consecrated life. 16. Wherefore we henceforth know no man after the flesh. As all have died to live new lives for Christ, they are not Jews and Gentiles; Romans, Greeks or Scythians, but all are Christians, not to be known as belonging to the old fleshly races longer. Yea, though we have known Christ after the flesh. The Christ risen and sitting on the throne as our Lord is not in the flesh, and the Christ whom the church adores is that risen Christ.

17-21. If any man be in Christ, he is a new creature. Because, crucified with Christ (Rom. 6: 6), buried into his death (Rom. 6: 4), we have died with Christ (verse 14), and risen to walk in a new life (Rom. 6: 4). The old life ended when we died and were buried. Born anew, we are new creatures who must live a new life. All things are become new. The affections, the motives, the thoughts, the hopes, the whole life. 18. And all things are of God. These have all come from God through the gospel, who hath reconciled us to himself by Jesus Christ. Before we were at variance with God, and disobedient. Through Christ we have been brought to love God, to love his will, and hence to obey him. We have been changed, are new creatures. The ministry of reconciliation. The gospel, the object of which is to transform men, and to bring them to peace with God. 19. That God was in Christ, reconciling the world to himself. This explains more fully the ministry of reconciliation. It was not God who was to be reconciled, but the world. In Christ it is offered peace and shown the love of God. The ministry of reconciliation is to persuade men to accept God's love and mercy, and to repent so that he can forgive their trespasses. 20. Then we are ambassadors. We have God's message, are his authorized messengers, and speak for God, beseeching you for Christ, and in his name, to be reconciled to God by repentance and the obedience of faith. 21. Hath made him . . . who knew no sin. As a sinless substitute he suffered for

CHAPTER VI.

The Apostolic Ministry.

SUMMARY.—An Exhortation to Believers. The Blameless Ministry of Paul and His Fellow-Workers. Their Endurance of Trials. Their Unselfish Self-Denial. An Appeal for Greater Love. The Intimate Association With Unbelievers Forbidden. Saints the Temple of God.

1 We then, *as*^a workers together *with him*, beseech *you* also, that^b ye receive not the grace of God in vain.

2 (For he saith,^c I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving^d no offence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves *as*^e the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By^f the word of truth, by^g the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

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And working together 1 *with him* we intreat also that ye receive not the grace of God in vain (for 2 he saith,

At an acceptable time I hearkened unto thee, And in a day of salvation did I succour thee: behold, now is the acceptable time; behold, now is the day of salvation): giving 3 no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending 4 ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, 5 in tumults, in labours, in watchings, in fastings; in pureness, 6 in knowledge, in long-suffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of 7 truth, in the power of God; by the armour of righteousness on the right hand and on the left, by 8 glory and dishonour, by evil report and good report; as deceivers, and *yet*

a 1 Cor. 3: 9; 2 Cor. 5: 20. b Heb. 12: 15. c Isa. 49: 8. d 1 Cor. 9: 12. e 1 Cor. 4: 1. f 1 Cor. 2: 4. g 2 Tim. 4: 7.

our sins, that our sins might thus be atoned for, the law satisfied, and we be forgiven and accounted righteous. Since we die with Christ, in him we pay the penalty, and are justified.

1-3. **We then.** Paul and Timothy especially (1: 1), and other ministers associated with them. **As workers together.** Not only fellow-laborers, but workers with Christ. See conclusion of last chapter. That you receive not the grace of God in vain. The grace (favor) of God meant is the gospel, the ministry of reconciliation. To receive it in vain would be to receive it and then fall away. Compare 1 Cor. 15: 2. **2. For he saith.** Isaiah 44: 8. The prophecy is an offer of salvation to the Gentiles, to whom the Corinthians belonged. The point is that God has offered the salvation, but that now is the accepted time, and it is not safe to neglect it. **3. Giving no offence in anything.** The participle "giving" refers to "we" (verse 1). Paul describes the manner of life of himself and fellow-ministers. They were careful that the ministry be not blamed. It matters not what be the talents of a minister, if there be no confidence in his purity of life his influence will be neutralized. Every one should be anxious that his life hinder not the gospel.

4-10. **In all things approving ourselves as ministers of God.** Living lives that show that we are holy ministers, consecrated to God. Paul next gives some details of the apostolic life. **In much patience.** Rather, in steadfast constancy and endurance, holding out under trials. Some of these trials are now given. **Afflictions.** The first three details are general. **5. In stripes.** See 11: 23, 24. **In imprisonments.** He was imprisoned at Philippi, Jerusalem, Cæsarea and Rome, at least. **In tumults.** See Acts 14: 19; 16: 22; 19: 23; 21: 30. **6.** Verses 4 and 5 show what Paul suffered at the hands of men. He now tells his manner of life under such persecution. **In pureness.** Living a holy life. Chaste. **By knowledge.** His knowledge goes hand in hand with purity of life. **By the Holy Spirit.** Showing forth its influence and power. **7. By the word of truth.** By preaching the gospel with power. **By the power of God.** Shown in his great activity and unparalleled success (4: 7). **By the armor of righteousness on the right hand and on the left.** See Eph. 6: 11. On

9 As unknown, and^a yet well known;^b as dying, and, behold, we live;^c as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but^d ye are straitened in your own bowels.

13 Now, for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be^e ye not unequally yoked together with unbelievers;^f for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for^g ye are the temple of the living God: as God hath said,^h I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

true; as unknown, and yet 9 well known; as dying, and behold we live; as chastened, and not killed; as 10 sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Our mouth is open unto 11 you, O Corinthians, our heart is enlarged. Ye are 12 not straitened in us, but ye are straitened in your own affections. Now for 13 a recompence in like kind (I speak as unto *my* children), be ye also enlarged.

Be not unequally yoked 14 with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light and darkness? And what concord 15 hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement 16 hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall

^a 2 Cor. 5: 11. ^b 1 Cor. 4: 9. ^c Psa. 118: 18. ^d 2 Cor. 12: 15. ^e Deut. 7: 2, 3. ^f 1 Sam. 5: 2; Eph. 5: 7. ^g 1 Pet. 2: 5. ^h Lev. 26: 12; Jer. 31: 33; 32: 38.

the left hand was the shield; in the right the sword. Protected by the shield of faith, Paul used the sword of the Spirit. **8. By honor and dishonor.** A series of contrasted situations, nine in number, are now given. Sometimes "honored," sometimes treated as an outcast; sometimes well spoken of, sometimes slandered. **As deceivers, and yet true.** Sometimes represented as artful impostors, yet true in life, word and deed. **9. As unknown, yet well known.** Obscure in the great, indifferent world, but well known in the church and to God. **As dying.** Always exposed to death, and yet preserved, and having eternal life. **Chastened, and not killed.** See Psalm 118: 18. Though many a blow fell upon him, his life was spared. **10. As sorrowful.** His sufferings caused him grief, yet he rejoiced in hope. **Poor.** Without worldly wealth, but carrying the riches of Christ to men. **Possessing all things.** Compare 1 Cor. 3: 21.

11-13. Our mouth is open to you. I speak freely to you, my Corinthian brethren. **Our heart is enlarged.** Filled with affection for you. **12. Ye are not straitened in us.** Our heart is large enough to embrace you all. It is you who are straitened; your hearts are confined so that you do not give me free admission. After the noble portraiture of what he suffered for them, he proceeds to affectionate entreaty. **13. Now for a recompense.** In return for his openness and tender affection, let there be a reciprocation of his love for them. He speaks as their spiritual father in paternal tenderness.

14-18. Be not unequally yoked with unbelievers. The figure is drawn from the prohibition of Deut. 22: 10 and Lev. 19: 19. The meaning is that Christians are not to pair off with unbelievers. All intimate associations are forbidden. The primary reference is to intermarriage and to association in heathen festivals. All close fellowship with unbelievers is included. Saints should choose Christian alliances and associations. **15. What concord hath Christ with Belial?** Belial, a heathen god like Beelzebub, is used as a synonym for Satan. See Matt. 12: 24. As Christ has nothing in common with Satan, how can a believer in him have a close intimacy with one who is still under the dominion of the prince of this world? **16. What agreement hath the temple of God with idols?** As God's temple has nothing in common with an idol temple, so the saints are to be separated from idolaters. **For ye are the temple of the living God.** The Christian is himself the sanctuary of the Lord, as is proved by the passage quoted from Lev. 26: 12. God dwells in his people as the Shekinah dwelt between the cherubim. **17. Wherefore come out from among them, and be ye separate, etc.** Quoted from Isaiah 52: 11. A call to Israel to cleanse itself from pagan pollutions. **18. And I**

17 Wherefore,^a come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

18 And^b will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER VII.

The Effect of Paul's First Letter at Corinth.

SUMMARY.—Paul's Freedom of Speech to the Corinthians. His Anxiety Until Titus Came. The Consolation of the News from Corinth. His Letter Produced Sorrow; Then Repentance. His Severe Words not Due to Ill-Will for the Offender, nor for Them, but to Lead Them to Clearing Themselves.

1 Having^c therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us: we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you*: for I have said before, that ye are in our hearts to die and live with *you*.

4 Great *is* my boldness of speech toward you, great^d *is* my glorying of you:^e I am filled with comfort, I am exceeding joyful in all our tribulation.

be my people. Wherefore 17
Come ye out from
among them, and be
ye separate,
saith the Lord,
And touch no unclean
thing;
And I will receive you,
And will be to you a 18
Father,
And ye shall be to me
sons and daughters,
saith the Lord Almighty.

CHAPTER VII.

Having therefore these promises, beloved, let us 1
cleanse ourselves from all
defilement of flesh and
spirit, perfecting holiness
in the fear of God.

Open your hearts to us: 2
we wronged no man, we
corrupted no man, we took
advantage of no man. I 3
say it not to condemn *you*:
for I have said before, that
ye are in our hearts to die
together and live together.
Great is my boldness of 4
speech toward you, great
is my glorying on your be-
half: I am filled with com-
fort, I overflow with joy in
all our affliction.

a Isa. 52: 11; Rev. 18: 4. *b* Jer. 31: 1, 9; Rev. 21: 7. *c* 1 John 3: 8. *d* 1 Cor. 1: 4. *e* Phil. 2: 17.

will be a father unto you. Quoted from Jer. 31: 1, 9, Isa. 43: 6, and other passages. It is a free combination of the spirit of several passages. The two passages teach that it is the Divine will that his worshipers should be separate from the world; that if they are thus separate he will receive them, and will accept them as his own children. Compare Rom. 12: 2, and James 1: 26.

NOTE ON MIXED MARRIAGES.—“The unequal yoking” covers the question of marriage between Christians and irreligious persons. The whole spirit of the Bible is against the practice. Marriages of the “sons of God” with the “daughters of men” caused the sins which brought on the Flood (Gen. 6: 1-7). Alien marriages were forbidden to Israel (Exod. 34: 16; Deut. 7: 3, 4); this was the pit into which Samson fell (Judges 14: 3); to this cause was due the fall of Solomon (1 Kings 11: 1-10); Ezra made the Jews put away alien wives (Ezra 9: 10), and in the discussion of the subject in 1 Corinthians, chapter 8, the whole implication is that intermarriage with unbelievers was out of the question. The widow is only allowed to marry a Christian (1 Cor. 8: 39).

1. **Having therefore these promises.** Those named in the 17th and 18th verses of the preceding chapter. This verse is properly in that connection, and should not have been separated by the chapter division. **Let us cleanse ourselves.** See 6: 17 above. **From all filthiness of the flesh.** All sensual sins, such as those to which the Corinthians were addicted. **And of the spirit.** The spirit of a man is defiled by such sins as those named in Gal. 6: 20. **Perfecting holiness.** Every Christian in purifying himself should strive for greater holiness and constantly seek to attain to the ideal of which Christ is the example.

2-4. **Receive us.** Make room in your hearts for us and our admonitions. Compare 6: 11-13. **We wronged no man.** In the severe charges of his first letter. **We corrupted no man.** Probably this is an answer to the evil insinuations of his adversaries at Corinth. **3. I say not this to condemn you.** I do not accuse you of making these charges against me. Yet he knew well that they had been made by Judaizers and others at Corinth. **I have said before.** See 6: 11, 12. What follows is an expression of undying affection. **4. Great is my boldness of speech, etc.** This verse declares that he is overflowing with joyful feeling. The next section explains its cause.

5 For,^a when we were come into Macedonia, our flesh had no rest, but we^b were troubled on every side; without^c *were* fightings, within *were* fears.

6 Nevertheless,^d God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me, so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though^e I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For^f godly sorrow worketh repentance to salvation not to be repented of:^g but the sorrow of the world worketh death.

11 For, behold, this self-same thing, that ye^h sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves,

For even when we were 5
come into Macedonia, our
flesh had no relief but *we*
were afflicted on every
side; without *were* fight-
ings, within *were* fears.
Nevertheless he that com- 6
forteth the lowly, *even*
God, comforted us by the
coming of Titus; and not 7
by his coming only, but
also by the comfort where-
with he was comforted in
you, while he told us your
longing, your mourning,
your zeal for me; so that
I rejoiced yet more. For 8
though I made you sorry
with my epistle, I do not
regret it, though I did re-
gret: for I see that that
epistle made you sorry,
though but for a season.
Now I rejoice, not that ye 9
were made sorry, but that
ye were made sorry unto
repentance: for ye were
made sorry after a godly
sort, that ye might suffer
loss by us in nothing. For 10
godly sorrow worketh re-
pentance unto salvation, *a*
repentance which bringeth
no regret: but the sorrow
of the world worketh
death. For behold, this 11
selfsame thing, that ye
were made sorry after a
godly sort, what earnest

^a 2 Cor. 2: 13. ^b 2 Cor. 4: 8. ^c Deut. 32: 25. ^d 2 Thes. 2: 16. ^e 2 Cor. 2: 4. ^f 2 Sam. 12; Jer. 31: 13, 20.
^g Matt. 27: 4, 5. ^h Jer. 50: 4, 5; Zech. 12: 10.

5-7. For when we were come into Macedonia. He first came from Ephesus to Troas (2: 12), and expected to meet Titus there with word from Corinth concerning the effect of his first letter. Not meeting him, he went on to Macedonia in great distress of mind. **Our flesh had no rest.** Compare with this 2: 13. **Without were fightings.** Conflicts with enemies of Christ. **Within were fears.** Lest the church at Corinth might make shipwreck. **6. Nevertheless God . . . comforted us by the coming of Titus.** Titus brought to him the joyful news of repentance and reformation at Corinth. This news turned his affliction to joy. **7. Not by his coming only.** He rejoiced to meet again a well-beloved fellow-laborer, but rejoiced still more over the news which he brought. **Your earnest desire.** To cleanse themselves from fault. **Your mourning.** Over the reproof of their sins. **Your fervent mind toward me.** Affection for and zeal to please me.

8-11. **I do not repent.** "Regret," as in the Revision. The Greek word rendered *repent* in this verse is not the one rendered *repentance* in verses 9 and 10. The Revision preserves the distinction throughout. His first letter made them sorry, and at one time he regretted sending it, because he feared it would not work the result he wished, but since it had, he did not regret that he sent it. **9. Now I rejoice.** Not because they were made sorry, but that their sorrow brought repentance. Observe, (1) That regret is not repentance; (2) that sorrow is not repentance; (3) that godly sorrow (verse 10) works repentance, or, in other words, repentance results from godly sorrow, or sorrowing in a way pleasing to God. **10. Godly sorrow worketh repentance to salvation, not to be repented of.** The steps are (1) godly sorrow; (2) repentance as a result of godly sorrow; (3) salvation secured by repentance; (4) this effect of repentance is never regretted. See Revision. The difference of repentance from sorrow and regret is seen when we bear in mind that it means the change of mind and heart wrought by godly sorrow for sin. The state implied by repentance always leads to a change of life. The Common Version here and elsewhere has made confusion by translating two Greek words which mean different things by the same English term. One, rendered by the Revision "regret," is found in Matt. 27: 3, 5; the other, properly rendered "repent," is found in Acts 2: 38. **The sorrow of the world.** Not godly sorrow, but remorse. The sorrow of Judas was remorse. In the case of many besides Judas it has resulted in despair, which has led to destruction of life, or to eternal death. **11. For behold this self-same thing.** Here is the proof that they "sorrowed after a godly sort." They repented and brought forth the fruits of repentance. **What earnest care.** No indifference

yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed^a by you all.

14 For if I have boasted any thing to him of you, I am not ashamed: but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth^b the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that^c I have confidence in you in all *things*.

CHAPTER VIII.

The Grace of Giving.

SUMMARY.—The Liberality of the Macedonian Brethren. Exhortation to the Corinthians to Abound in the Same Grace. The Example of Christ. The Spiritual Blessing of Liberal Giving. Titus and Another Brother Sent to Corinth to Aid and Encourage Them.

1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye approved yourselves to be pure in the matter. So although I 12 wrote unto you, *I wrote* not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of God. Therefore we have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all. For if in anything I have 14 gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which I made before Titus, was found to be truth. And his 15 inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice 16 that in everything I am of good courage concerning you.

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Moreover, brethren, we make known to you the grace of God which hath been given in the church.

a Rom. 15:32. b 2 Cor. 2:9; Phil. 2:12. c 2 Thes. 3:4; Phil. 3:21.

any longer. **What clearing of yourselves.** From all responsibility for the sins of the incestuous person (1 Cor. 5:1, 2; 2 Cor. 2:6-8). **What indignation.** Against the deed that disgraced the church. **What revenge.** What punishment of the offense committed.

12-16. **Though I wrote unto you, etc.** The language that follows in this verse has caused some confusion. Paul evidently means to say that he did not write his stern charge, in 1 Corinthians, chapter 5, so much on account of the wrong doer, the incestuous person, nor on account of the person he had injured (his father), as to manifest his earnest care for the welfare of the church. 13. **Therefore we were comforted in your comfort.** He still pours forth his joy over the happy change in the church, a joy due to his great affection for it. 14. **For if I have boasted anything to him of you.** If he had done so, their prompt repentance showed that his boasting was well founded. 15. **And his inward affection, etc.** He had not been received with distrust or coldness or stubborn disobedience, but in a humble and repentant Christian spirit, which had greatly increased his affection. 16. **I rejoice therefore that I have confidence in you.** Rather, that I am greatly encouraged concerning you.

1-5. **We make known to you the grace of God** (Revision). Paul now introduces the great collection of which he spoke in 1 Cor. 16:1, and Rom. 15:26. See also Acts 11:29; Acts 24:17. It had always been the custom of the Jews in foreign lands to send up to Jerusalem contributions for the temple treasury, but Paul urges the contributions for God's spiritual temple, the poor saints. The mother

2 How that in a great trial of affliction, the abundance of their joy,^a and their deep poverty, abounded unto the riches of their liberality.

3 For to *their* power, (I bear record,) yea, and beyond *their* power, *they were* willing of themselves;

4 Praying us with much entreaty that we would receive the gift, and *take upon us^b* the fellowship of the ministering to the saints.

5 And *this they did* not as we hoped; but first^c gave their own selves to the Lord, and unto us by the will of God:

6 Inasmuch that^d we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as^e ye abound in every *thing*, in faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

8 I^f speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ,^g that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

es of Macedonia; how that 2 in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For ac- 3 cording to their power, I bear witness, yea and beyond their power, *they gave* of their own accord, beseeching us with much 4 intreaty in regard of this grace and the fellowship in the ministering to the saints: and *this*, not as we 5 had hoped, but first they gave their own selves to the Lord, and to us by the will of God. Inasmuch 6 that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also. But 7 as ye abound in every-thing, *in* faith, and utterance, and knowledge, and *in* all earnestness, and *in* your love to us, *see* that ye abound in this grace also. I speak not by way of com- 8 mandment, but as proving through the earnestness of others the sincerity also of your love. For ye know 9 the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his pover-

^a Mark 12:44. ^b Acts 11:29; 24:17; Rom. 15:25; 1 Cor. 16:1, 3, 4. ^c Matt. 25:40; Phil. 4:18; Heb. 13:6. ^d 2 Cor. 12:18. ^e 1 Cor. 1:5; 12:13. ^f 1 Cor. 7:6. ^g Matt. 8:20; Luke 9:58; Phil. 2:6, 7.

church was in need and the abundance of the saints elsewhere was to be her supply. The cause of the destitution of the Jerusalem Christians is easily found in the times. Famine (Acts 11:29) had stricken the land; this had been followed by the troubles and unsettled state of affairs which were leading to the Jewish war. The uneasiness of the public mind, as well as the tumults, disturbed business and labor. The result would necessarily be close times and destitution. The lesson of this great collection is that distance does not diminish the claims of suffering brethren for help. **Churches of Macedonia.** The Roman province of Macedonia embraced all Grecian countries north of the province of Achaia. The churches of Philippi, Thessalonica, and Berea, founded by Paul, and probably many others, were in this province. **2. How that in a great trial of affliction.** The language seems to imply persecution. This might have been an excuse for not giving, if they had sought one. See Acts 17:6 and Thess. 2:14. But, still, their joy in the gospel and their poverty combined so that they contributed with great liberality. **3. For to their power.** It was not the greatness of their contribution, but the fact that they gave not only up to, but even beyond their ability, which made their liberality so rich. The widow who gave her mite did more than the rich men who cast in out of their abundance. **Willing of themselves.** Required no urging. **4. Praying us with much entreaty.** They insisted on doing more than the apostle felt that they ought to do. **5. And this . . . not as we had hoped.** The thought is that they exceeded our hope. They consecrated themselves, and hence, held that all they had was the Lord's. When church members give **their own selves**, there will be no complaint that their money is withheld.

6-9. We desired Titus, that as he had begun. This faithful fellow laborer of Paul, when he had gone to Corinth when Paul's first epistle was sent, had begun the collection which it commanded in 1 Cor. 16:1. Now Paul directs that he return and complete the collection before the arrival of Paul (Acts 20:1-3). **Grace.** The grace of giving. **7. As ye abound in everything.** Instead of Macedonia setting the example to Corinth, the latter ought to have led. Their church was rich in gifts. See 1 Cor. 1:5. **8. I speak not by commandment.** He levies no tax by command. The giving must be free and cheerful in order to be blessed. He encourages them by the forwardness of others; the example of the Macedonian brethren, and by that of Christ. **9. For ye know the grace of our Lord**

10 And herein^a I give *my* advice: for this is ^b expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For^c if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and you burdened;

14 But by an equality, *that* now at this time your abundance *may be* a supply for their want, that their abundance also may be a supply for your want; that there may be equality:

15 As it is written,^d He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but, being more forward, of his own accord he went unto you.

18 And we have sent with him the^e brother, whose praise *is* in the gospel throughout all the churches;

ty might become rich. And 10 herein I give *my* judgment: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. But now 11 complete the doing also; that as *there was* the readiness to will, so *there may be* the completion also out of your ability. For if the 12 readiness is there, *it is* acceptable according as a man hath, not according as he hath not. For *I say* not 13 this, that others may be eased, and ye distressed; but by equality; your 14 abundance *being* a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality: as it is written, 15 He that *gathered* much had nothing over; and he that *gathered* little had no lack.

But thanks be to God, 16 which putteth the same earnest care for you into the heart of Titus. For in 17 deed he accepted our exhortation; but being himself very earnest, he went forth unto you of his own accord. And we have sent 18 together with him the brother whose praise in the gospel *is* spread through all the churches;

^a 1 Cor. 7:25. ^b Matt. 10:42; 1 Tim. 6:18; Heb. 13:16. ^c Mark. 12:43,44; Luke 21:3. ^d Ex. 16:18. ^e 2 Cor. 12:18.

Jesus Christ. This is the chiefest of motives to giving. Our Lord gave up all for us. He became poor that we might be rich in heavenly riches. If he gave himself for us, what shall we give for him? Compare Phil. 2:7. Christ parted with riches and took poverty; with glory and took humiliation; with bliss and took suffering, all for our sakes. The passage compares Christ's pre-existent state with that he had on earth.

10-15. Herein I give my advice. Not a "commandment" (verse 8) but advice. This is, that it is expedient to complete the work begun "a year ago," or as we would say, "last year." **11. Therefore, perform the doing of it.** Finish it up. As there was "a readiness to will" let there be "a performance" by giving out of what "you have." **12. For if there be first a willing mind.** The willing mind had been shown in the readiness "to will." The willing mind is essential to the acceptance of the gift. If there be this pre-requisite, then God accepts the gift and measures it according to a man's means. **13. I mean not that other men be eased.** I wish all to give according to what they have, other churches as well as you. Nor do I mean to burden you that the saints at Jerusalem may be at ease. **14. But by an equality.** There is a lack at Jerusalem; let your abundance supply it. So, too, if you be in want, they must supply it if they have abundance. The church is a band of loving brethren. Where one lacks others should supply, that all may be equally provided. **15. It is written.** In Exodus 16:18. When the manna fell, whatever each individual gathered, there was found to be, on measuring, "an omer to a man." So brotherly love is to effect such a distribution that no saint will be in want, and none have what is superfluous.

16-21. But thanks be to God. Because Titus is ready to return to Corinth and help in the work. **17. For indeed he accepted the exhortation.** Readily accepted the work when Paul suggested it; nay more, of his own accord, he desired and chose it. **18. We have sent with him the brother.** Two brethren are sent with Titus. These are not named, and we can only conjecture who they were. As verse 19 says that he "was chosen of the churches to travel with us in this grace," and as Acts 20:4 says that the Macedonian brethren, Sopater, Aristarchus and Secundus did travel with him to Jerusalem, one of these is probably meant. Many have held that Luke was the person, nor is it improbable.

19 And not *that* only, but who was also chosen^a of the churches to travel with us with this grace, which is administered by us^b to the glory of the same Lord, and *declaration* of your ready mind:

20 Avoiding^c this, that no man should blame us in this abundance which is administered by us:

21 Providing^d for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my partner and fellow-helper concerning you; or our brethren *be enquired of, they are*^e the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAPTER IX.

Liberal and Cheerful Giving.

SUMMARY.—The Reason for Sending Titus to Corinth. Giving a Sowing. An Abundant Harvest to the Cheerful and Liberal Giver. The Un-speakable Gift.

1 For as touching^f the ministering to the saints, it is superfluous for me to write to you:

2 For I know^g the forwardness of your mind,^h for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

and not only so, but who 19
was also appointed by the
churches to travel with us
in the matter of this grace,
which is ministered by us
to the glory of the Lord,
and to *show* our readiness:
avoiding this, that any 20
man should blame us in
the matter of this bounty
which is ministered by us:
for we take thought for 21
things honourable, not
only in the sight of the
Lord, but also in the sight
of men. And we have sent 22
with them our brother,
whom we have many
times proved earnest in
many things, but now
much more earnest, by
reason of the great confi-
dence which *he hath* in
you. Whether *any inquire* 23
about Titus, *he is* my part-
ner and *my* fellow-worker
to you-ward; or our breth-
ren, *they are* the messen-
gers of the churches, *they*
are the glory of Christ.
Shew ye therefore unto 24
them in the face of the
churches the proof of your
love, and of our glorying
on your behalf.

CHAPTER IX.

For as touching the min- 1
istering to the saints, it is
superfluous for me to
write to you: for I know 2
your readiness, of which I
glory on your behalf to
them of Macedonia, that
Achaia hath been prepared
for a year past; and your
zeal hath stirred up very

a 1 Cor. 16:3. b 2 Cor. 4:15. c Eph. 5:15. d Prov. 2:4; Phil 4:8; 1 Pet. 2:12. e Phil. 2:25. f Acts 11:29;
Rom. 15:26; 1 Cor. 16:1; Gal. 2:10. g 2 Cor. 8:19. h 2 Cor. 8:24. i 2 Cor. 8:10.

19. **Chosen of the churches.** Paul desired, for the reasons given in verses 20 and 21, that the churches should send along messengers in charge of their gifts. 20. **Avoiding this.** There were evil minded persons who might charge that the apostle had used the gifts for his own advantage unless the messengers could report just how the funds were used. Paul was careful (21) to provide what was honest, *in the sight of God*, for his conscience's sake, and *in the sight of men* for his work's sake.

22-24. **We have sent with them.** With Titus and the brother named in verse 18. The brother referred to here and commended so highly is nowhere named. 23. **Whether any do inquire of Titus.** The commendation given of these three brethren is official. Titus had long been a fellow laborer, and had recently visited Corinth. The other two were messengers of the Macedonian churches. Not only of the churches, but of the glory of Christ, the Lord's messengers to show forth his glory in a great work of mercy. 24. **Therefore, shew ye to them.** Since these are representative men, delegates of the churches, and of Christ, receive them cordially. Give *proof of your love*, and show that when we have boasted of your excellencies that our boasting was not empty. An ill reputation would not only reflect upon the churches but upon Paul himself.

1,2. **The ministering to the saints.** Contributions to supply their needs. **It is superfluous.** They were fully instructed, and had begun the work. Yet he does write and explain why in verse 3. 2. **I know the forwardness of your mind.** This is why it seemed superfluous to write. **Achaia was ready a year ago.** The churches of the province of Achaia, of which Corinth was the capital. The province embraced all southern Greece, including Athens and Cenchrea. They had begun the collection "a year ago (8:10)."

3 Yet^a have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, you) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of bounty*, and not as of covetousness.

6 But^b this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give*;^c not grudgingly, or of necessity: for^d God loveth a cheerful giver.

8 And^e God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

8 (As it is written,^f He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that^g ministereth seed to the sower, both minister bread for *your* food, and multiply your seed sown, and increase the fruits of^h your righteousness;)

11 Being enriched in every thing to all bountiffulness,ⁱ which causeth through us thanksgiving to God.

many of them. But I have³ sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared: lest by any means, if there⁴ come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame in this confidence. I thought it necessary⁵ therefore to intreat the brethren, that they would go before unto you, and make up beforehand your afore-promised bounty, that the same might be ready, as a matter of bounty, and not of extortion.

But this *I say*, He that soweth sparingly shall⁶ reap also sparingly; and he that soweth bountifully shall reap also bountifully. *Let each man do ac-*⁷ cording as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able⁸ to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as⁹ it is written,

He^h hath scattered abroad, he hath given to the poor;

His righteousness abideth for ever.

And he that supplieth¹⁰ seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your right-

^a 2 Cor. 8:6, 17. ^b Prov. 11:24; 19:17; 22:9; Gal. 6:7, 9. ^c Deut. 15:7. ^d Ex. 25:2; 35:5; Rom. 12:8; 2 Cor. 8:12. ^e Prov. 28:27; Phil. 4:19. ^f Ps. 112:9. ^g Isa. 55:10. ^h Hos. 10:12; Matt. 6:1. ⁱ 2 Cor. 4:15.

3-5. Yet have I sent the brethren. See 8:17, 18, 22. He sent them so that they would surely be prepared when he came. 4. Lest haply if they of Macedonia. Acts 20:4 named certain brethren of Macedonia who did attend him. If these should find Corinth unprepared with the collection when Paul came, after what he had said, it would fill him with shame. 5. Therefore. Hence, he thought it needful to send the brethren that the work might surely be conducted to completion, and the collection ready. As a matter of bounty. As a free gift, cheerfully bestowed; not something extorted from them (see Revision).

6-9. He which soweth bountifully. Giving is not a sacrifice, but rather a sowing. As the farmer gives his seed to the earth, and then reaps as he has sown, so giving is a sowing. If there is a spare sowing there will be spare reaping; if liberal sowing, liberal reaping. See the same principle expressed in Exod. 25:2; 1 Chron. 29:14, 17; Ps. 102:9; Luke 6:38; Acts 20:35. The lesson of this verse is, give generously. The next verse teaches how to give. 7. Every man according as he purposeth. The giving must be cheerful. It is the cheerful giver whom the Lord loves. Where one gives by compulsion, or to secure popular applause, or grudgingly, he is not approved. 8. God is able to make all grace abound towards you. To bestow upon you every blessing, temporal as well as spiritual. He is able to make up all you part with and more. The faithful steward will be trusted with more. 9. As it is written. In Ps. 112:9. It is said there of the man who feareth the Lord: He does not hold tightly but dispenses abroad by giving to the poor. His righteousness, or right doing in giving, remaineth forever. That is, he is supplied with means to keep it up.

10-14. He that ministereth seed to the sower. God, who can, and does, bless charitable giving,

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God.

13 Whiles by the experiment of this ministration they glorify^a God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution^b unto them, and unto all *men*;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God^c for his unspeakable gift.

CHAPTER X.

Judaizing False Teachers Rebuked.

SUMMARY.—Paul's Personal Appeal. His Weapons Spiritual. What was Said of His Bodily Presence. What He will be When Present. Concerning Boasting. The Saint May Glory in the Lord Only.

1 Now^d I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you:

2 But I beseech *you*,^e that I may not be bold when I am present with that confidence wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

eousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of *your* contribution unto them and unto all; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you. Thanks be to God for his unspeakable gift.

CHAPTER X.

Now I Paul myself in-1 treat you by the meekness and gentleness of Christ, I who in your presence *am* lowly among you, but being absent *am* of good courage toward you: yea, 2 I beseech you, that I may not when present shew courage with the confidence wherewith I count to be bold against some, which count of us as if we walked according to the

a Matt. 5:16. b Heb. 13:16. c James 1:17. d Isa. 42:2. e 1 Cor. 4:21.

will do so in the case of the Corinthians. The fruits of their righteousness will be increased, for their means will be increased. 11. **Being enriched.** This explains how the fruits of righteousness are increased. As they are enriched it tends to bountifulness, and this causeth thanksgiving to God. 12. **For the administration of the service.** Two things result from the bountiful giving. (1). The wants of the saints are supplied. (2). Their thanksgiving for the relief glorifies God. 13. **They glorify God.** That the Corinthians had become subject to the gospel and God's means of succoring their temporal wants. Some Judaizing Christians at Jerusalem doubted whether the Gentile churches were really churches of Christ. Such a gift would tend to open their minds and remove their prejudices, an object very dear to the heart of Paul. 14. **And by their prayer for you.** Thus, filled with affection for you, and longing for you on account of the proof they had of God's grace to you, they glorify God by prayer for you.

15. **Thanks be unto God for his unspeakable gift.** The Corinthians were asked to give; they were cited to the example of Christ (8:9); but now Paul bursts out in thanksgiving to God for his gift, which language cannot describe—Jesus Christ and his gospel. It was that gift which broke down the old enmity and bound together Jew and Gentile in love, so that Jewish Christians would pray, thank God for, and long for Gentile Christians like those at Corinth.

1, 2. **Now I, Paul.** Thus far in this epistle Paul has associated himself with Timothy (1:1) and his fellow-laborers. He has spoken in the plural. Now he uses the singular, and there will be seen in the 10th and 11th chapters a tone of severity contrasted with the gentleness and love of those that precede. Those chapters are addressed to the church which had as a body cleared itself of fault. There was, however, a faction who opposed him, who disparaged his claims as an apostle, and he now speaks for the benefit of these. This accounts for the change of style and tone. Since the opposition was to him personally, he speaks in person. I repeat what has been before said, that this opposition came mainly from the Judaizing Christians who thought Paul had gone wrong in not requiring Gentile Christians to come under the bondage of the Jewish law. **Who in presence *am* base.** Lowly. His first letter had been stern (see 1 Cor. 5). The opposers said that he was very gentle when present, but bold when absent. 2. **I beseech you.** He asks that, when he comes, he may not have to exercise that

3 For though we walk in the flesh, we do not war after the flesh;

4 (For^a the weapons of our warfare *are* not carnal, but mighty through God^b to the pulling down of strong holds;)

5 Casting^c down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And^d having in a readiness to revenge all disobedience, when your^e obedience is fulfilled.

7 Do ye look on things after the outward appearance?^f If any man trust to himself that he is Christ's, let him of himself think this again, that as he *is* Christ's, even so *are* we^g Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed;

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters (say they) *are* weighty and powerful; but^h *his* bodily presence *is* weak, and *his* speechⁱ contemptible.

11 Let such an one think this, that such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For^j we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

flesh. For though we walk 3
in the flesh, we do not war
according to the flesh (for 4
the weapons of our war-
fare are not of the flesh,
but mighty before God to
the casting down of strong
holds; casting down im- 5
aginations, and every high
thing that exalted
against the knowledge of
God, and bringing every
thought into captivity to
the obedience of Christ;
and being in readiness to 6
avenge all disobedience,
when your obedience shall
be fulfilled. Ye look at the 7
things that are before your
face. If any man trusteth
in himself that he is
Christ's, let him consider
this again with himself,
that, even as he is Christ's,
so also are we. For though 8
I should glory somewhat
abundantly concerning
our authority (which the
Lord gave for building you
up, and not for casting you
down), I shall not be put
to shame: that I may not 9
seem as if I would terrify
you by my letters. For, 10
His letters, they say, are
weighty and strong; but
his bodily presence is
weak, and his speech of no
account. Let such a one 11
reckon this, that, what we
are in word by letters
when we are absent, such
are we also in deed when
we are present. For we 12
are not bold to number or
compare ourselves with
certain of them that com-
mend themselves; but they
themselves, measuring
themselves by themselves,
and comparing themselves
with themselves, are with-

^a Eph. 6:13; ¹ Thes. 5:8. ^b Jer. 1:10. ^c 1 Cor. 1:19; 3:10. ^d 2 Cor. 13:2. ^e 2 Cor. 7:15. ^f 1 Cor. 14:37;
¹ John 4:6. ^g 2 Cor. 11:23. ^h Gal. 4:13. ⁱ 1 Cor. 1:17. ^j 2 Cor. 5:12.

boldness which he fears he will have to use in censuring some opposers. He desires that all may so act that he can be lowly and gentle when present. **As if we walked according to the flesh.** Were led by worldly motives.

3-6. We walk in the flesh. He is in the body, but though in the flesh does not use fleshly weapons in his warfare. **4. For the weapons of our warfare.** Since these were not carnal, the might was not in human strength, but in God who gave them power to overcome the strongholds of sin. **5. Casting down imaginations.** The sophistries of philosophy. By these weapons the soul is rescued, delivered, and brought to the obedience of Christ. **6. To revenge all disobedience.** These spiritual weapons are ready to punish all disobedience at Corinth, when time has been given for all who are disposed to be obedient to show it.

7-11. Do ye look on things after the outward appearance? The Revision omits the question. Perhaps his opposers claimed some external advantages, that they were from Judea, had been disciples of Christ on earth, etc. If such an one claimed to be Christ's on this, or any ground, Paul had equal claims. **8. Though I should boast, etc.** A comparison of claims to privilege and authority would not put him to shame. **Not for your destruction.** His power and authority were given to save men; he desires not to have to use them to fulminate censures. **9, 10. That I may not seem, etc.** His enemies said that his letters were weighty and stern, but his presence was very different. In

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you;^a for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*,^b of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17 But^c he that glorieth, let him glory in the Lord.

18 For^d not he that commendeth himself is approved, but^e whom the Lord commendeth.

out understanding. But 13 we will not glory beyond *our* measure, but according to the measure of the province which God apportioned to us as a measure, to reach even unto you. For we stretch not 14 ourselves overmuch, as though we reached not unto you: for we came even as far as unto you in the gospel of Christ: not 15 glorying beyond *our* measure, *that is*, in other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our province unto further abundance, so as to preach 16 the gospel even unto the parts beyond you, *and* not to glory in another's province in regard of things ready to our hand. But he 17 that glorieth, let him glory in the Lord. For not he 18 that commendeth himself is approved, but whom the Lord commendeth.

CHAPTER XI.

Paul and His Antagonists.

SUMMARY.—Compelled by His Opposers to Indulge in Folly. His Jealousy for the Corinthians. Compelled to Recount His Claims. His Unparalleled Sufferings. A Boast in Infirmities.

1 Would to God ye could bear with me a little in^f my folly: and indeed bear with me.

CHAPTER XI.

Would that ye could 1 bear with me in a little foolishness: nay indeed

a 1 Cor. 9:1. b Rom. 15:20. c Isa. 65:16; Jer. 9:24; 1 Cor. 1:31. d Prov. 27:2; Luke 18:10. e Rom. 2:29; 1 Cor. 4:5. f 2 Cor. 5:13.

other words, he terrified by empty threats. 11. Let such an one think this. Let all who make such statements know that when I come I will in presence do just as I have written.

12-18. We dare not make ourselves of the number. This no doubt ironically alludes to teachers who had come to Corinth making lofty claims, to whom repeated allusions are made. These set themselves up as the standard by which all Christian teachers were to be tried. 13. We will not boast of things without our measure. Will not, like those just alluded to, suffer our boasting to carry us beyond all bounds. But according to the measure. We confine ourselves simply to the line of action assigned to us by the Lord. To reach even unto you. The line assigned by the Lord (Gal. 2:7-9) sent Paul to the Gentiles. 14. For we stretch not ourselves beyond our measure. This verse renders clearer the thought in those preceding. The Judaizers said that Paul had exceeded his commission in coming to Corinth, that he had no authority there. He asserts that not he, but they, had gone beyond the measure. Others were apostles to the circumcision; he and Barnabas to the uncircumcision. When he came to Europe he was sent by the Spirit (Acts 16:9). 15. Not boasting . . . of other men's labours. It was Paul's uniform course to preach where no one before him had preached the gospel. Having hope, etc. The passage expresses the hope that his success at Corinth and the support of the church will enable him to carry the gospel beyond. That city, at this time, was the western limit of his work. The thought is made clear by verse 16. To preach the gospel . . . beyond you. Where no man has yet preached. 17. He that glorieth, let him, etc. Quoted from Jer. 11:23. It gives the true rule of boasting. Let the Lord be our boast, for we are nothing. 18. He whom the Lord commendeth is the one who hath approval; not he who commends himself; a hint to every disciple and preacher. Let our works and life speak for us, not our lips.

1-4. Bear with me a little in my folly. The disparagement of his claims by the false teachers rendered it necessary that he should speak of himself in self-defense. One so forgetful of

2 For I am^a jealous over you with godly jealousy: for^b I have espoused you to one husband, that^c I may present you^d as a chaste virgin to Christ.

3 But I fear, lest by any means, as the^e serpent beguiled Eve through his subtilty, so your minds^f should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another^g gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech, yet not in^h knowledge: but we have been throughly made manifest among you in all things.

7 Have I committed an offence in abasingⁱ myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages of *them*, to do you service.

9 And when I was present with you, and wanted,^j I was chargeable to no man: for that which was lacking to me^k the brethren which came from Macedonia supplied: and in all *things* I have kept myself^l from being burdensome unto you, and so will I keep *myself*.

bear with me. For I am 2
jealous over you with a
godly jealousy: for I es-
poused you to one hus-
band, that I might present
you as a pure virgin to
Christ. But I fear, lest by 3
any means, as the serpent
beguiled Eve in his crafti-
ness, your minds should
be corrupted from the sim-
plicity and the purity that
is toward Christ. For if 4
he that cometh preacheth
another Jesus, whom we
did not preach, or *if* ye
receive a different spirit,
which ye did not receive,
or a different gospel, which
ye did not accept, ye do
well to bear with *him*. For 5
I reckon that I am not a
whit behind the very
chiefest apostles. But 6
though *I be* rude in speech,
yet *am I* not in knowl-
edge; nay, in every thing
we have made *it* manifest
among all men to you-
ward. Or did I commit a 7
sin in abasing myself that
ye might be exalted, be-
cause I preached to you
the gospel of God for
nought? I robbed other 8
churches, taking wages of
them that I might minister
unto you; and when I was 9
present with you and was
in want, I was not a bur-
den on any man; for the
brethren, when they came
from Macedonia, supplied
the measure of my want;
and in every thing I kept
myself from being burden-
some unto you, and so will

^a Gal. 4:17. ^b Hos. 2:19; 1 Cor. 4:15. ^c Col. 1:28. ^d Lev. 21:13. ^e Gen. 3:4. ^f John 8:44. ^g 1 Tim. 1:3; 4:1; Heb. 13:9. ^h Gal. 1:7,8. ⁱ Eph. 3:4. ^j Acts 18:3. ^k Phil. 4:10. ^l 2 Cor. 12:14.

self and consecrated to Christ as Paul could only do this with a sort of sense of shame. Hence he apologizes for doing so, though compelled. 2. For I am jealous over you. His course was induced because of his jealousy for them, not in behalf of himself, but of Christ. He had espoused them to Christ, the Bridegroom, of whom the church is the bride (Rev. 21:2). He has a fear lest this bride may be led astray. 3. But I fear. As Eve was seduced from God by the serpent (Gen. 3:1), so he fears that the Corinthian brethren may be led from the simplicity (single-minded devotion) that is in Christ. 4. For if he that cometh. Most critics think that the verse is ironical. Gal. 1:6 shows that the Judaizers so perverted the gospel that it was really another gospel. Hence Paul is supposed to say that if these men preach another Jesus, another Spirit, and another gospel than those you received, which they do, you might well bear with them! Perhaps, however, he only means to say that these men discredit me, but have no new gospel, Spirit or Christ to offer than what you have received through me. This harmonizes better with what follows.

5, 6. I suppose I am not a whit behind the very chiefest apostles. The Greek (see Revision in the margin) implies that these men claimed to be apostles. Paul says he is not behind these "pre-eminent apostles"—a stroke of sarcasm. 6. Though I be rude in speech. He had not the rhetoric of a Corinthian orator, but he was not wanting in divine knowledge. See 1 Cor. 1:17, and 2:4. His revealed knowledge had been manifest among them.

7-12. Have I committed an offense, etc. He had at Corinth supported himself in part by his own labor (Acts 18:3). See note on 1 Cor. 9:13. Yet these false apostles seemed to have charged that he did not dare to ask for the support which was due an apostle. 8. I robbed other churches. Other churches sustained him when he came to Corinth. This seems to have been the usual custom. Philippi aided him more than once while preaching in Thessalonica (Phil. 4:16). The churches of Macedonia aided him at Corinth. 9. When I was present with you and wanted. When his

10 As^a the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore?^b because I love you not? God knoweth.

12 But what I do, that I will do, that I^c may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into^d an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose^e end shall be according to their works.

16 I say again, Let no man think me a fool: if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak,^f I speak *it* not after the Lord, but as it were foolishly,^g in this confidence of boasting.

18 Seeing^h that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer,ⁱ if a man bring you into bondage, if a man devour *you*, if a man take of *you*, if a man exalt himself, if a man smite you on the face.

I keep *myself*. As the truth 10 of Christ is in me, no man shall stop me of this glorying in the regions of Achaia. Wherefore? because I love you not? God knoweth. But what I do, 12 that I will do, that I may cut off occasion from them which desire an occasion; that wherein they glory, they may be found even as we. For such men are 13 false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; 14 for even Satan fashioneth himself into an angel of light. It is no great thing 15 therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.

I say again, Let no man 16 think me foolish; but if ye do, yet as foolish receive me, that I also may glory a little. That which I 17 speak, I speak not after the Lord, but as in foolishness, in this confidence of glorying. Seeing ^h that 18 many glory after the flesh, I will glory also. For ye 19 bear with the foolish gladly, being wise *yourselves*. For ye bear with a man, if 20 he bringeth you into bondage, if he devoureth you, if he taketh you *captive*, if he exalteth himself, if he

^a Rom. 9:1. ^b 2 Cor. 7:3. ^c 1 Cor. 9:12. ^d Rev. 12:9. ^e Phil. 3:19. ^f 1 Cor. 7:6. ^g 2 Cor. 9:4. ^h Phil. 3:3. ⁱ Gal. 2:4; 4:9.

supplies fell short, he worked at tent-making until Silas and Timotheus came from Macedonia with supplies (Acts 18:5). These were the brethren which came from Macedonia. 10. No man shall stop me of this boasting. As he has done, so he will do. It shall be his boast that his gospel was freely preached in Achaia. 11. Wherefore? Why this course in Achaia? Not because he does not love them, but (verse 12) that I may cut off occasion, etc. One reason that he did this was to give no excuse to these opposers to call on the church to maintain them. He would force them by his example to be found even as we, that is, to maintain themselves.

13-15. Such are false apostles. He now tears off the mask. These men are not real, but false apostles, deceitful workers, pretending to be Christ's apostles. 14. And no marvel. Is it said that they appear to be Christ's ministers? Even Satan can take the shape of an angel of light. He always seeks to destroy by coming in a false guise. 15. Therefore it is no great thing if his ministers, etc. It is not strange if persons really doing Satan's work should appear as ministers of righteousness. The sorest wounds of the church are not from without, but from agents of Satan within.

16-21. Let no man think me a fool. Even though he should boast, let no one regard him foolish (see verse 1), since he is compelled to by the disparagement of his labors. Whether he be regarded as foolish or wise, let his words be received. 17. That which I speak. What he is about to say, with an appearance of boasting, is not compromising Christ. The folly, if there be folly, is his own. 18. I will glory also. This is the folly for which he apologizes. He will show that he is not behind those who have been claiming so much credit at Corinth. 19. For ye suffer fools gladly. See 1 Cor. 4:10. It was a part of their superior wisdom to tolerate fools. This is perhaps said in derision. It is explained in the next verse. 20. For ye suffer. They must "suffer fools gladly," for they let men bring them into bondage to the law (Gal. 2:4); to devour their property by their greed for gain; to take them by the cunning snares laid for them; to exalt themselves unduly. Smite you on the face. This perhaps refers to an actual case of violence. 21. I speak by way

21 I speak as concerning reproach, as^a though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews?^b so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool,) I *am* more; in labours more abundant,^c in stripes above measure, in prison more frequent, in deaths oft.

24 Of the Jews five times received I forty stripes^d save one.

25 Thrice was I^e beaten with rods, once was I^f stoned, thrice^g I suffered shipwreck, a night and a day I have been in the deep;

26 In journeyings often, in perils of waters, in perils of robbers,^h in perils of mine own countrymen,ⁱ in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and painfulness, in watchings often^j, in hunger and thirst, in fastings often, in cold and nakedness.

smiteth you on the face. I 21
speak by way of disparage-
ment, as though we had
been weak. Yet wherein-
soever any is bold (I speak
in foolishness), I am bold
also. Are they Hebrews? 22
so am I. Are they Israel-
ites? so am I. Are they the
seed of Abraham? so am I.
Are they ministers of 23
Christ? (I speak as one be-
side himself) I more; in la-
bours more abundantly, in
prisons more abundantly,
in stripes above measure,
in deaths oft. Of the Jews 24
five times received I forty
stripes save one. Thrice 25
was I beaten with rods,
once was I stoned, thrice
I suffered shipwreck, a
night and a day have I
been in the deep; in jour- 26
neyings often, in perils of
rivers, in perils of robbers,
in perils from my country-
men, in perils from the
Gentiles, in perils in the
city, in perils in the wil-
derness, in perils in the
sea, in perils among false
brethren; in labour and 27
travail, in watchings oft-
en, in hunger and thirst,
in fastings often, in cold
and nakedness. Beside 28

^a 2 Cor. 10:10. ^b Acts 22:3; Rom. 11:1. ^c Acts 19:6. ^d Deut. 25:3. ^e Acts 16:22. ^f Acts 14:19. ^g Acts 27:41.
^h Acts 9:23; 13:50; 14:5; 17:5; 21:31; 28:10. ⁱ Acts 19:28. ^j 1 Cor. 4:11.

of disparagement. The opposers had said that "his bodily presence was weak" (10:10). They had suffered what he had described in verse 20, but he had never been so bold. Yet, wherein any were bold, he had the right to be bold also. He next states grounds which he might have for boasting.

22-27. Are they Hebrews? Of pure Hebrew stock? So was Paul. See Phil. 3:5. Israelites. He was of the seed of Jacob, and the heir of the promises to Israel. Of the seed of Abraham. Not only of the fleshly, but of the spiritual seed of Abraham. 23. Are they ministers of Christ? Speaking foolishly, that is, commending himself (see verse 1), he is more; not only a minister, but a pre-eminent sufferer for Christ. To show how much he exceeded them, he gives some account of his sufferings. In labors more abundant. The record of Acts shows how his labors abounded. In stripes above measure. See verses 24, 25. In prisons more frequent. Clement, who wrote about the close of the first century, says in his Epistle to the Corinthians that Paul was imprisoned seven times. In Acts only one occurrence is named before the date of this letter, that at Philippi. It is evident from this enumeration that Acts is only a part of the history of his labors. In deaths oft. Often in peril of death. 24. Of the Jews five times received I forty stripes save one. See Deut. 25:3. The Jews were not allowed to exceed this number. 25. Thrice was I beaten with rods. This was the Roman scourging. Only one of these instances is reported in Acts, that in Acts 16:20. Once was I stoned. See Acts 14:19. Thrice I suffered shipwreck. No account elsewhere is given of these. The shipwreck, on the way to Italy, was of later date. A night and a day I have been in the deep. In an open boat, or on driftwood, after a shipwreck. 26. In perils of waters. In crossing swollen rivers. In perils of robbers. In his travels he was often exposed to danger from this source. In perils by mine own countrymen. The Jews, who constantly persecuted him. See verse 24. By the heathen. The Gentiles. See verse 25, as an illustration. In perils in the city. Damascus, Jerusalem, Antioch in Pisidia, Lystra, Philippi and Corinth will at once occur as instances. 27. In weariness and painfulness. Often weary and in pain. The verse shows the self-denial made necessary in preaching the gospel. Often in want, hungry, naked and cold. Why should all these have been endured? Nothing but overwhelming conviction and love could have led him to thus sacrifice himself.

28-31. Beside those things that are without. His physical sufferings and labors were not all. There was constant care and anxiety for the churches. 29. Who is weak? His sympathy for the

28 Besides those things that are without, that which cometh upon me daily,^a the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ,^b which is blessed for evermore, knoweth that I lie not.

32 In^c Damascus the governor under Aretas the king kept the city of Damascus with a garrison, desirous to apprehend me;

33 And through a window in a basket was I let down by the wall, and escaped his hands.

those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I 29 am not weak? who is made to stumble, and I burn not? If I must needs glo- 30 ry, I will glory of the things that concern my weakness. The God and 31 Father of the Lord Jesus, he who is blessed forevermore, knoweth that I lie not. In Damascus the 32 governor under Aretas the king guarded the city of the Damascenes, in order to take me; and through a 33 window was I let down in a basket by the wall, and escaped his hands.

CHAPTER XII.

Paul's Revelations and Thorn in the Flesh.

SUMMARY.—Visions and Revelations. Caught Up into Paradise. The Thorn in the Flesh. God's Answer to Prayer. Weakness Made Strength. The Signs of an Apostle. Coming Now the Third Time to Corinth. Paul's Unselfish course at Corinth.

1 It is not expedient for me doubtless to glory: I will come to visions and revelations of the Lord.

2 I knew a man^d in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one^e caught up to the third heaven.

CHAPTER XII.

I must needs glory, 1 though it is not expedient; but I will come to visions and revelations of the Lord. I know a man in 2 Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the

^a Acts 20:18; Rom. 1:14. ^b Rom. 9:5. ^c Acts 9:24. ^d Rom. 16:7; 2 Cor. 5:17; Gal. 1:22. ^e Acts 22:17.

churches was so great that if they suffered he suffered with them. 30. If I must needs glory. If compelled to boast, this boast will be of his own infirmities and sufferings for Christ, such as he has just narrated. 31. The God and Father . . . knoweth, etc. He has given an astonishing catalogue of suffering. Yet, God knows that every word is true.

32, 33. In Damascus. This seems to be cited to show that the very beginning of his Christian career was amid peril. See Acts 9: 23-25. The governor under Aretas the king. Aretas was king of Petra, and the father-in-law of Herod Antipas. Damascus was usually, at these times, under Roman rule. Aretas engaged in war with Herod because he sent off his daughter and took Herodias for a wife. He defeated Herod, and became embroiled with the Romans. It is likely that in the contest Damascus fell into his hands for a time. The language, Kept the city . . . with a garrison, shows that it was war times. The Jews, who were very strong in Damascus, doubtless induced the governor to try to seize Paul. 33. Through a window in a basket was I let down. Houses in these Oriental walled cities are built against the walls with windows looking out over them. It was, no doubt, from such a window that he was let down and thus escaped.

Dean Stanley says that the catalogue of sufferings given in this chapter shows that Paul's life was then without precedent in the history of the world. The only explanation of such a life, continued now for more than fourteen years, is that given by himself: "The love of Christ constraineth us."

1-5. It is not expedient for me, doubtless, to glory. It was distasteful for him to speak of himself, and he could only do it when compelled by the disparagement of adversaries. I will come to visions and revelations of the Lord. Supernatural things revealed to the spiritual eye and divine truths revealed to the human spirit. 2. I know (not knew) a man above fourteen years ago. He knows the man and could name him, since the man was himself. See verse 7. Above fourteen years ago this man was caught up, etc. This letter was written A. D. 57. The being caught up was then in A. D.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into^a paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory;^b yet of myself I will not glory, but in mine infirmities.

6 For^c though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a^d thorn in the flesh, the^e messenger of Satan to buffet me, lest I should be exalted above measure.

8 For^f this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me,^g My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the^h power of Christ may rest upon me.

10 Thereforeⁱ I take pleasure in infirmities, in

third heaven. And I know **3** such a man (whether in the body, or apart from the body, I know not; God knoweth), how that he **4** was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such a one **5** will I glory: but on mine own behalf I will not glory, save in *my* weaknesses. For if I should desire to **6** glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me *to be*, or heareth from me. And by reason **7** of the exceeding greatness of the revelations—wherefore, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning **8** this thing I besought the Lord thrice, that it might depart from me. And he **9** hath said unto me, My grace is sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength

a Luke 23:45. *b* 2 Cor. 11:30. *c* 2 Cor. 10:8. *d* Ezek. 28:24; Gal. 4:13. *e* Job 2:7; Luke 13:16. *f* Deut. 3:23; Matt. 26:44. *g* Eccl. 7:8; 1 Cor. 10:13. *h* 1 Pet. 4:14. *i* Rom. 5:3; 2 Cor. 7:4.

43. This is about the time that Paul was at Antioch with Barnabas, or at Tarsus (Acts 9:29, 30). It could not have been at conversion, for that was about twenty years earlier than A. D. 57, nor could it be the trance in the temple (Acts 22:17) for that was too late. **Whether in the body or, etc.** A person could then be caught up, see and hear, without his body, in Paul's view. Hence the human spirit is not material. **The third heaven.** A Jewish expression for that heaven which was beyond (1) the air, and (2) beyond the sun and stars; the secret place of the Almighty. **3. I know such a man.** Why does he not use the first person? Because it would seem more like he was glorying in his own exaltation. **4. He was caught up into Paradise.** Paradise and "the third heaven" evidently mean the same. The term is applied to a blessed abode beyond this life in Luke 23:43 and Rev 2:7. **Heard unspeakable words.** Words that it would be neither right nor possible to reveal in human speech. **5. Of such an one will I glory.** One so favored had ground for boasting, but of himself personally he will not glory, save in his **infirmities**. See note on 11:30. While he glories of such an one, if he glories of himself it will be in his weaknesses.

6-9. For though I would desire to glory, I should not be a fool. He could declare things truthfully that would show that his boast was not empty vanity. **7. Lest I should be exalted, etc.** This verse shows that verse 2 refers to himself. **There was given me a thorn in the flesh.** Generally supposed to be some painful physical infirmity. See Gal. 4:13, 14. **A messenger of Satan.** All physical evils are due to sin and hence are ascribed to Satan. This thorn was (1) in the flesh; (2) it buffeted, or assailed him; (3) it was permitted to prevent undue exaltation, hence must have been humiliating. **8. For this thing I besought the Lord thrice.** Prayed thrice that the thorn might be removed. **9. My grace is sufficient for thee.** The Lord answered his prayer, not by removing the thorn, but by giving grace to bear it, and by the assurance that Paul's sense of weakness, caused by it, fitted him to receive the divine strength. **Most gladly, therefore, will I rather glory in infirmities.** Because his infirmities fit him to enjoy the power that Christ bestows. What was true of Paul is true of every saint. It is when we feel our weakness that God strengthens us.

10-13. Therefore I take pleasure, etc. The unparalleled distress, sufferings and persecutions, described in 11:24-27, even give him pleasure because they bring him to a sense of his helplessness and then God makes him strong. **11. I am become a fool in glorying.** As he looks back on what he has

reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for^a when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you; for^b in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly^c the signs of an apostle were wrought among you in all patience, in signs and wonders, and mighty deeds.

13 For^d what is it wherein ye were inferior to other churches, except *it be* that I^e myself was not burdensome to you? forgive me this wrong.

14 Behold^f the third time I am ready to come to you; and I will not be burdensome to you; for^g I seek not yours, but you:^h for the children ought not to lay up for the parents, but the parents for the children.

15 Andⁱ I will very gladly spend and be spent for you; though^j the more abundantly I love you, the less I be loved.

16 But be it so^k I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did^l I make a gain of you by any of them whom I sent unto you?

18 I^m desired Titus, and with *him* I sent a brother: did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again,ⁿ think ye that we excuse ourselves unto you?^o we speak before God in Christ:^p but *we do* all things, dearly beloved, for your edifying.

of Christ may rest upon me. Wherefore I take 10 pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

I am become foolish: ye 11 compelled me: for I ought to have been commended of you: for in nothing was I behind the very chiefest apostles, though I am 12 nothing. Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works. For what 13 is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.

Behold, this is the third 14 time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will most gladly 15 spend and be spent for your souls. If I love you more abundantly, am I loved the less? But be it 16 so, I did not myself burden you; but, being crafty, I caught you with guile. Did 17 I take advantage of you by any one of them whom I have sent unto you? I 18 exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we* not in the same steps?

Ye think all this time 19 that we are excusing our-

^a 2 Cor. 13:4. ^b Gal. 2:6. ^c Rom. 15:18; 1 Cor. 9:2. ^d 1 Cor. 1:7. ^e 1 Cor. 9:12. ^f 2 Cor. 13:1. ^g Acts 20:33. ^h 1 Cor. 4:14. ⁱ 1 Thes. 2:8; Phil. 2:17. ^j 2 Cor. 6:12. ^k 2 Cor. 11:9. ^l 2 Cor. 7:12. ^m 2 Cor. 8:6. ⁿ 2 Cor. 5:12. ^o Rom. 9:1; 2 Cor. 11:31. ^p 1 Cor. 10:33.

written he finds that he has done what he condemned as folly, commended himself; compelled to; a thing that ought not to have been necessary, for the Corinthians ought to have commended him. Behind the chiefest of the apostles. The false teachers who had claimed at Corinth to be leading apostles. 12. Truly the signs of an apostle were wrought. While preaching at Corinth he demonstrated his apostleship. 13. What is it wherein ye were inferior, etc.? They had enjoyed every privilege of the most highly favored churches, and, perhaps, complained that he had preached without charge to them. See notes on 11:7-12. If this was a wrong, he asked forgiveness.

14, 15. The third time I am ready to come to you. Then he had been there twice before; once when he founded the church; once while preaching at Ephesus, of which visit Acts gives no account. See also 13:1, and notes on 2:1. And I will not be burdensome to you. As before, he will maintain himself this third time. For the children, etc. As parents do with children, so will he, their spiritual father, do. He does not ask them to provide for him, while he feeds them the bread of life. 15. I will gladly spend, etc. As a loving father, he will gladly spend and be spent for them; even without the return of his love.

16-18. But be it so, I did not burden you, etc. It was charged that even if he did not burden them, there was guile about it and in some other way he would secure their substance. Hence he asks: 17. Did I make gain by any of the messengers or helpers I sent you? Did they demand anything? He then specifies: 18. I desired Titus. He sent Titus and another brother, but they asked no gain.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that^a* I shall be found unto you such as ye would not; lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will^b humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness, and^c fornication, and lasciviousness, which they have committed.

CHAPTER XIII.

Concluding Words.

SUMMARY.—Severity Threatened to All Who Do Not Repent. He Will Display the Apostolic Power. Exhorted to Self-Examination; and to Reformation Before He Comes. Closing Admonitions. Benediction.

1 This *is^d* the third *time* I am coming to you.^e In the mouth of two or three witnesses shall every word be established.

2 I^f told you before, and foretell you, as if I were present, the second time; and being absent, now I write to them^g which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in^h me, which to you-ward is not weak, but is mighty inⁱ you.

4 For^j though he was crucified through weakness, yet^k he liveth by the power of God: for^l we also are weak in him, but we shall live with him by the power of God toward you.

selves unto you. In the sight of God speak we in Christ. But all things, beloved, are for your edifying. For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults; lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

CHAPTER XIII.

This is the third time I am coming to you. At the mouth of two witnesses or three shall every word be established. I have said 2 beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare; seeing 3 that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is powerful in you: for he was crucified through weakness, yet he liveth through the power of God. For we also are weak in him, but we shall live with him through the power of God toward you.

a 1 Cor. 4:21. b 2 Cor. 2:14; Phil. 3:18. c 1 Cor. 5:1. d 2 Cor. 12:14. e Num. 35:50; Deut. 19:15. f 2 Cor. 10:2. g 2 Cor. 12:21. h Matt. 10:20. i 1 Cor. 9:2. j Phil. 2:7,8; 1 Pet. 3:18. k Rom. 6:4. l 2 Cor. 10:3,4.

19-21. Think ye that we excuse ourselves unto you? He must guard against a misapprehension. He is not defending himself before a human bar. He speaks as before God; says what will tend to edify them. His only object is to build them up. 20. For I fear, etc. He has been led to speak because he feared, unless he spoke plainly, that when he came he would have to rebuke severely on account of sins which he enumerates. Debates, etc. The sins here given are those that belong to a divided state. 21. And lest . . . my God will humble. Lest he be humiliated by the prevalence of sensual sins also. The sins here named are the peculiar Gentile sins which he has rebuked so severely in both epistles.

1-4. This is the third time I am coming. See notes on 11:14. In the mouth of two or three witnesses. Every case of disorderly conduct will be taken cognizance of, but the trials will be strictly legal. Two or three witnesses will establish a charge. 2. I have said beforehand, etc. The Revision makes the meaning plain. As he told them, when there the second time, so now he writes that when he comes again he will not spare offenders. 3. Since ye seek a proof, etc. Since some denied his apostleship, he would give a proof of the might of Christ through him. 4. For though he was crucified through weakness. Christ submitted himself unto death, voluntarily choosing the weakness of mortality. He "emptied himself" (Phil. 2:7,8). But by the power of God he was raised from death to life. So it shall be with us. His life is reproduced in us. Those who suffer and die with him shall live with him through the Divine power.

5 Examine^a yourselves whether ye be in the faith; prove your own selves: know ye not your own selves,^b how that Jesus Christ is in you, except ye be^c reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though^d we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad,^e when we are weak, and ye are strong: and this also we wish, *even*^f your perfection.

10 Therefore I write these things being absent, lest being present^g I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort,^h be of one mind, live in peace; and the God of loveⁱ and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

The second *epistle* to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

Try your own selves, 5 whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate. But I hope 6 that ye shall know that we are not reprobate. Now 7 we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honorable, though we be as reprobate. For we can do nothing against the 8 truth, but for the truth. For we rejoice, when we 9 are weak, and ye are strong: this we also pray for, even your perfecting. For this cause I write 10 these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.

Finally, brethren, farewell. 11 Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you. Salute 12 one another with a holy kiss.

All the saints salute you. 13 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. 14

a 1 Cor. 11:28. b John 17:23; Rom. 8:10; Gal. 4:19. c 1 Cor. 9:27. d 2 Cor. 6:9. e 1 Cor. 4:10. f 1 Thes. 3:10. g Titus 1:13. h Rom. 12:16; 1 Cor. 1:10; 1 Pet. 3:8. i Rom. 15:33.

5-9. **Examine yourselves.** Let there be self-examination. See whether you are in Christ. **Know ye not, etc.** Christ must dwell in them unless they are reprobate. If Christ is in them it will be seen in the power of a Christian life. **6. I trust ye shall know, etc.** Christ is in those who are not reprobates, but the power of Christ (verse 3), that he will display when he comes, will show that he is not reprobate. **7. Now I pray, etc.** If they should do evil, Paul's display of power would show that he was not a reprobate (verse 6), but he prays that their freedom from evil may leave him without that proof. The next verses show that he desires only to promote the truth.

10. **Therefore I write these things, etc.** He writes in order that he may not have to use sharpness when he comes, or the power which God has given for upbuilding, not for destruction.

11-14. **Finally, brethren, farewell.** This verse contains a parting admonition. **12. Salute one another, etc.** See notes on Rom. 16: 16, and 1 Cor. 16: 20. **14. The grace of the Lord Jesus Christ, etc.** This verse contains the apostolic benediction. Observe the three blessings pronounced, grace, love, communion; and the three sources invoked, the Father, the Son, and the Holy Spirit.

INTRODUCTION TO THE EPISTLE TO THE GALATIANS.

This Epistle differs from most of those written by Paul, in that it is not addressed specially to the church in some great city, but to the churches throughout a district of the Roman Empire. Galatia will be seen on any map of the empire in the apostolic period in the interior of the great peninsula called Asia Minor, which was the theatre of so large a part of the labors of Paul. The people were of the Gallic stock, had marched from the Rhine to Greece, and thence into Asia about B. C. 280, and had conquered a home in the interior of Asia Minor, which henceforth took a new name from the people (Galli, or Gauls) who made it their seat. They learned the Greek language, but retained in part their old tongue and the traits of their race. Cæsar describes the Gauls as restless and changeable, characteristics still of the French, and this epistle shows that the Galatians were not unlike their European kinsmen.

It was on Paul's second great missionary tour, about A. D. 51, that he in company with Silas and Timothy passed through from Lycaonia into Phrygia and Galatia, and planted the seeds of the Christian faith (Acts 16: 6). On his third missionary journey, about A. D. 54 or 55, he "went over all the country of Galatia and Phrygia in order, strengthening all the disciples" (Acts 19: 23). The gospel was received with great readiness; and the apostle himself welcomed as "an angel of God" (Gal. 4: 14). A part of the converts were no doubt Jews of whom, according to Josephus, there were many in Galatia, but the greater part were Gentiles.

The Epistles of Paul were mostly called out by evils in the churches which he had planted which called for correction. That to the Galatians is not an exception. At a period not long after his second visit tidings came to him that excited his alarm and indignation. That restless wing of the church which clung to Judaism as well as Christianity, which had troubled the church at Antioch (Acts 15: 1), which had made necessary the council at Jerusalem (Acts 15: 5-30), whose evil work at Corinth we note in both Epistles, but especially in the second, whose continual warfare made one of Paul's sorest afflictions "perils from false brethren," had sent its emissaries into Galatia and had taught that it was useful that the Gentile Christians be circumcised and submit to the law of Moses in order to be saved. In order to carry their end they also insisted that Paul was not a true apostle, or was at least inferior to the original Twelve who had seen Christ and been instructed by him in person. It is true that in the Council at Jerusalem they had been defeated, but they kept up their work, and it required a life long struggle on the part of Paul to emancipate the church from Judaism. These men seemed to follow him everywhere, and a considerable part of his epistles is devoted to correcting the errors due to their influence.

The Galatian letter is an indignant protest against and refutation of the Judaizing teachers. In the first two chapters he shows that his apostleship was not derived from the other apostles, but from Christ; that the gospel that he taught was not revealed to him by them, but by his Lord; that he had never met them as an inferior, but on an

equal footing; that it was agreed between them that Peter, James and John would devote their labors to the Circumcision, while he and Barnabas should go to the Uncircumcision, and that on one occasion it was needful for him to rebuke and correct Peter on the very question of the proper attitude towards Gentile Christians.

In the Second Part of the Letter, chapters 3 and 4, he contrasts the free gospel salvation by a living faith in Christ with the slavish legalism of the false teachers who would virtually place Moses in the stead of Christ. The Third Part, the 5th and 6th chapters, is devoted mainly to practical duties which grow out of the gospel.

The Place where written and the Date of the Epistle can be determined only approximately. It must have been written after Paul's two visits to Galatia, the last of which was in A. D. 54 or 55. See note on Gal. 4: 13. It must have been written not very long after the second visit. See note on Gal. 1: 6. There are many points of resemblance between this Epistle and that to the Romans which indicate that they were written nearly at the same time; since this epistle is the less elaborate it was probably written first. There are also points of resemblance to Second Corinthians which indicate that they belong to the same period. All these facts point to the last year of the Third Missionary Journey, or to about A. D. 57. As we learn from Acts that this period was spent in Ephesus, Macedonia and Corinth, it must have been written at one of these places.

It only remains to say concerning its Genuineness, "that the internal evidence of the authorship of Paul is so strong that no sane divine has ever denied or even doubted it" (Schaff). There is no other writer of the early church who could have written it. It bears the Pauline stamp in every line.

THE EPISTLE OF PAUL TO THE GALATIANS.

CHAPTER I.

Paul's Apostleship of God, Not of Men.

SUMMARY.—Greetings. Paul's Wonder That the Galatians had Swerved from the Gospel They Had Received. Anathemas on Those Who Preach Another Gospel. The Gospel Communicated to Paul by Christ Himself. Paul's Early Life. A Persecutor. Christ Revealed. Goes Not Then to Jerusalem. After Three Years, Abode With Peter Fifteen Days. Then Preached in Cilicia.

1 Paul, an apostle, (not of men, neither by man, but^a by Jesus Christ, and God the Father, who raised him from the dead,)

2 And all the brethren^b which are with me,^c unto the churches of Galatia:

3 Grace^d be to you, and peace, from God the Father, and from our Lord Jesus Christ,

4 Who^e gave himself for our sins, that he might deliver us^f from this present evil world, according to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

CHAPTER I.

Paul, an apostle (not 1 from men, neither through 2 man, but through Jesus 3 Christ, and God the Fa- 4 ther, who raised him from 5 the dead), and all the 6 brethren which are with 7 me, unto the churches of 8 Galatia: Grace to you and 9 peace from God the Fa- 10 ther, and our Lord Jesus 11 Christ, who gave himself 12 for our sins, that he might 13 deliver us out of this pre- 14 sent evil world, according 15 to the will of our God and 16 Father: to whom be the 17 glory for ever and ever. 18 Amen.

I marvel that ye are so 6 quickly removing from 7 him that called you in the 8 grace of Christ unto a dif-

a Acts 9:6. *b* Phil. 2:22. *c* 1 Cor. 16:1. *d* 1 Cor. 1:3. *e* 1 John 2:2. *f* Isa. 65:17; John 15:19; 17:14.

1-5. Paul, an apostle, not of men, neither by man. This verse is the text of the first two chapters. In the Introduction I have pointed out that this Epistle was written on account of the disturbance made among the churches of Galatia by false teachers. These teachers sought to prepare a way for their doctrines by discrediting Paul. If they admitted that he was an apostle at all, they claimed that he was inferior to Peter and the Twelve; that he had received his gospel from them, and hence all must look to Jerusalem for the true gospel. Hence Paul here begins by declaring that his apostleship is not from man, but directly from Christ. The other apostles did not convert, choose, or appoint him, but Christ came from heaven to commission him. **2. And all the brethren with me.** His fellow-laborers, such as Timothy, Titus, Silas, Luke, etc., some of whom at least were with him at this time. The word "all" implies that a number were with him. **Unto the churches of Galatia.** The inference from the language is that there were a considerable number scattered through the province. **3. Grace . . and peace.** The salutation is a benediction, a petition that the blessings of Father and Son may be bestowed upon them. **4. Who gave himself for our sins.** The name of Christ causes the utterance of a grand truth, of which the heart of Paul was always full, and which needed at this time to be impressed on the Galatian brethren. It was not Moses, but Christ who gave himself for them. **This present evil world.** The existing state of things, where sin and death reign. **5. To whom be glory.** This doxology is an indirect rebuke to those who were exalting Moses to share the glory of Christ.

6-10. I marvel that ye are so soon removed from him that called you. Paul abruptly

7 Which^a is not another; but there be some^b that trouble you. and would pervert the gospel of Christ.

8 But though^c we, or an angel from heaven, preach any other unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you^d than that ye have received, let him be accursed.

10 For^e do I now^f persuade men, or^g God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But^h I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but byⁱ the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that^j beyond measure I persecuted the church of God, and wasted^k it;

14 And profited in the Jews' religion above many my equals in mine own nation, ^l being more exceedingly zealous^m of the traditions of my fathers.

15 But when it pleased God,ⁿ who separated me from my mother's womb, and called *me* by his grace,

ferent gospel; which is not 7 another *gospel*: only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heav- 8 en, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said be- 9 fore, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema. For am 10 I now persuading men, or God? or am I seeking to please men? if I were still pleasing men, I should not be a servant of Christ.

For I make known to 11 you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither 12 did I receive it from man, nor was I taught it, but *it came to me* through revelation of Jesus Christ. For 13 ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havock of it: and I advanced in the 14 Jews' religion beyond many of mine own age among my countrymen,

a 2 Cor. 11:4. b Acts 15:1. c 1 Cor. 16:22. d Deut. 4:2; 12:32; Prov. 30:6; Rev. 22:18. e 1 Thes. 2:4. f 1 John 3:9. g Jas. 4:4. h 1 Cor. 15:1. i Eph. 3:3. j 1 Tim. 1:13. k Acts 8:3. l Phil. 3:6. m Jer. 9:14; Mark 7:5. n Isa. 49:1,5; Acts 9:15; 13:2; Jer. 1:5.

springs into the midst of his subject. With the fickleness of their race, they had so soon swerved from "him that called" them. The analogy of Paul's language (compare 1:15; 1 Cor. 1:9; Rom. 8:30) would show that he refers to God. The call was a divine one. Paul was only the instrument that God used. **Into the grace of Christ.** The gospel privileges. Called into these, they had "removed" unto another gospel, one of a different kind, not worthy of the name. **7. Which is not another.** Is not a gospel at all, but only a perversion of the only gospel of Christ, due to false teachers. **8. But though we, or an angel from heaven, etc.** He supposes an impossibility in order to make his statement emphatic. These false teachers said, "Our gospel is of Peter, or of James." Paul replies, "Even though they, or we, or even an angel, preach another gospel, let him be accursed." He who corrupts divine truth is an enemy of God, and is under the curse. **Accursed.** Anathema; given over to the judgment of God. See 1 Cor. 16:22. **9. As we said before.** This refers, it is generally supposed, to Paul's last visit to Galatia, mentioned in Acts 18:23, at which time he had warned the brethren against the Judaizers. This strong language shows how great a sin it is to pervert the gospel or Bible truth. **10. For do I now persuade men, etc.** Is this his motive, or to please God? If he sought to please men he would never have become the servant of Christ. By so doing he had displeased all his own nation and brought on himself the hatred of men. See 2 Cor. 11:23.

11, 12. The gospel which was preached of me is not after man. It is not preached to please man, nor is it of human origin. **12. For I neither received it of man, etc.** It could not be of man, for it did not come to him from man. No preacher or apostle taught it to him, but it came by a direct revelation of Christ. The first revelation was on the way to Damascus (Acts 26:13-18). There were no doubt successive revelations (2 Cor. 12:1).

13, 14. Ye have heard of my manner of life. While he was still a Jew. In order to show that his gospel did not come from man, he cites his history, of which they knew something. **I persecuted the church of God.** See Acts 9:21. He made a determined effort to destroy Christianity. Compare Acts 22:4; 26:10, 11. **14. Profited in the Jews' religion.** Made progress in it. He was a Pharisee, was well educated, exceedingly zealous, and reached a high degree. **Traditions of my fathers.** Not only the law of Moses, but the traditions handed down which were taught so assiduously. See Matt. 15:2; Mark 7:3, 13. Our Lord condemned these Jewish traditions.

16 To^a reveal his Son in me, that I might preach him among the heathen; immediately I conferred not^b with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then, after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But^c other of the apostles saw I none, save^d James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards^e I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judea which were in Christ:

23 But they had heard only, that he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And they glorified God in me.

being more exceedingly zealous for the traditions of my fathers. But when 15 it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood: neither went I 17 up to Jerusalem to them which were apostles before me: but I went away into Arabia; and again I returned unto Damascus.

Then after three years I 18 went up to Jerusalem to visit Cephas, and tarried with him fifteen days. But 19 other of the apostles saw I none, save James the Lord's brother. Now 20 touching the things which I write unto you, behold, before God, I lie not. Then 21 I came into the regions of Syria and Cilicia. And I 22 was still unknown by face unto the churches of Judæa which were in Christ: but they only heard say, 23 He that once persecuted us now preacheth the faith of which he once made havock; and they glorified 24 God in me.

a 2 Cor. 4: 6. b Matt. 16: 17. c 1 Cor. 9: 5. d Matt. 13: 55. e Acts 9: 30.

15-17. But when it pleased God. The language that follows implies that, like Moses, John the Baptist, Isaiah (Isa. 49: 1) and Jeremiah (Jer. 1: 5), Paul was destined to his work from birth. **16. To reveal his Son in me.** It was one thing to call him, as was done on the way to Damascus; another to reveal Christ to him. This was needful that he should be a *witness* of the resurrection to the Gentiles. I conferred not with flesh and blood. He did not go to men to learn more, or for counsel. **17. Neither went I . . . to them which were apostles.** He did not seek those who were apostles before him at Jerusalem to be taught. I went into Arabia. This is the only place where this fact is mentioned. Like Moses and Elijah, he spent a season, perhaps for reflection, communion with God, and preparation, amid the Arabian solitudes. He then returned to Damascus. Here he probably did his first preaching (Acts 9: 23). Arabia lay south and east of Palestine, extending to the vicinity of Damascus.

18-24. Then after three years. Three years after conversion. This journey to Jerusalem, hurried by persecution at Damascus (2 Cor. 11: 32), was probably A. D. 40. **To see Peter.** He had probably never met him before. He desired to form his acquaintance and to counsel over their great work. He then remained fifteen days, not long enough to have been taught the gospel by Peter, if that had been his object. **19. Other of the apostles saw I none.** The other apostles were probably absent among churches of Judea (Acts 9: 31). **Save James.** Not James the brother of John, an apostle, but James, "the brother of the Lord," named in Acts 12: 17; 15: 13; 22: 18. This James was not one of the Twelve, but rose to great dignity and influence in the church at Jerusalem. He is called here "the brother of the Lord," to distinguish him from "James, the son of Zebedee," and "James, the son of Alphaeus," who were of the Twelve. See Introduction to Epistle of James. **20. Behold, before God, I lie not.** This statement, an important one in view of the declarations of the Judaizers, Paul makes very solemnly. **21. Afterwards I came into . . . Syria and Cilicia.** See Acts 9: 30. He was forced to leave Jerusalem by the attempt of the Jews to kill him. **22. And was unknown by face, etc.** The churches of Judea had heard of him, but few had seen him. **23. They had heard.** Rather, they kept hearing. That he was busy planting churches in Syria and Cilicia at this time we know from the fact that we find them in existence soon after (Acts 15: 41). **24. They glorified God in me.** Glorified God for the work I was doing. The idea of glorifying men for the success of their work was unknown to the early church.

CHAPTER II.

The Gospel Not Bondage to the Law.

SUMMARY.—Paul's Later Journey to Jerusalem. The Object of the Visit, Titus With Him, but Uncircumcised. Peter, James and John Apostles to the Circumcision; Paul and Barnabas to the Uncircumcision. The Right Hand of Fellowship. The Rebuke of Peter at Antioch. Justified by Faith in Christ; Not by Works of the Law.

1 Then fourteen years after^a I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by^b revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means^c I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our^d liberty which we have in Christ Jesus,^e that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour, that the truth of the gospel might continue with you.

CHAPTER II.

Then after the space of 1 fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. And I went 2 up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who were of repute, lest by any means I should be running, or had run, in vain. But not 3 even Titus who was with me, being a Greek, was compelled to be circumcised: and that because of 4 the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave 5 place in the way of subjection, no, not for an hour; that the truth of the gospel might continue

■ Acts: 15: 2. ^b Acts 19: 21. ^c Phil. 2: 16. ^d Gal. 3: 25. ^e Gal. 4: 3, 9.

1. Then fourteen years after I went up again to Jerusalem. "Three years after" his conversion he went up to Jerusalem (1:18); fourteen years after, he went up again. If his conversion took place about A. D. 37, as is generally supposed, the visit now spoken of was in A. D. 51. At that time we find that Paul and Barnabas and "certain others" went up to Jerusalem to see the apostles and elders about this very question of the relation of the Gentile Christians to Judaism. See Acts 15. That this is the visit Paul means, is evident (1) because it is the right date; (2) the right persons are present, viz: Paul, Barnabas, Peter and James, and (3) the right question is the one discussed. The visit of Gal. 1:10. is mentioned in Acts 9:23 and took place in A. D. 40. Another, to carry relief at a time of famine, took place in A. D. 44 (Acts 11:30; 12:35); and the third, here referred to, took place in A. D. 50, or 51. Took Titus with me. Titus is not named in Acts 15:2, but only that "certain other" went with Paul and Barnabas.

2-5. And I went up by revelation. Because Christ revealed to me that I ought to go. Communicated to them that which I preach among the Gentiles. For at least ten years he had been preaching among the Gentiles with great success, calling upon them to obey the gospel; not the law of Moses. He now explained to the Jerusalem Christians the gospel which he had preached, privately to them who were of reputation, to such men as Peter and James, so that there would be a full understanding before the public meeting described in Acts 15. Lest, perchance, I should run. Lest his apostolic labor should be made fruitless by the action of the Jewish Christians. 3. But neither Titus, etc. Though Titus, a Gentile Christian and a minister, was with him, he was not compelled to be circumcised. 4. And that because of false brethren. In the case of Timothy (Acts 16:3) Paul had circumcised him, not as a matter of obligation, or out of deference to the views of Jewish Christians, but so that he could reach unconverted Jews better, who would not listen to a Gentile. The apostles might have recommended the circumcision of Titus, Paul here intimates, not as a matter of duty, but of prudence, had it not been made an issue by the false brethren. He could not yield to such a demand without a sacrifice of principle. Unawares brought in. These false brethren were really Jews who had slipped into the church. To spy out our liberty. Really enemies in the guise of friends whose object was to take away the freedom of the gospel, and subject Christians to the bondage of the Jewish law. 5. To whom we gave place, no, not for an hour. We refused to yield

6 But of those^a who seemed to be somewhat, whatsoever they were, it maketh no matter to me:^b God accepteth no man's person: for they who seemed *to be somewhat* in^c conference added nothing to me:

7 But contrariwise,^d when they saw that the gospel of the uncircumcision was^e committed unto me, as *the gospel* of the circumcision *was* unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision,^f the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be^g pillars, perceived^h the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor;ⁱ the same which I also was forward to do.

11 But^j when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

with you. But from those 6 who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth not man's person)—they, I say, who were of repute imparted nothing to me: but contrariwise, 7 when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with *the gospel* of the circumcision (for he that wrought 8 for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); and when 9 they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only 10 *they would* that we should remember the poor; which very thing I was also zealous to do.
But when Cephas came 11 to Antioch, I resisted him

^a Gal. 6: 3. ^b Acts 10: 34; Rom. 2: 11. ^c 2 Cor. 12: 11. ^d Acts 13: 46. ^e 1 Thes. 2: 4. ^f Acts 9: 15; 13: 2; 22: 21; 26: 17. ^g Matt. 16: 18; Rev. 21: 14. ^h Rom. 1: 5; 12: 3. ⁱ Acts. 11: 30; 24: 17. ^j Acts 15: 35.

to any of their demands. See Acts 15:5. Paul sternly opposed their demands in order to preserve the truth of the gospel among the Gentiles. The motive of his firmness was to make the future safe. Had he yielded a jot, advantage would have been taken of it.

6-10. But those who seemed to be somewhat. Who held high positions in the church; the apostles at Jerusalem; Peter, James and John, who are mentioned below. **Whatsoever they are, it maketh no matter.** However high their position, that does not alter the facts. **They who seemed to be somewhat in conference.** The leaders in the conference described in Acts 15. **Added nothing to me.** They gave me no new instructions or authority. They had no change to suggest in the gospel I preached. **7. When they saw.** They perceived that I had been sent to the Gentiles, as Peter had the leading part in preaching to the Jews. **8. For he that wrought effectually in Peter.** As Christ gave Peter the wisdom, knowledge and power needful to establish the church among the Jews, so he had fully endowed Paul for a similar work among the Gentiles. **9. And when James, Cephas and John.** Cephas is the Hebrew name of Peter. See John 1:42. The rest of the apostles were probably absent from Jerusalem at the time of this visit. **Who seemed to be pillars.** Chief men; supports of the church. **Perceived the grace.** See verse 7. **They gave to me and Barnabas the right hand of fellowship.** An agreement was made that Paul and Barnabas should have supervision of the work among the Gentiles, and as a pledge of that agreement their hands were given. **10. Only they would that we should remember the poor.** Continue the collections in the Gentile churches for the poor at Jerusalem. We have seen Paul constantly active in this work (1 Cor. 16:1).

NOTE—In order to understand this epistle and parts of others, the reader must keep in mind the two great divisions of apostolic Christianity, the Jew and the Gentile. Of the Jewish, Peter, James and John were the leaders; of the Gentile, Paul and Barnabas. These leaders were in full harmony, but the two sections of the church were not equally harmonious. The Jewish Christians, as a rule, still kept the Jewish law, and hoped for the conversion of the whole Jewish nation, until the destruction of Jerusalem; one extreme wing of them insisted that the Gentiles should keep the Jewish law, also. It is with this wing that Paul comes in conflict. Here in this chapter, and also in Acts 15, we have accounts of the conflict. After Jerusalem was destroyed, the temple in ruins, and the church removed elsewhere, the Jewish Christians gradually gave up the Jewish law, and the two divisions welded into one body in which there was neither Jew nor Gentile, but all one in Christ.

11-14. But when Peter came to Antioch. It is not certainly known when this event occurred, but probably not far from A. D. 51. Paul narrates it to show that Peter had no superiority over him, as

12 For, before that certain came from James,^a he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly,^b according to the truth of the gospel, I said unto Peter before *them* all, If^c thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We^d *who* are Jews by nature, and not^e sinners of the Gentiles,

16 Knowing^f that a man is not justified by the works of the law, but by^g the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for^h by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners,ⁱ *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

to the face, because he stood condemned. For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before *them* all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews? We being Jews by nature, and not sinners of the Gentiles, yet knowing that a man is not justified by the works of the law, save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid. For if I build up again those

^a Acts 10: 28. ^b Eccl. 7: 20. ^c Acts 11: 3; 1 Tim. 5: 20. ^d Acts 15: 10. ^e Matt. 9: 11; Eph. 2: 3. ^f Acts 18: 38. ^g Rom. 1: 17; 8: 3; Heb. 7: 18. ^h Psal. 143: 2. ⁱ 1 John 3: 8.

the Judaizers claimed, and as the Romanists still assert. Peter did a wrong thing and he rebuked him for it. **12. Before certain came from James.** Men sent from Jerusalem by James, who stood now at the head of that church. **He did eat with Gentiles.** See Acts 11: 3. Peter had no scruples about eating with Gentile Christians, but many of the Jewish Christians did. Hence he did before the messengers came from James what he refused to do after they came, "separating himself" from the Gentile Christians at Antioch. **13. And the other Jews dissembled likewise with him.** The other Jewish Christians at Antioch. To change their course thus, because of fear of these men from Jerusalem, was to *dissemble*. Even Barnabas, Paul's long-time companion in labor, was infected. **14. But when I saw.** It was time to act decisively. Antioch was a great center. It was important that no wrong influences go forth from that center. Hence Paul administered the stern rebuke to Peter which follows. **Before them all.** The rebuke was on a public occasion. **If thou, being a Jew, livest after the manner of Gentiles.** He had, right there in Antioch, lived with the Gentile Christians according to their customs (verse 12). **Why compellest thou the Gentiles, etc.** Now, he insisted, at least by his example, that the Gentile Christians should become Jews. He virtually refused to fellowship them.

15-21. We. You and I. Both Paul and Peter were Jews by birth, and not Gentile sinners, as Jews were wont to call the Gentile heathen. **16. Knowing.** There were certain facts that both of them knew. One of them was that men were justified (that is, forgiven) **not by works of the law** (of Moses), **but by the faith of Jesus Christ**; that is, by the gospel. Both had believed on Christ in order that they might be justified. **For by the works of the law shall no flesh be justified.** This passage, quoted in Rom. 3: 20, is found in Psalm 143: 2. **17. But if . . . we were found sinners.** We, Paul and Peter. We came to Christ for justification, because the gospel revealed to us that we were sinners, though professing to keep the law of Moses. **Is therefore Christ the minister of sin?** Did Christ make us Jews sinners? No, but when the knowledge of the gospel comes, they find that they are and have been sinners like the Gentiles. Christ only reveals to them their sinful

19 For I^a through the law^b am dead to the law, that I might^c live unto God.

20 I am^d crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh^e I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for^f if righteousness come by the law, then Christ is dead in vain.

things which I destroyed, I prove myself a transgressor. For I through the law died unto the law, that I might live unto God. I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me. I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought.

CHAPTER III.

Justification Belongeth to Abraham's Children by Faith.

SUMMARY.—The Spirit Imparted to Galatian Christians Through the Gospel. This, too, Before They Knew of the Works of the Law. Abraham Justified by Faith, While Yet Uncircumcised. Those of All Nations, Who Believe, Blessed With Abraham. All Condemned by the Law Since All Are Sinners. Christ, Whom It Slew, Redeemed Us From Its Curse. The Covenant With Abraham Which Included the Gentiles Made Before the Law. The Law Cannot Disannul It. It Included Christ. All Believers Having Put on Christ, the Seed of Abraham, Become Abraham's Children.

CHAPTER III.

1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth,^g before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

O foolish Galatians, who I did bewitch you, before whose eyes Jesus Christ was openly set forth cruci-

^a Rom. 8: 2. ^b Rom. 6: 14. ^c Heb. 9: 14. ^d Rom. 6: 6. ^e 2 Cor. 5: 15. ^f Heb. 7: 11. ^g 1 Cor. 1: 23.

state. 18. If I build up again those things which I destroyed. Go back from Christ to Moses, and teach others to do the same. I make myself a transgressor. For thus I teach men to trust in the works of the law which cannot justify. 19. For I through the law am dead to the law. Compare Rom. 7: 4-6, and see notes there; also Col. 2: 20. When the knowledge of Christ came, and he saw his faulty obedience to the law, he realized that he was dead in sin, slain by the law. But having died, he was freed from the law, when he became a new creature in Christ. 20. I have been crucified with Christ. By faith Paul was crucified at his conversion, crucified in the flesh, died to the old life with Christ. Now he lives, or rather, Christ liveth in him. The old life is laid aside, and the new life is a Christlike life, due to the spirit of Christ. He is now merged in Christ. Live by faith. Faith is the bond that binds him to Christ and enables him to live the new life. 21. I do not frustrate the grace of God. He would do so, if he went back to the Jewish law, and trusted in it. If it gave righteousness, then the gospel was not needed, and Christ died in vain.

NOTE.—The account in this chapter of Paul's visit to Jerusalem, and of his controversy with Peter, is utterly inconsistent with the Romish doctrine of the supremacy of Peter. No pope could or would allow a bishop or cardinal to "rebuke him openly," as Paul did Peter. So, too, the reference of the controversy in Acts 15, to "the apostles and elders," instead of to Peter, and the final judgment of James, which was received, contradict the Vatican system. Indeed, the doctrine of popedom is utterly inconsistent with the whole tenor of the Acts, and the Pauline Epistles. . . . This meeting at Antioch is the last between Peter and Paul of which the New Testament gives record. Early church tradition, however, reports that they met once more in Rome, where they were tried and condemned on the same day, and then parted, Peter to be crucified on the hill of the Janiculum, and Paul, the Roman citizen, to be beheaded at the Three Fountains on the Ostian Way. Could we rely upon this tradition it would seem fitting that the two greatest apostles, of the Circumcision and of the Uncircumcision, should lay down their burdens together and go side by side to report their work to their common Lord.

1-5. Who hath bewitched you? That they, Gentiles, instructed in the gospel, should virtually deny Christ's death by seeking justification by the law was inexplicable. Were they bewitched? Before whose eyes Christ hath been evidently set forth. Paul, while among them, had so faith-

2 This only would I learn of you, Received ye^a the Spirit by the works of the law,^b or by the hearing of faith?

3 Are ye so foolish?^c having begun in the Spirit, are ye now made perfect by^d the flesh?

4 Have^e ye suffered so many things in vain? if it be yet in vain.

5 He therefore^f that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore^g that^h they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*,ⁱ In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written,^j Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

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learn from you, Received
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Even as Abraham believed 6
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^a Acts 2: 38; Heb. 6: 4. ^b Rom. 10: 16. ^c Gal. 4: 9. ^d Heb. 7: 16. ^e 2 John 8. ^f 2 Cor. 3: 8. ^g John 8: 39.
^h Gen. 12: 3. ⁱ Dent. 27: 26; Jer. 11: 3.

fully and vividly preached Christ crucified, that it might be said that he was pictured before their eyes. Yet, if they were justified by the law, Christ was crucified in vain. 2. Received ye the Spirit by the works of the law? Let them answer this. He had preached Christ to them, they had heard, believed and obeyed; not a word was said of the works of the law; yet God had acknowledged the work by imparting his Spirit. 3. Are ye so foolish? They had begun with a spiritual religion, and received the Spirit. Did they expect to be made perfect by the fleshly ordinances of the law? 4. Have ye suffered so many things in vain? If they turned from the cross to the law for salvation, all that they had suffered for Christ was in vain. If it be indeed in vain. I take this to mean, "If it be possible that you do turn to the law and make your sufferings vain." 5. He therefore that ministereth to you the Spirit. Did God bestow spiritual gifts and miraculous powers among you as the result of works of the law, or of the hearing of faith? Were these bestowed through the law, or the gospel?

6-9. Even as Abraham believed God, etc. The Galatians would have to reply to the questions of verse 5, "By the hearing of faith." "Yes," says Paul, "Even as Abraham, who was accepted as righteous by faith without the law." See Gen. 15: 6. This passage is quoted in Rom. 4: 3, 9, 21, 22, and in James 2: 23. 7. Know ye therefore. Paul now states his great argument. Abraham's faith made him righteous; he is the spiritual father of believers. Those who believe upon Christ, the promised seed of Abraham, are the spiritual children of Abraham and the heirs of the promise. 8. The Scripture, foreseeing. Looking forward to the salvation of the heathen who believe on Christ. Preached before the gospel unto Abraham. Announced it in anticipation, in a great Messianic promise. In thee shall, etc. See Gen. 12: 3. Observe (1) that this promise is made to Abraham long before he was circumcised. (2) It is a promise of a blessing for the Gentile nations through him. (3) It is a promise of Christ, and hence the gospel in promise before the law existed. 9. So then. Then this promise embraces Gentile believers. They are blessed as believing Abraham was blessed. See verse 6.

10-12. For as many as are of the works of the law. Having just shown that believers through Christ are justified, he next shows that all under the law are in condemnation. It is written. See Dent. 27: 26. Compare Rom. 3: 19, 20. Not only those under the law fail of justification, but the curse rests upon them, for all fail to obey all the things in the law. See Rom. 3: 23. 11. The just shall live

11 But that no man is justified by the law in the sight of God, *it is evident*: for, The^a just shall live by faith.

12 And^b the law is not of faith: but, The man^c that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed^d *is* every one that hangeth on a tree:

14 That^e the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the^f promise of the Spirit through faith.

15 Brethren, I speak after the manner of men:^g Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is^h Christ.

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the lawⁱ which was four hundred and thirty years after, cannot disannul,^j that it should make the promise of none effect.

law, to do them. Now that 11 no man is justified by the law in the sight of God, is evident: for, The righteous shall live by faith; and the law is not of faith; but, He 12 that doeth them shall live in them. Christ redeemed 13 us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree: that upon the Gentiles 14 might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

Brethren, I speak after 15 the manner of men: Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. Now to Abraham 16 were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say, A cove- 17 nant confirmed before-hand by God, the law, which came four hundred and thirty years after,

^a Hab. 2: 4; Heb. 10: 38. ^b Rom. 4: 4; 11: 6. ^c Lev. 18: 5. ^d Deut. 21: 23. ^e Rom. 4: 9. ^f Isa. 32: 16; 44: 3; Ezek. 11: 19; Joel 2: 28. ^g Heb. 9: 17. ^h 1 Cor. 12: 12. ⁱ Ex. 12: 40. ^j Rom. 4: 13, 14.

by faith. To seek righteousness by the law is also contrary to the prophets, for Habakkuk 2: 4 says that the just shall live by *faith*, not by the works of the law. 12. The law is not of faith. Is not a system of faith, but proclaims life by *doing* the law, rather than by faith. The quotation is from Lev. 18: 5. But since none can keep it perfectly, all are under the curse (verse 10).

13, 14. Christ hath redeemed us from the curse. From the curse of the law Christ hath redeemed us by suffering for us. Being made a curse for us. He took our curse on himself and suffered in our stead. For it is written. In Deut. 21: 23. Compare Matt. 20: 28; 1 Tim. 2: 6; 1 Cor. 5: 20; 7: 23; Titus 2: 14, etc. 14. That the blessing of Abraham. Christ took the curse upon himself that we might be blessed with the believing Abraham (verse 6). Hence Gentiles who believe have the promise of justification, and of the Spirit. Compare verses 2 and 5. There it is shown that the Spirit came by the faith, rather than by the law.

15-18. I speak after the manner of men. I will make a comparison with human affairs. Though it be but a man's covenant. A covenant, or agreement among men, after it is ratified, cannot be annulled or altered without the consent of both parties. 16. Now to Abraham and his seed were the promises made. The covenant with its promises was made with Abraham and his seed. There were promises spoken on several occasions. See Gen. 12: 3, 7; 13: 16; 15: 5; 17: 7. The promises of the covenant were to the seed, as well as to Abraham, and hence did not terminate with his death. He saith not, To seeds, as of many, but . . . to thy seed. This passage has excited much criticism. Many have thought that Paul made a grammatical mistake. Even Luther says: "My dear brother Paul, this argument won't stick." The criticism is that *sperma*, the Greek word rendered "seed," is a collective noun and may include all Abraham's descendants. Paul elsewhere shows that he knew just the meaning of *sperma* (Rom. 4: 18; 9: 7), but the question here is not one of grammar, but of spiritual meaning. Paul does not mean that *sperma* (seed) excludes plurality, but that it implies unity. Not the word "children" or "descendants" is used. This would embrace the children of Ishmael, of Esau, and of Keturah. But there is a seed to whom the promise is given; a seed that embraces many, but is one. That seed is Christ the head, and all in Christ. See 1 Cor. 12: 12. The whole spiritual seed of Abraham concentrates in Christ. The promise is to Christ and all in Christ. Paul understood Greek as well as his critics, and also knew what he meant. 17. And this I say. He returns to the argument introduced in verse 15. That the covenant. He has just shown that this covenant was not only with Abraham, but with his spiritual seed, and hence must continue in effect

18 For if^a the inheritance *be* of the law, *it is* no more of promise: but^b God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? It^c was added because of transgressions, till the seed should come to whom the promise was made; *and it was*^d ordained by angels in the hand of a^e mediator.

20 Now, a mediator is not *a mediator* of one; ^f but God is one.

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore^g the law was our schoolmaster *to bring us* unto Christ, that^h we might be justified by faith.

doth not disannul, so as to make the promise of none effect. For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise. What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; *and it was* ordained through angels by the hand of a mediator. Now a mediator is not *a mediator* of one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law. Howbeit the scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law hath been our

^a Rom. 8: 17. ^b Rom. 4: 14. ^c John 15: 22; 1 Tim. 1: 9. ^d Acts 7: 53; Heb. 2: 2. ^e Ex. 20: 19; Deut. 5: 5. ^f Rom. 8: 29. ^g Matt. 5: 17. ^h Acts 13: 39.

until Christ came. Hence the law, made over four centuries after the covenant was given, could not disannul it. The covenant made with Abraham is still in force. **Four hundred and thirty years after.** According to Usher's Chronology, the promise was made to Abraham B. C. 1921; the law was given at Sinai B. C. 1491; the interval is 430 years. But some have held that Paul made a mistake, because in Exod. 12: 12 it said the Hebrews were in Egypt 430 years. The matter is easily explained. The Septuagint Version of the Old Testament is the one usually followed by Christ and his apostles. Its translators, following the Hebrew copy before them, render Exodus 12: 12, "The sojourning of the children of Israel who dwelt in Egypt, *and in the land of Canaan*, was four hundred and thirty years." Whether this is right, or our Hebrew text, does not matter. Paul gave the usually received statement. His point was simply that the law was given many ages after the covenant with Abraham. **18. If the inheritance be of the law.** Law and promise exclude each other. The legal heir receives his inheritance by law, if there be no will; one not a legal heir may receive it by the promise of a will. The inheritance was given to Abraham by promise; and ours depends on the promise.

19-23. Wherefore then serveth the law? What was its object then? **It was added** in order to restrain transgressions among men, and especially among the fleshly race of Abraham, until the promised seed, **to whom the promise was made**, even Christ, should come. It was therefore only to last until that seed came. **Ordained by angels in the hand of a mediator.** Communicated through the means of angels to the mediator between Israel and God; that is, to Moses. See Acts 7: 53; Heb. 2: 2; Deut. 33: 2, and Deut. 5: 5. **20. Now a mediator is not of one.** A mediator implies two parties between whom he acts. **But God is one.** The idea is that when God makes a promise by his sovereign power no mediator is required. God acts alone. Thus it was when the promises were made to Abraham. God, too, is One, the same, always, and hence the law is not due to a change of the divine mind. **21. Is the law then against the promises?** No. The law does not give life at all. If it did, and could impart righteousness, then it might be said to be opposed to the promises of righteousness by faith. **22. But.** But none became righteous by the law. The Scriptures place all under sin, that the promise should be to them only who believe through Christ. All hope is in the gospel. See Rom. 11: 32. **23. Kept under the law.** Before the faith was revealed we were confined under the law, as it were in prison, in a state of preparation for the faith that was to be revealed. The law was "added" (see verse 19) in order to do a work of preparation until the gospel was revealed.

24-29. Wherefore the law was our schoolmaster. "Tutor," in the Revision. In Roman families a trusted slave, a pedagogue, had charge of children, preserved them from harm, and took them

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye^a are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There^b is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all^c one in Christ Jesus.

29 And^d if ye be Christ's, then are ye Abraham's seed, and^e heirs according to the promise.

CHAPTER IV.

The Two Covenants.

SUMMARY.—Children, While Minors, Not Free. So the Israelites Under the Bondage of the Law Until Christ Came. Christ Frees From This Bondage. The Folly of Gentiles Seeking This Bondage. How the Galatians Had Once Welcomed the Gospel. The Two Covenants, Hagar, and Sarah, and Their Significance.

1 Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all.

2 But is under tutors and governors until the time appointed of the father.

tutor to bring us unto Christ, that we might be justified by faith. But now 25 that faith is come, we are no longer under a tutor. For ye are all sons of God, 26 through faith, in Christ Jesus. For as many of you 27 as were baptized into Christ did put on Christ. There can be neither Jew 28 nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one 29 man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

CHAPTER IV.

But I say that so long as 1 the heir is a child, he differeth nothing from a bondservant, though he is lord of all; but is under 2 guardians and stewards until the term appointed

^a John 1: 12. ^b Rom. 10: 12. ^c John 10: 16; 17: 21. ^d Gen. 21: 10. ^e Rom. 8: 17.

to school. The law is such a tutor; not a schoolmaster, but a guide to lead us to the school of Christ. There we are justified by faith. 25. After that faith is come. When once brought to Christ we do not need the tutor any longer. We are no longer under him. 26. For ye are all the children of God. Faith has come to all of you. You are all God's children by faith in Christ. Hence you are under the schoolmaster no longer. 27. For. He now shows how their faith acted to bring them into Christ. As Dr. Schaff says, "Faith always implies surrender." Faith leads to obedience. The believer is baptized into Christ, and being found in him has put on Christ. Being in Christ, a member of his body, a part of the Son, the believer becomes a child of God. Compare Rom. 6: 3; 1 Cor. 10: 2, and Matt. 28: 19. "The baptized is surrounded by Christ and covered by his merits. . . . The figure of putting on Christ as a new dress afterwards gave rise to the custom of wearing white baptismal garments."—Schaff, *in loco*. 28. There is neither Jew nor Greek. In Christ the old, worldly lines of separation are all blotted out. All one. One person as it were, "one new man" (Eph. 2: 15), of which Christ is the head. All, without regard to race, blended into one whole. 29. If ye be Christ's. As Christ is the seed of Abraham, all in Christ become the spiritual seed of Abraham, and hence heirs of the promise to Abraham's seed.

NOTE.—In the study of this Letter, it is well to keep in mind that the term *faith* is used by Paul often in a sense that means more than the act of belief. When it is put in contrast with the law, it is used in the sense of *The Faith*, that is, The Gospel. It comprehends what is believed, believing, and the results of believing. The fact that the apostle so often places the definite article before the word faith, so that in the Greek he speaks of *The Faith*, leaves no doubt of his meaning. It is unfortunate that the translators have obscured the meaning by omitting the article. Thus in this chapter the Greek gives the definite article before the word (*the faith*) five times where it is omitted in the Common Version. The examples are verse 14, verse 23 (twice), verses 25 and 26.

1-3. *That the heir, as long as he is a child.* In the last verse of chapter 3, Paul speaks of heirs. He now shows why the bondage of the Jewish law preceded the gospel. Even an heir is not free when a child. It is needful that he be controlled, even as though he were a servant. He is kept (verse 2) under tutors and governors. The tutors had charge of his person; the governors were stewards who

3 Even so we, when we were children, were^a in bondage under the elements of the world:

4 But^b when the fulness of the time was come, God sent forth his Son, made of^c a woman,^d made under the law,

5 To^e redeem them that were under the law,^f that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son;^g and if a son, then an heir of God through Christ.

8 Howbeit then^h when ye knew not God, yeⁱ did service unto them which by nature are no gods.

9 But now,^j after that ye have known God, or rather are known of God,^k how turn ye again to the weak^l and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye^m observe days, and months, and times, and years.

of the father. So we also, 3 when we were children, were held in bondage under the rudiments of the world: but when the ful- 4 ness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem 5 them which were under the law, that we might receive the adoption of sons. And because ye are sons, 6 God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So 7 that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

Howbeit at that time, 8 not knowing God, ye were in bondage to them which by nature are no gods: but 9 now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? Ye 10 observe days, and months,

^a Col. 2:8; Heb. 9:10. ^b Gen. 49:10; Dan. 9:24; Mark 1:15; Eph. 1:10. ^c Gen. 3:5; John 1:14; Heb. 2:14. ^d Matt. 5:17. ^e Matt. 20:28; 1 Pet. 1:18. ^f John 1:12. ^g Rom. 8:16. ^h Eph. 2:12. ⁱ Rom. 1:25; 1 Thes. 1:9. ^j 1 Cor. 8:3. ^k Col. 2:20. ^l Heb. 7:18. ^m Rom. 14:5.

managed his estate. These had control until the time appointed by his father in his will, that he should be free and have full charge. 3. **Even so we.** Both Jews and Gentiles. We were minors, children, not yet delivered from bondage, since the time had not come appointed by the Father. **Under the elements of the world.** The law of Moses and whatever law might be diffused among the heathen. The law of Moses was a temporal law, having temporal promises.

4-6. **When the fulness of time.** The time appointed by the Father. See verse 2. **Made of woman, made under the law.** Not only taking upon himself the nature of humanity, but also subjecting himself to our legal conditions. **To redeem them that were under the law.** Those under bondage need redemption in order to secure freedom. Paul has shown that those under the law were in bondage. From this bondage Christ came to redeem us. How the redemption was wrought is shown in 3:13. **That we might receive.** This "adoption of sons" is bestowed as a gift. We cannot have it, and still be in bondage. 6. **Because ye are sons.** The spirit is bestowed not to make us sons, but because we have become sons by the faith. See John 1:12. **Crying Abba, Father.** See notes on Rom. 8:15. Abba is simply the Syriac for father. It is found also in Mark 14:36. This spirit of adoption helps the son to realize that he is a son, and to look up to God and to address him, if a Semitic, as *Abba*; if a Greek, as *Pater*; if an Anglo-Saxon, as *Father*.

7-9. **Wherefore, thou art no more a servant.** Because redeemed, adopted as a son, having received the spirit of adoption. **If a son, then an heir.** Compare Rom. 8:17. Heirs of a heavenly inheritance. 8. **Howbeit, then.** These Galatian brethren had been idolators, and had worshiped idols which were not gods at all. At that time they **knew not God**, the true God, at all. 9. **But now, after that ye have known God.** Having learned the knowledge of the true God. **Or rather, are known of God.** God, himself, had sought them through the gospel, and had offered them eternal life. They knew God because God had taken note of them and sent them the gospel. **How turn ye again.** How can they, known of God, called from the bondage of those that are not gods (verse 8), turn back again to bondage? The bondage referred to is that of the law. They had been delivered from the bondage of idolatry, but were relapsing into another bondage. **Weak and beggarly elements.** Weak, because they have no spiritual power to strengthen us; beggarly, because they have no rich promises like the gospel; elements, because they belong to a rudimentary condition, to an undeveloped state, to the childhood of the race.

10-11. **Ye observe days.** These are specifications of how they were "turning back" to the Jewish law. Compare Col. 2:16. The days are the Jewish Sabbaths. The months are the new moons; the times

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as^a I am; for I am as ye are: ye have not injured me at all.

13 Ye know how,^b through infirmity of the flesh, I preached the gospel unto you^c at the first.

14 And my temptation, which was in my flesh, ye despised not, nor rejected; but received me^d as an angel of God, even^e as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They^f zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

18 But *it is* good to be zealously affected alway in a good *thing*, and not only when I am present with you.

19 My^g little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

and seasons, and years. I 11 am afraid of you, lest by any means I have bestowed labour upon you in vain.

I beseech you, brethren, 12 be as I am, for I am as ye are. Ye did me no wrong: 13 but ye know that because of an infirmity of the flesh I preached the gospel unto you the first time; and that 14 which was a temptation to you in my flesh ye despised not, nor rejected; but ye received me as an angel of God, even as Christ Jesus. Where then is that 15 gratulation of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me. So 16 then am I become your enemy, because I tell you the truth? They 17 seek you in no good way; nay, they desire to shut you out, that ye may seek them. But it is good to be 18 zealously sought in a good matter at all times, and not only when I am present with you. My little 19 children, of whom I am again in travail until Christ be formed in you, yea, I 20 could wish to be present with you now, and to change my voice; for I am perplexed about you.

^a Gal. 6:14. ^b 1 Cor. 2:3. ^c Gal. 1:6. ^d 2 Sam. 19:27. ^e Matt. 10:40. ^f Rom. 10:2. ^g 1 Cor. 4:15.

are the Jewish festivals; the years are the Sabbatical years. In observing these there was legal bondage to an obsolete system. 11. **In vain.** See notes on 2:2.

12-16. **Brethren, I beseech you, be as I am.** Literally: "Become as I am." Come to my ground. For I am as ye are. Rather, I become as ye are. I gave up my bondage to Judaism, the religion of my fathers, and made myself as a Gentile to Gentiles. Ye did me no wrong. My complaint against you is not on personal grounds. You have not wronged me. 13. **Ye know how, through infirmity, etc.** The Revision is clearer. Some fact, not explained to us, but well known to the Galatians, is referred to. It is implied that some physical weakness caused him to preach in Galatia the first time. Perhaps he was passing through and was stopped by an infirmity that prevented him from travelling. **The first time.** This implies he had preached there more than once. The Acts speak of two visits to Galatia. 14. **And my temptation, which was in my flesh.** The Revision follows the best manuscripts: "Your temptation, which was in my flesh." His "infirmity" is meant. It was probably some malady which hindered his work—might have disfigured him, and been a temptation to the Galatians to ridicule and despise him. Probably 2 Cor. 12:7 refers to the same affliction. Both these allusions show that the infirmity was one that he severely felt. But the Galatians despised him not, nor rejected him on that account, but received him heartily, even as an angel of God, God's messenger. 15. **Where, then, is the blessedness?** They then congratulated themselves that Paul had come to them with the gospel. **I bear you record.** So great was then their joy and sense of obligation, that they could not do enough to show their gratitude. Why, they would even have given him their own eyes!—a proverbial expression denoting very strong devotion. 16. **Am I, therefore, become your enemy, etc.** Then, you were so devoted to me; has the fact that I tell you the truth alienated you? It is probable that he refers to truth told on his second visit.

17-20. **They zealously seek you.** The false, Judaizing teachers are meant. They showed great zeal for them, but were not seeking their good. **They would exclude you.** Exclude you from the great body of Gentile believers and bind you to their clique. 18. **It is good to be zealously affected.** To exhibit zeal and feeling is a good thing. It was good to show this feeling when he was present with them. But now it was changed in respect of himself. It was only when he was present. 19. **My little children.** He addresses them very tenderly as their spiritual parent. **Of whom I**
(12)

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons;^a the one by a bond maid,^b the other by a free woman.

23 But he *who was* of the bond woman was^c born after the flesh; but^d he of the free woman *was* by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sina in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But^e Jerusalem which is above is free, which is the mother of us all.

27 For it is written,^f Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband.

28 Now we, brethren, as Isaac was, are the^g children of promise.

Tell me, ye that desire 21
to be under the law, do ye
not hear the law? For it is 22
written, that Abraham had
two sons, one by the hand-
maid, and one by the free-
woman. Howbeit the *son* 23
by the handmaid is born
after the flesh; but the *son*
by the freewoman is born
through promise. Which 24
things contain an allego-
ry: for these *women* are
two covenants; one from
mount Sinai, bearing chil-
dren unto bondage, which
is Hagar. Now this Hagar 25
is mount Sinai in Arabia,
and answereth to the Je-
rusalem that now is: for
she is in bondage with her
children. But the Jerusa- 26
lem that is above is free,
which is our mother. For 27
it is written,

Rejoice, thou barren that
bearest not;
Break forth and cry,
thou that travailest
not:
For more are the chil-
dren of the desolate
than of her which hath
the husband.
Now we, brethren, as Isaac 28
was, are children of prom-

a Gen. 16:15. b Gen. 21:2. c Rom. 9:7, 8. d Gen. 18:10. e Isa. 2:2; Heb. 12:22; Rev. 3:12; 21:2. f Isa. 54:1. g Rom. 4:16.

travail in birth again. He is more than a father; he travails for them as a mother. He had done so when they were converted; he did now again until they were so matured in Christ that they would cling to the gospel. 20. I desire to be present. When present (verse 18) they had shown warm feeling for him. He would now that they were face to face. To change my voice. To speak, not severely, as a letter would sound, but tenderly. I stand in doubt. Is perplexed by what he hears, and filled with fears.

21-31. Tell me, ye that desire, etc. What troubled him was their tendency to accept the obsolete law of Moses. He now addressed all such a question. Will they hear the law itself? 22. It is written that Abraham had two sons. . . . A bondmaid. Hagar, whose child was Ishmael. A freewoman. Sarah, whose child was Isaac. 23. Was born after the flesh. The son of the bondwoman was born in the ordinary course of nature. Was by promise. The son of Sarah was a child of promise, born when she was long past the age of bearing children. See Gen. 18:10, 14; also 21:1, 2; Heb. 11:11. 24. Which things are an allegory. Though literally true, the facts had an allegorical interpretation. The two women and their children were types. Are two covenants. One, the bondwoman, represents the covenant given at Sinai, the covenant of bondage. The other, the freewoman, represents the covenant of Christ, the gospel. 25. For this Agar is Mount Sinai. Represents Sinai. This Mount Sinai is in Arabia, the very home of Ishmael and his race. Some also add that one name of the mountain is Hagar, but this is not certain. Answereth to. Represents the earthly Jerusalem, under bondage, bondage to the law herself, and also her children, as Hagar and her child were under bondage. 26. But Jerusalem which is above is free. The freewoman and her free child represent the heavenly Jerusalem, the church of Christ. Our mother. The mother of those in Christ. 27. For it is written. Isaiah 54:1. In that connection the prophet speaks of the Babylonian bondage, of Abraham and Sarah, and then of the deliverance, looking onward to the glorious deliverance in Christ. Chapter 53 is all concerning Christ, and chapter 54 speaks of the great deliverance. Thou barren. Sarah, the type of the church, long childless. The desolate. Sarah, or rather the church, that has more children by far than the children of the old covenant. 28. Now we, brethren. As Isaac was the child of promise, so are we, Gentile and Jewish Christians, of the promise to Abraham of a Seed in which all nations should be blessed. 29. As he then that was born after the flesh persecuted. See Gen. 21:9. Ishmael persecuted Isaac. So the Jews still persecuted God's spiritual children, the heirs of the promise. Paul "of the Jews had five times received forty stripes-

29 But as then^a he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless, what saith^b the scripture? Cast out the bond woman and her son: for^c the son of the bond woman shall not be heir with the son of the free woman.

31 So then, brethren, we are not children of the bond woman, but of the free.

ise. But as then he that 29 was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now. Howbeit what 30 saith the Scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the free-woman. Wherefore, brethren, 31 we are not children of a handmaid, but of the freewoman.

CHAPTER V.

The Fruits of the Flesh and of the Spirit.

SUMMARY.—To Fall Under the Law is to Lose Christ. Circumcision Avails Nothing, but Faith Working by Love. Love the Fulfilling of the Law. The Warfare Between the Flesh and the Spirit. The Works of the Flesh. The Fruits of the Spirit.

1 Stand fast therefore in^d the liberty wherewith Christ hath made us free, and be not entangled again with^e the yoke of bondage.

2 Behold, I Paul say unto you, that if^f ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised,^g that he is a debtor to do the whole law.

CHAPTER V.

With freedom did Christ 1 set us free: stand fast therefore, and be not entangled again in a yoke of bondage.

Behold, I Paul say unto 2 you, that, if ye receive circumcision, Christ will profit you nothing. Yea, I 3 testify again to every man that receiveth circumcision, that he is a debtor to

^a Gen. 21:9. ^b Gal. 3:8. ^c John 8:35. ^d John 8:32. ^e Acts 15:10. ^f Acts 15:1. ^g Gal. 3:10.

save one." 30. **Cast out the bondwoman and her son.** The allegory will hold good still further. Abraham, when it was impossible that the two families should get along in peace, cast out the bondwoman and her son. See Gen. 21: 10. So, too, the Jews, the children of the old covenant, had lost the divine favor, and the children of the promise, whether Jews or Gentiles, made heirs. 31. **So then, brethren.** This, then, is the conclusion. We Christians are not children of the bondwoman, and are not under the bondage of the law. Dr. Schaff contrasts the two covenants as follows:

HAGAR AND ISHMAEL—JUDAISM.

The Old Covenant.
The Law.
Natural Birth.
Mount Sinai in Arabia.
The Earthly Jerusalem.
Bondage.
Persecuting.
To be Cast Out and Off.

SARAH AND ISAAC—CHRISTIANITY.

The New Covenant.
The Gospel.
Spiritual Birth.
Mount Sion Above.
The Heavenly Jerusalem.
Freedom.
Persecuted.
Heirs of the Inheritance.

1. **Stand fast therefore.** Compare Eph. 6: 14; Thess. 2: 15. This verse is connected in meaning with the last chapter, where it is shown that the gospel is freedom, but the Mosaic law is the covenant of bondage. Hence Paul bids them to cling to their freedom in Christ, and not to be brought again under the yoke by being drawn under the Jewish law. **Again.** Once they had been under bondage to a heathen yoke (4: 8); to accept the Jewish yoke would be a second bondage.

2-6. **Behold, I Paul.** He makes emphatic what he is about to say, by repeating his name, so familiar to his own converts. **If ye be circumcised.** Their circumcision, under the circumstances, would be the sign of their submission to the law of Moses. They, Gentle Christians, could not thus become Jews and remain Christians. It would be a proof of trust in Moses rather than Christ, in the law rather than in the gospel. 3. **I testify again.** He shows them that if one becomes circumcised to keep the law of Moses, that he is placed under obligation to keep the whole law, since other commandments are equally binding. 4. **Christ is become of no effect unto you.** If you be circum-

4 Christ^a is become of no effect unto you, whosoever of you are justified by the law; ye^b are fallen from grace.

5 For we through the Spirit^c wait for the hope of righteousness by faith.

6 For^d in Jesus Christ neither circumcision avail-eth anything, nor uncircumcision; but^e faith which worketh by love.

7 Ye^f did run well; who did hinder you, that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I^g have confidence in you through the Lord, that ye will be none otherwise minded: but^h he that troubleth you shallⁱ bear his judgment, whosoever he be.

11 And^j I, brethren, if I yet preach circumcision,^k why do I yet suffer persecution? then is^l the offence of the cross ceased.

12 I^m would they were evenⁿ cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only^o use not liberty for an occasion to the flesh, but by love serve one another.

do the whole law. Ye are 4 severed from Christ, ye who would be justified by the law; ye are fallen away from grace. For we 5 through the Spirit by faith wait for the hope of righteousness. For in Christ 6 Jesus neither circumcision avail-eth anything, nor uncircumcision; but faith working through love. Ye 7 were running well; who did hinder you that ye should not obey the truth? This persuasion *came* not 8 of him that calleth you. A little leaven leaveneth the whole lump. I have confi- 9 dence to you-ward in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. But I, breth- 11 ren, if I still preach circumcision, why am I still persecuted? then hath the stumblingblock of the cross been done away. I 12 would that they which unsettle you would even cut themselves off.

For ye, brethren, were 13 called for freedom; only use not your freedom for an occasion to the flesh, but through love be ser-

^a Rom. 9:31. ^b Heb. 12:15. ^c Rom. 8:24. ^d Col. 3:11. ^e 1 Thes. 1:3; Jas. 2:18. ^f 1 Cor. 9:24. ^g 2 Cor. 8:22. ^h Gal. 1:7. ⁱ 2 Cor. 10:6. ^j Gal. 6:12. ^k 1 Cor. 15:30. ^l 1 Cor. 1:23. ^m 1 Cor. 5:13. ⁿ Acts 15:1. ^o 1 Pet. 2:16.

cised in order to keep the Mosaic law. See notes on verse 2. **Ye are fallen from grace.** By resorting to the law for salvation. **5. For we.** We Christians, who trust in the gospel. **Through the Spirit.** Not through carnal ordinances, but strengthened by the Spirit **we wait** for the fulfillment of the hope which righteousness by faith instead of the law insures to us. **6. For in Christ Jesus, etc.** It made no difference in the sight of God whether a Christian was a circumcised Jew or an uncircumcised Gentile. Both stood on the same footing. It did make a great difference, though, if the Gentile Christian became circumcised in order to keep the law (verse 2). It is true Paul circumcised Timothy, but it was not to keep the law. See notes on 2:3. **But faith** avail-eth—the faith in Christ; the faith which uses love as its medium and method of working. There is first faith in Christ; then the love of Christ.

7-10. Ye did run well. A figure from the Grecian games. Compare 2:2; 1 Cor. 9:24; Heb. 12:1. **Who did hinder?** So as to stop your running. They had ceased to run by turning from the truth. **8. This persuasion.** To obey not the truth. It was not of him that called them, God, that they should turn from it. **9. A little leaven, etc.** A proverb which condenses a sermon. Probably only one or two Judaizers had done all this evil work in Galatia. A very little thing in the beginning will sometimes work a great mischief. **10. I have confidence.** That they will be none otherwise minded than himself. **He that troubleth you.** All these false teachers shall be brought to condemnation, whoever they may be.

11, 12. And I, brethren, if I yet preach circumcision. Perhaps the Judaizers, in order to promote their doctrine, urged that Paul also taught circumcision in some places. They might even quote the case of Timothy (see notes on Acts 16:3). If this charge was true, why did the Jews everywhere persecute him? **Then is the offense of the cross ceased.** The great offense of the cross to the Jews was that Christ is the atonement for sin, and that the whole Jewish system of ordinances perished at the cross. Of course, if Paul taught obedience to the law, he rejected the doctrine of the cross. **12. I would they were even cut off.** These men are seeking to make the mark of bondage by cutting your flesh. I would that they would **cut themselves off** (see Revision). I take it that he means, "Cut themselves off from the church so as to have nothing more to do with it."

14 For all the law is fulfilled in one word, *even* in this,^a Thou shalt love thy neighbor as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then,^b Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

17 For^c the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so^d that ye cannot do the things that ye would.

18 But^e if ye be led by the Spirit, ye are not under the law.

19 Now^f the works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that^g they which do such things shall not inherit the kingdom of God.

22 But^h the fruit of the Spirit is love, joy, peace, long-suffering,ⁱ gentleness, goodness,^j faith,

wants one to another. For 14 the whole law is fulfilled in one word, *even* in this; Thou shalt love thy neighbor as thyself. But if ye 15 bite and devour one another, take heed that ye be not consumed one of another.

But I say, Walk by the 16 Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth 17 against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led 18 by the Spirit, ye are not under the law. Now the 19 works of the flesh are manifest, which are *these*, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envy- 21 ings, drunkenness, revellings, and such like: of the which I forewarn you, even as I did forewarn you, that they which practise such things shall not inherit the kingdom of God. But the fruit of the 22 Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,

^a Lev. 19:18. ^b Rom. 6:12. ^c Rom. 7:23. ^d Rom. 7:15. ^e Rom. 6:14. ^f 1 Cor. 3:3; Eph. 5:3; Jas. 3:14. ^g Rev. 22:15. ^h John 15:2. ⁱ Jas. 3:17. ^j 1 Cor. 13:7.

13-15. **Ye have been called to liberty.** The liberty of children of God. **Use not liberty for an occasion to the flesh.** Do not think that because you are free you are free to do evil. Let not liberty become license. **But by love serve, etc.** But love each other so well that there will be mutual service and helpfulness. **14. For all the law is fulfilled.** The essence of the law is comprehended in a single command—that of loving your neighbor. See notes on Rom. 13: 8; also compare Matt. 22: 39, and Lev. 19: 18. **15. But if ye bite and devour.** Bite in sudden anger, and devour in continued hatred. **Take heed.** Mutual anger and hate must result in mutual destruction.

16-18. **Walk in the Spirit.** Under its guidance, as it directs. We have its directions in the words of Christ and the apostles. He who is guided by the Spirit will not obey the lusts of the flesh.

17. **The flesh lusteth against the Spirit, etc.** The desires of the flesh and the Spirit are in conflict. They war within us. One would lead in one direction, and the other in another. **So that ye cannot.** The Greek is not so strong as this. It implies that the two wills within us hinder us from doing as we would by their conflict. **18. But if ye be led of the Spirit.** If the desire of the Spirit prevails. Those "led of the Spirit are the sons of God" (Rom. 8: 14), and are free from the law. The law with its carnal ordinances in Paul's view was adapted to a fleshly condition.

19-21. **Now the works of the flesh . . . are these.** The tree is known by its fruits. * We show by our fruits whether we are of the flesh or Spirit. The works of the flesh are first given. Paul names (1) Three sins of sensuality; (2) two spiritual sins of false religion; (3) sins against our fellow-men, of which nine are specified; (4) sins of intemperance, of which two are named. The sins of sensuality were sanctioned by the heathen religion in the worship of Venus, and sanctioned by the purest heathen moralists. Christianity had to breast the current of the whole world. It differs from heathen morality as day from night. **20. Witchcraft.** Sorcery or magic, whether a superstition or deception, was prevalent in all the ancient world. See notes on Acts 19: 19. **21. Drunkenness.** A common sin of all ages. **Revellings.** Any kind of riotous or unseemly conduct; carousals. **As I have told you in times past.** As before, when in Galatia, so now he tells them again that none who do these things can expect to be saved.

22, 23. **But the fruits of the Spirit.** The fruits named are not our fruits, but of the Spirit in us. If we bear these fruits we show that we have the Spirit. There are four groups: (1) Love, the Christian

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have^a crucified the flesh, with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain-glory, provoking one another, envying one another.

meekness, temperance: 23 against such there is no law. And they that are of 24 Christ Jesus have crucified the flesh with the passions and the lusts thereof.

If we live by the Spirit, 25 by the Spirit let us also walk. Let us not be vain- 26 glorious, provoking one another, envying one another.

CHAPTER VI.

Concluding Admonitions.

SUMMARY.—Restoring the Stumbling. Humility Commended. The Law. Reaping and Sowing. Paul's Superscription. Glorifying in the Cross. The Marks of Jesus Christ.

1 Brethren, if a man be overtaken in a fault, ye^b which are spiritual restore such an one in the^c spirit of meekness; considering thyself,^d lest thou also be tempted.

2 Bear^e ye one another's burdens, and so fulfil^f the law of Christ.

3 For^g if a man think himself to be something, when he^h is nothing, he deceiveth himself.

4 Butⁱ let every man prove his own work, and then shall he have rejoicing in himself alone, and not in^j another.

5 For^k every man shall bear his own burden.

CHAPTER VI.

Brethren, even if a man 1 be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. Bear ye 2 one another's burdens, and so fulfil the law of Christ. For if a man thinketh him- 3 self to be something, when he is nothing, he deceiveth himself. But let each 4 man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor. For each man 5 shall bear his own burden.

a Col. 3:9. *b* 1 Cor. 2:15. *c* 2 Thes. 3:15. *d* 1 Cor. 7:5. *e* Rom. 15:1. *f* John 13:14. *g* Rom. 12:3. *h* 2 Cor. 3:5. *i* 2 Cor. 13:5. *j* Luke 18:11. *k* Rom. 2:6.

grace which works out the whole law. (2) Joy and peace, which are the normal state of the Christian. (3) The graces which relate to others, long-suffering, gentleness, goodness, fidelity (faith), meekness. (4) The last fruit looks to oneself, temperance, or self-control. It implies not only abstinence from injurious drinks and foods, but control of the temper, the tongue, the desires, the passion for money or power. **Against such there is no law.** Those who bear these fruits find no law interfering with them.

24-26. They that are Christ's. They cannot walk after the flesh because they have crucified their lusts. Have died with Christ, been buried, and risen, not to live their own lives, but Christ's. See Romans 6: 2-6. Baptism is supposed to mark a complete separation between the old life of sin and the Christian life. **25. Walk in the Spirit.** If we are born again, and have a spiritual life, let us show it by walking in obedience to the Spirit. **26. Let us not be desirous of vain glory.** This was probably a well-known fault of the Galatians.

1, 2. If a man be overtaken in a fault. Not gone into sin as a result of sinful premeditation, but surprised by it. Those intending well are sometimes caught unawares. **Ye which are spiritual.** Who have continued to walk in the Spirit. **Restore such an one.** Instead of judging severely and seeking to cut them off, seek lovingly to lead them back from their error. **Considering thyself.** We ourselves may be caught by temptation and sin. Let us bear in mind that we are not infallible, and judge others gently. **2. Bear ye one another's burdens.** Help each other, sustain each other; if you see one about to stumble under his burden, hold him up. **So fulfill the law of Christ.** The law of love. See John 13: 34.

3-6. If a man think, etc. If he thinks he is strong, needs no help, will never need sympathy, etc., he deceiveth himself. **4. But let every man prove his own work.** Instead of commenting upon the weaknesses of others, let him test his own work. If his work stands the test, then he can rejoice in it alone, not because he is superior to another. **5. For every man shall bear his own burden.** This seems at first to conflict with verse 2. The meaning of verse 2 is, "Bear ye one another's burden of

6 Let^a him that is taught in the word communicate unto him that teacheth in all good things.

7 Be^b not deceived;^c God is not mocked: for^d whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to^e the Spirit, shall of the Spirit reap life everlasting.

9 And^f let us not be weary in well-doing; for in due season we shall reap,^g if we faint not.

10 As^h we have therefore opportunity, letⁱ us do good unto all *men*, especially unto them who are of^j the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest^k they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

But let him that is taught 6 in the word communicate unto him that teacheth in all good things. Be not de- 7 ceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth 8 unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And 9 let us not be weary in well-doing: for in due season we shall reap if we faint not. So then, as we 10 have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

See with how large letters 11 I have written unto you with mine own hand. As many as desire to make 12 a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. For 13 not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh. But far be it from me to 14 glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world.

^a Rom. 15:27. ^b 1 Cor. 6:9. ^c Job. 13:9. ^d Luke 16:25. ^e Jas. 3:18. ^f 2 Thes. 3:13. ^g Matt. 24:13. ^h John 9:4. ⁱ 1 Tim. 6:18. ^j Eph. 2:19. ^k Phil. 3:18.

trial and suffering;" of verse 5, "Every one must bear his own burden of responsibility." The first is aiding to bear the burden of another's infirmities; the second is the burden of our account before God. The Greek has two different words for burden in the two verses; it is unfortunate that the Versions do not represent this difference by two words in the English. 6. Let him that is taught. Let those who are taught by the preachers and teachers sustain those who instruct them.

7-10. Be not deceived. Men often are. They do fancy that God may be mocked. The immutable law of the spiritual kingdom shows that he is not. Whatsoever a man soweth, that shall he also reap. A law not only of the vegetable world, but of our bodies and spirits. Habit is only an illustration of this law. The delirium tremens on the one hand, and the purity of the aged saint on the other, are due to the action of this law. 8. Soweth to his flesh. He who thus sows will reap a crop of fleshly lusts and ills. His carnal indulgence will end in moral ruin. Soweth to the Spirit. He shall reap spiritually, and as a final harvest the spiritual life beyond, the life everlasting. 9. Let us not be weary in well doing. In sowing to the Spirit. Because, if we hold out faithful, and faint not, we are sure to reap in due season. 10. As we have therefore opportunity. Doing good is well doing; i. e., sowing to the Spirit. The Christian rule is to do good to all, but above all others to love, cherish and help the brethren.

11-14. Ye see how large a letter. Rather as in the Revised Version. Paul used an amanuensis in letter writing, but the superscriptions were written in his own hand to show the genuineness of his epistles. See Rom. 16: 22, and Col. 4: 18. Some have supposed that his "thorn in the flesh" was a weakness of the eyes which rendered it difficult for him to write. 12. As many as desire to make a fair shew in the flesh. To comply with the worldly demands. They desire to have you circumcised, because, if you are not, and they fellowship you, the Jews will persecute them. 13. For neither they themselves. They do not keep the law in all its details, but want to bring you under it that they may boast of their Gentile proselytes. Glory in your flesh. Glory because circumcision has made marks in your flesh. 14. But God forbid. Not only will he not glory in what does away with the

15 For in Christ Jesus neither circumcision avail-
eth anything, nor uncircumcision, but^a a new creat-
ure.

16 And as many as walk according to this rule,
peace *be* on them, and mercy, and upon^b the Israel
of God.

17 From henceforth let no man trouble me: for^c
I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ
be with your spirit. Amen.

Unto the Galatians written from Rome.

For neither is circumcis- 15
ion any thing, nor uncir-
cumcision, but a new
creature. And as many as 16
shall walk by this rule,
peace *be* upon them, and
mercy, and upon the Israel
of God.

From henceforth let no 17
man trouble me: for I
bear branded on my body
the marks of Jesus.

The grace of our Lord 18
Jesus Christ *be* with your
spirit, brethren. Amen.

^a 2 Cor. 5:17. ^b Psa. 125:5. ^c Col. 1:24.

cross (5: 11), but God forbid that he should glory in anything but the cross. **By whom.** By this cross he also is crucified, so crucified that he is dead to the world. It is separated from him.

15-18. In Christ Jesus. See note on 5: 6. Circumcision in itself is a matter of indifference. To be a new creature, neither Jew nor Gentile, but a child of God is essential. **16. This rule.** The one just named in verse 15. A benediction is pronounced upon all such. **And upon the Israel of God.** Rather, *Even* upon, etc. The Greek word often means even, and does here, as the Israel of God does not differ from those who follow "this rule." **17. From henceforth let no man trouble me.** Dispute my apostolic authority. **I bear in my body the marks, etc.** He bore on his body too many evidences of what he had suffered for Christ. As slaves were often branded by their master's name, so he had the brand of Christ upon him in his scars. Compare 2 Cor. 11: 24, 25. **18. Brethren.** This is his parting benediction. It rests not upon the flesh against which he had warned them, but upon the highest part of their being, the spirit.

INTRODUCTION TO THE EPISTLE TO THE EPHESIANS.

Critical students of the New Testament are not in agreement concerning the Epistle upon the study of which we now enter. Their difference is not concerning its right to a place in the sacred Scriptures, nor concerning its authorship, but whether it was addressed by Paul to the church at Ephesus, or to some other church.

The reasons which have suggested a doubt are briefly as follows: One of the three most ancient and trusted manuscripts, the Vatican, omits *at Ephesus* in the first verse; the heretic, Marcion, in the third century, ascribes it to the Laodiceans; Basil, in the fourth century, speaks of the absence of the words *at Ephesus* in the manuscripts; in chapter 1: 15, Paul speaks as if his knowledge of the Ephesians had been gained by report rather than by personal acquaintance; and in Col. 4: 16, Paul speaks of an Epistle to the Laodiceans, which has been lost unless this be the Epistle of which he speaks. These facts had such weight with the authors of Conybeare and Howson's Life of Paul that they affirm the "one thing certain to be that the Epistle was not directed to the Ephesians."

On the other hand, in the Vatican, as well as in all other most valued manuscripts, the heading is *The Epistle of Paul the Apostle to the Ephesians*; in the Vatican the words *at Ephesus*, wanting in verse 1 in the body of the manuscript, are supplied in the margin; no manuscript is in existence which supplies these words by any other name; in the second century, at a time when there could have been no doubt about the facts, it is spoken of by the Fathers as "*The Epistle to the Ephesians*," as though the matter was not under discussion; the remark of Paul in 1: 15, about hearing of their faith, has an exact parallel in Philemon 5, and yet Philemon was his own convert (verse 19), and is entirely natural when we remember that several years had passed since he had last seen them; the absence of *at Ephesus* in a few manuscripts of the fourth century, and in the Vatican, as well as all other difficulties, can be explained without the necessity of denying that the *Epistle was addressed to the Ephesians*. Hence the great majority of critics have agreed in following the authority of existing manuscripts and of the ancient church in the statement that the Epistle was addressed to the great congregation founded by its writer in the capital of proconsular Asia, which had enjoyed his apostolic labors for a longer period than any other of which a record has come down to us.

The city of Ephesus, a Grecian city on the Asiatic coast almost exactly east of Athens, was a great commercial metropolis in the first century, and the capital of the Roman province which was called by the name of Asia. Its greatest distinction hitherto had been, not its commercial pre-eminence, but the splendid temple of Diana, which was counted one of the Seven Wonders of the world. The city lay upon the edge of a plain, which extended to the sea, and in its artificial harbor were seen the ships from all the ports of the Eastern Mediterranean. In our times, half-buried ruins are the only relics of its former greatness. The only inhabitants I saw upon its site in 1889 were the occupants of two black tents, who were pasturing their flocks upon the alluvial plain. We can still, however, see the proofs of its former magnificence in the outlines of the great theater (Acts 19: 29), and in the ruins of the temple of Diana (Acts 19: 27). The

modern Turkish village of Agasalouk, a wretched hamlet, is nearly two miles distant from the site of the Ephesus of the times of Paul.

The Ephesian church was virtually founded by Paul. About the close of his second missionary journey (Acts 18: 19-21) he paused at Ephesus on his way to Jerusalem and preached in the Jewish synagogue. Leaving Priscilla and Aquila to follow up the impression which he had made, he went on, but returned on his third missionary journey (Acts 19: 1), at which time he spent about three years (Acts 20: 31), preaching the gospel with a success which threatened to effect an entire revolution in the city and province (Acts 19: 17-20), and finally stirred up the avaricious fears of certain trades which profited by the old superstitions to such an extent that a commotion was aroused which caused him to leave the city. Since that date he had not seen Ephesus, though he had met the elders of the church at Miletus when on his way to Jerusalem (Acts 20: 17).

It is not possible to determine the date of this Epistle with exactness. It was written at a time when Paul was a prisoner (6: 20), and hence must have been written either at Cæsarea or at Rome. Meyer inclines to the first place, but the general consensus of opinion is that it belongs to the group of Epistles which were sent forth from his Roman prison. Tychicus was the messenger to whom, on the same journey, were entrusted both this (6: 21) and the Epistle to Colosse (Col. 4: 7).

It was probably written to meet certain difficulties which were arising in the church. It was asked why the imperfections of Judaism and the errors of the Gentile religions existed so many ages before the Gospel was revealed? Was the Gospel an after-thought of God? Probably the leading thought is that, "The church of Jesus Christ, in which Jew and Gentile are made one, is a creation of the Father, through the Son, in the Holy Spirit, decreed from eternity, and destined for eternity." In chapters 1-3, he shows that the church was foreordained of God, that it has been redeemed, and that Jew and Gentile have been made one in Christ. In chapters 4-6, the Apostle enters upon a practical application, enforcing unity, love, newness of life, walking in the strength of the Lord, and in the armor of God.

THE EPISTLE OF PAUL TO THE EPHESIANS.

CHAPTER I.

The Foreordination of the Church.

SUMMARY.—The Salutation. Our Election and Adoption by Grace. This the Source of Salvation. The Mystery Made Known. The Inheritance. Prayer that Wisdom and Knowledge Be Given to the Saints.

1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus,^a and to the faithful in Christ Jesus:

2 Grace^b be to you, and peace, from God our Father, and from the Lord Jesus Christ.

3 Blessed^c be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ;

4 According as^d he hath chosen us in him^e before the foundation of the world, that we should^f be holy and without blame before him in love:

5 Having^g predestinated us unto the^h adoption of children by Jesus Christ to himself,ⁱ according to the pleasure of his will,

CHAPTER I.

Paul, an apostle of 1 Christ Jesus through the will of God, to the saints which are at Ephesus, and the faithful in Christ Jesus: Grace to you and 2 peace from God our Father and the Lord Jesus Christ.

Blessed be the God and 3 Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as he 4 chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having 5 foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good

^a Col. 1:2. ^b Titus 1:4. ^c Psa. 72:17. ^d 1 Pet. 1:2. ^e 1 Pet. 1:20. ^f Luke 1:75. ^g Rom. 8:29. ^h John 1:12. ⁱ Luke 12:32.

1, 2. **Paul, an apostle.** It was always the custom anciently to place the name of the writer at the beginning rather than at the end as with us. **By the will of God.** Emphasis is placed in most of Paul's epistles upon the fact that he was not an apostle by the appointment of man, but by the will of God. **To the saints at Ephesus.** All Christians were called saints in the early church. See the salutations of other Epistles. **And to the faithful.** The same as the saints. There is no article in the Greek before faithful. A literal translation is, "To the saints dwelling in Ephesus and faithful in Christ Jesus." 2. **Grace.** For note on the salutation, see Rom. 1:7.

3-6. **Blessed be the God.** The word rendered "blessed" is the one from which our word *eulogize* is derived. It means, therefore, primarily, to praise. "Praised be the God," etc., gives the idea. **Who hath blessed us.** The blessed is here from the same root. The word means, as above, "to praise," or to "speak" good things of one; then to speak good things to, or bestow blessings, as a secondary meaning. This is the meaning here. **With all spiritual blessings.** All came from God, and he has withheld none from those in Christ. **In the heavenly.** In the kingdom of heaven. 4. **According as.** "Even as," in Revision. **Chosen us in him before the foundation of the world.** This does not affirm that God chose some individuals and rejected others, but that before the world was, before there was Jew or Gentile, God chose to have a people for himself, the whole church of Christ, a covenant people confined to no one earthly race. **Holy and without blame.** God chose them that they might be holy. Holiness is the proof that a church is a chosen church. 5. **Having predestinated us.** Foreordained that we, the church of Jesus Christ, should be adopted as his children. The whole line of argument is general instead of particular. God foreordained a church which should be composed of those adopted as his children. **According to the good pleasure of his will.** The act of

6 To^a the praise of the glory of his grace, where-
in^b he hath made us accepted in the^c Beloved;

7 In^d whom we have redemption through his
blood, the forgiveness of sins, according to^e the
riches of his grace;

8 Wherein he hath abounded toward us in all
wisdom and prudence;

9 Having^f made known unto us the mystery of
his will, according to his good pleasure^g which he
hath purposed in himself:

10 That in the dispensation^h of the fulness of
times,ⁱ he might gather together in one^j all things
in Christ, both which are in heaven, and which are
on earth, *even* in him:

11 In^k whom also we have obtained an inherit-
ance, being predestinated according to the purpose^l
of him who worketh all things after the counsel of
his own will;

12 That^m we should be to the praise of his glory,ⁿ
who first trusted in Christ.

13 In whom ye also *trusted*, after that ye heard
the word of truth, the gospel of your salvation: in
whom also, after that ye believed, ye^o were sealed
with that Holy Spirit of promise.

pleasure of his will, to the 6
praise of the glory of his
grace, which he freely be-
stowed on us in the Be-
loved: in whom we have 7
our redemption through
his blood, the forgiveness
of our trespasses, accord-
ing to the riches of his
grace, which he made to 8
abound toward us in all
wisdom and prudence, 9
having made known unto
us the mystery of his will,
according to his good
pleasure which he purpos-
ed in him unto a dispensa- 10
tion of the fulness of the
times, to sum up all things
in Christ, the things in the
heavens, and the things
upon the earth; in him, 11
say, in whom also we were
a heritage, having been
foreordained according to
the purpose of him who
worketh all things after
the counsel of his will; to 12
the end that we should be
unto the praise of his glo-
ry, we who had before
hoped in Christ: in whom 13
ye also, having heard the
word of the truth, the gos-
pel of your salvation,—in
whom, having also believ-
ed, ye were sealed with
the Holy Spirit of promise,

^a Isa. 43:21. ^b Rom. 3:24. ^c Matt. 17:5. ^d Heb. 9:12. ^e Rom. 3:24. ^f Col. 1:26. ^g 2 Tim. 1:9. ^h Heb 9:10.
ⁱ 1 Cor. 3:22. ^j Phil. 2:9. ^k Rom. 8:17. ^l Isa. 46:10. ^m 2 Thes. 2:13. ⁿ Jas. 1:18. ^o 2 Cor. 1:22.

predestination was due simply to God's sovereign will. His will was the cause. 6. **To the praise of the glory of his grace.** To the end that his grace in adopting us as children may redound to his praise and glory. **In the beloved.** In Christ. See Matt. 3:17; Col. 1:13.

7-12. In whom we have redemption through his blood. (1) We are in bondage to sin; (2) Christ redeems us; (3) the price paid is his blood. Compare Matt. 20:28; 26:28; Acts 20:28; Gal. 3:13; Heb. 9:22; 1 Peter 1:19. Those redeemed are forgiven. **8. Which he made to abound.** The grace of God (see verse 7). It abounded in all wisdom and prudence. These attributes, ascribed to God, are fully shown in his grace and mercy. **9. Having made known unto us.** To all who receive the adoption of Christ. **The mystery of his will.** The word "mystery" is used in the sense of something beyond human comprehension until revealed. This "mystery of his will" is revealed and is declared in the next verse. **According to his good pleasure.** See verse 5. **10. He now states the mystery which God has revealed. In the dispensation of the fulness of times.** In the last dispensation which came in the fulness of time; when the times were full, or ripe. Fulness of time is often applied to the period of Christ's coming. See Gal. 4:4; Heb. 1:2; Heb. 9:10; 1 Peter 1:20. **That he might gather together in one all things in Christ.** That the scattered families and tribes of men, both Jews and Gentiles, should all be gathered and united under one head, Christ. Nay, not only men, but angels, **all things in heaven and earth**, all should be united under Christ as head, so that he should be "all and in all." See Rev. 5:13. Compare Matt. 28:18, and many other passages which are parallel in thought. **11. In whom we were made a heritage.** See the Revision. We are in Christ made the heritage of God, or God's part. **Having been predestinated.** According to his will he predestinated us, the church, to the adoption of sons, and to be his heritage. **12. We should be to the praise of his glory.** This is the final result of our predestination and adoption. **We who first trusted in Christ.** Jewish believers like Paul who had the Christian hope before (see Revision) the Gentiles.

13, 14. In whom ye also trusted. The "we" of verse 12 refers to Jewish believers; the "ye" to Gentile believers, like most of the Ephesians, who also trusted, after that they heard, etc. They not only hoped, but believed. That is, they became believers, by trusting obedience; then they were sealed with the Holy Spirit of promise. After they were converted, the Holy Spirit was bestowed

14 Which^a is the earnest of our inheritance,^b until the redemption of the purchased possession, unto the praise of^c his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may^d give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The^e eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe,^f according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory.

For this cause I also, 15 having heard of the faith in the Lord Jesus which is among you, and which ye shew toward all the saints, cease not to give thanks 16 for you, making mention of you in my prayers; that 17 the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your 18 heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding 19 greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in 20 Christ, when he raised him from the dead, and made him to sit at his right hand

a 2 Cor. 5:5. b Rom. 8:23. c Acts 20:28. d Col. 1:19. e Acts 26:18. f Col. 1:29.

upon them. It was a "promise" (Acts 1:4). The seal was attached to a letter or legal document to authenticate it to the world. The Holy Spirit, the Spirit of adoption, was God's authentication to the world that the converts to Christ were accepted as his children. The presence of the new Spirit was shown by a new life exhibiting the fruits of the Spirit (Gal. 5:22). **14. Which is the earnest of our inheritance.** The "earnest" money was a small part of the purchase money given in hand to bind the bargain. Paul says that the Holy Spirit given to God's children is such earnest of the inheritance that he will bestow, a small part given now as a proof to his adopted children. **Until the redemption, etc.** Rather, "Unto," etc. This "earnest" given is looking unto the final and complete redemption from the grave of the purchased possession, the children of God bought with Christ's blood.

15, 16. After I heard of your faith. This verse has been thought to show that Paul was not personally acquainted with those to whom he wrote, and hence that this letter could not be addressed to the Ephesians; but he used similar language of Philemon, one of his own converts. See Philemon 5. The language is natural if Paul left Ephesus in the spring of A. D. 57, and wrote this letter about the close of A. D. 62 (Conybeare and Howson), more than five years after. During this period he could only know of the faith and love of the Ephesians by what he heard. **16. Cease not to give thanks.** Because he heard so favorable a report.

17-19. That. This introduces the things for which he prayed God in their behalf. **The Father of glory.** The source of all spiritual glory. **Give unto you the Spirit of wisdom.** A gift of the Spirit. See notes on 1 Cor. 12:8. Divine wisdom works wisdom in believers. **And revelation.** The Spirit that reveals a knowledge of God and spiritual mysteries. This Spirit would enable them to better comprehend the "mystery" of God, the divine plans for human redemption in a better knowledge of him.

18. The eyes of your understanding being enlightened. "Heart," in the Revision. The moving of the Spirit gives light. See Gen. 1:2. This would follow if they were given "the Spirit of wisdom," etc. **That ye may know.** Have a fuller comprehension. **The hope of his calling.** The hope of eternal life to which God had called them. **The riches, etc.** See Col. 1:27. The heavenly inheritance given in the saints, rich beyond our conception. See Acts 20:32; 26:18. **19. The exceeding greatness of his power.** He prays that they may have greater knowledge of three things: (1) Of eternal life (the hope); (2) of the glorious inheritance, and (3) of God's mighty power towards believers. This mighty power works to raise them from sin, as it worked to raise Christ from the dead. However the power works, it is the same power that raised Jesus.

20-23. Which he wrought in Christ. God's power wrought in Christ in the tomb so that he came forth living. **At his own right hand.** The Scriptures represent Christ at God's right hand. See Mark 16:19; Heb. 8:1; 10:12; 12:2; Col. 3:1. His seat there indicates his glory, and also that the

21 Far^a above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;

22 And^b hath put all *things* under his feet, and gave him^c to be the head over all *things* to the church.

23 Which^d is his body, the fulness of him that^e filleth all in all.

in the heavenly places, far 21
above all rule, and author-
ity, and power, and domin-
ion, and every name that
is named, not only in this
world, but also in that
which is to come: and he 22
put all things in subjection
under his feet, and gave
him to be head over all
things to the church,
which is his body, the ful- 23
ness of him that filleth all
in all.

CHAPTER II.

The Church Redeemed in Christ.

SUMMARY.—Our Spiritual Condition in a State of Nature. God's Saving Mercy. Salvation by Grace Through Faith. No Longer Aliens and Strangers. Peace Between Jew and Gentile Through Christ. All Built into the Lord's Holy Temple.

1 And^f you *hath he quickened*, who were dead in trespasses and sins;

2 Wherein^g in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in^h the children of disobedience:

CHAPTER II.

And you did he quicken, 1
when ye were dead
through your trespasses
and sins, wherein afore- 2
time ye walked according
to the course of this world,
according to the prince of
the power of the air, of the
spirit that now worketh in
the sons of disobedience;

^a Phil. 2:9. ^b Matt. 28:18. ^c Heb. 2:7. ^d Rom. 12:15. ^e John 1:14, 16; 1 Cor. 12:6; Col. 3:11. ^f John 5:24. ^g 1 John 5:19. ^h Col. 3:6.

work of redemption has been wrought. 21. Far above all principality, and power, and might, and dominion. Above all the angelic hierarchy. See Rom. 8:38; 1 Peter 3:22; also Eph. 3:10. The same terms are applied in 6:12 to evil spirits. Christ is above all angels, good or evil. Above every name. Every person, office and dignity, whether in this present state, or in that to come. 22. And hath put all things under his feet. All power was given into his hands when he was raised from the dead (Matt. 28:18). He is the rightful ruler of all. And gave him to be the head, etc. He was, when raised from the dead (verse 20), exalted to be the ruler of all things and made the Head of the church; not merely its ruler, but the Head of the Body, which derives its life from the Head. Compare 1 Cor. 10:17; 12:27. Note that this exaltation is after the cross and the resurrection, definitely showing that Christ's church was not organized until after our Lord's suffering. 23. Which is his body. His spiritual body, living by union with the Head, pervaded by the life of Christ. The fulness of him. The church is a manifestation of the fulness of Christ, the body filled by his life, who filleth all in all. Filleth all things with his majesty and power. The object of the last four verses is to describe Christ's glories. These are: (1) His resurrection; (2) His Exaltation to God's Right Hand; (3) His Supreme Dominion; (4) His Headship to the Church, his Body, filled with His Fulness. These glories all follow his stooping unto the death of the cross. He abased himself that he might be exalted. "For the joy that was set before him he endured the cross, despising the shame, and is set down at the right hand of the throne of God."

1-3. And you hath he quickened. In the closing part of chapter 1 Paul has described the mighty working of the Divine power in raising Christ from the dead, and his exaltation to the right hand of God. He now turns from this mighty exhibition of power to another not less striking—the resurrection of those who were spiritually dead to a new and holy life. Dead in trespasses and sins. Spiritual death is meant. By their trespasses and sins they were separated from God. To be without God is to be in death. Trespasses are thought to refer to breaking known laws; sins, to the corrupt state which leads to a constantly sinful life. 2. According to the course of this world. You lived in trespasses and sins, in accordance with the spirit of the world. The prince of the power of the air. Called elsewhere the prince of this world, Satan. Why he is called "prince of the power of the air" is not certain; various explanations are given. Probably his subtle influences and whisperings pervade the air, and come upon us as unconsciously as the vital fluid we breathe. The Jews held that the atmosphere was the abode of evil angels. The spirit that now worketh. This spirit, that of the

3 Among^a whom also we all had our conversation in times past in the^b lusts of our flesh, fulfilling the desires of the flesh and of the mind;^c and were by nature the children of wrath, even as others.

4 But God,^d who is rich in mercy, for his great love wherewith he loved us,

5 Even^e when we were dead in sins, hath^f quickened us together with Christ; (by grace ye are saved;)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus;

7 That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus.

8 For by grace are ye saved through^g faith; and that not of yourselves: *it is* the gift of God:

among whom we also all 3 once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest:—but God, being 4 rich in mercy, for his great love wherewith he loved us, even when we were 5 dead through our trespasses, quickened us together with Christ (by grace have ye been saved), and raised us up with him, 6 and made us to sit with him in the heavenly places, in Christ Jesus: that in 7 the ages to come he might shew the exceeding riches of his grace in kindness toward us in Christ Jesus: for by grace have ye been 8 saved through faith: and that not of yourselves: *it is*

a Titus 3:3. b Gal. 5:16. c Psa. 51:5. d Rom. 10:12. e Rom. 5:6. f Rom. 6:4. g Rom. 4:16; Phil. 1:29.

world, of the power of the air, is the one which inspires those who live in disobedience. 3. **Among whom also we all had our conversation.** In verses 1 and 2 the second person is used, meaning the Ephesians; here the person is changed to the first. Meyer thinks that "ye" refers to Gentile Christians; "we" to Paul and his Jewish brethren. The Gentile Christians had been dead in trespasses and sins; nor had the Jewish Christians differed in this respect. **Fulfilling the desires of the flesh and of the mind.** Not only fleshly desires, but the impulses of a sinful mind, such as malice, envy, pride, etc. **And were by nature the children of wrath, even as others.** This declares that "we," now Jewish Christians, were once, when in a state of nature, under condemnation, just as the "others," the rest of the world, or the Gentiles. Some have held that this passage teaches innate, hereditary depravity. I am sure that this was not in the apostle's mind. (1) Two classes are spoken of, "you" and "we," Gentiles and Jews. (2) Both were equally sinful; the first "dead in trespasses and in sins," and the second "by nature the children of wrath, even as the others." (3) The passage then simply affirms that Jews and Gentiles alike, before conversion, were dead in trespasses and sins, and under the divine condemnation. However, "by nature" is supposed to teach that the depravity is innate, and that all are born under the wrath of God. Such an interpretation would put the passage in conflict with Paul's teaching elsewhere, and with that of Christ. For instance, Matt. 18: 3 and 19: 14 are inconsistent with the view that little children are born "under the wrath of God." Indeed, it is taught in this passage that both classes have been brought into this state of condemnation by walking in sin, not by their birth. But does not *by nature* imply that all are born "children of wrath?" The word rendered "by nature" is found in Rom. 2: 14; 1 Cor. 11: 14; Gal. 2: 15; Gal. 4: 8. In only one of these passages can it refer to natural birth at all, and there it refers to race (Gal. 2: 15). In not one passage does it describe what is innate. It does describe custom, practice, and unconverted state. No one would say that the Gentiles, who "do by nature the things of the law," do so because it is innate. It means that they do so without the revelation. In a similar sense it is used here, and means that "we," as well as others, before we were converted by the gospel, were dwelling in sin like others, and were like them, "the children of wrath." The state of nature is the unconverted state.

4-7. Having shown that both Jews and Gentiles were spiritually dead, Paul now declares the spiritual resurrection of the saints. This lifting up from death to a new life is due to God, rich in mercy, and on account of the great love wherewith he loved us. The next verse affirms the fact. 5. **Hath quickened us together with Christ.** As he quickened Christ and raised him, so when we were dead in sins he gave us spiritual life by the gospel and lifted us to a new life. "We were planted in the likeness of his death and resurrection" (Rom. 6: 5). **By grace ye are saved.** Not by works of the law, as he has shown so fully in the Galatian letter. 6. **And hath raised us up together.** Buried into the death of Christ, we are risen with Christ (Col. 2: 12). We are risen as new creatures to walk with the Risen Christ, with our minds on heavenly things (Col. 3: 1). **To sit in heavenly places** is in our present state to have our minds above (Col. 3: 2). 7. **That in the ages to come.** In all coming time. **The exceeding riches of his grace.** In saving, purifying and blessing his children.

8-10. **For by grace are ye saved through faith.** Lest they might forget the doctrine that he

9 Not^a of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works,^b which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called^c the Circumcision in the flesh made by hands;

12 That^d at that time ye were without Christ,^e being aliens from the commonwealth of Israel, and strangers from^f the covenants of promise, having^g no hope, and without God in the world:

13 But now,^h in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.

14 Forⁱ he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

15 Having abolished^j in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain^k one new man, so making peace;

the gift of God: not of 9 works, that no man should glory. For we are his 10 workmanship, created in Christ Jesus, for good works, which God afore prepared that we should walk in them.

Wherefore remember, 11 that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye 12 were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus 13 ye that once were far off are made nigh in the blood of Christ. For he is our 14 peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; that he might create in himself of the twain one new man,

^a Rom. 3:20. ^b Eph. 1:4. ^c Rom. 2:28. ^d Col. 1:21. ^e John 10:16. ^f Rom. 9:4,8. ^g 1 Thes. 4:13. ^h Gal. 3:28. ⁱ Micah 5:5. ^j Col. 1:22. ^k 2 Cor. 5:17.

ever preached, he reminds them that works of the law never saved them; that they were saved by God's grace shown in the gospel; that this salvation was obtained through the faith. The definite article is found before faith in the Greek, showing that *the* faith, or the gospel, is meant. **It is the gift of God.** The salvation is not due to ourselves, but is God's gift. The grammatical construction of the Greek does not allow us to make "faith" the subject of the last clause. It is not "faith," but salvation through the faith, which is the gift of God. So says John Wesley in his Notes: "This refers to the previous clause, *That you are saved, etc.*" **9. Not of works.** The salvation is not due to works of law, or to our own merit; hence there is no ground for boasting. **10. For we are his workmanship.** It is God who saved us; as new creatures, he has made us through the gospel. We are not saved by works, but are his workmanship, **created unto good works**, designed henceforth to abound in them. **Which God hath before ordained.** It is his ordination that all who believe the gospel and are saved should practice good works. God has graciously quickened us, saved us, made us new creatures, and prepared us unto good works.

11-13. Wherefore remember. Remembrance of all that God had done would awake gratitude. **The Uncircumcision.** Gentiles were so called by the Jews, who were the Circumcision. **In the flesh.** There was a circumcision not in the flesh, not made with hands, but of the Spirit, and in the heart (Rom. 2:28, 29). **12. Without Christ.** The past state of the Gentile Christians is described, when they had no knowledge of Christ. **Aliens from the commonwealth of Israel.** Not being of the race of Abraham, who were in covenant relation with God. **Strangers from the covenants.** The various covenants made with the patriarchs which contained the promise of Christ, of which they were ignorant, and hence not partakers of the hope. **Having no hope.** No hope in the promises or in Christ. **Without God.** Walking without the knowledge of the true God. **13. But now in Christ Jesus.** Once so far off, separated from God, they have been brought nigh, and the means that brought them is **the blood of Christ**.

14-18. For he is our peace. It is the Crucified Christ that brought you nigh, for he, he only, is our peace. The creator of peace between Jew and Gentile; between alienated man and God. **Who hath made both one.** Jew and Gentile one. The old distinctions are destroyed. All are on the same footing before God. **Hath broken down, etc.** Having broken down, or ended, the law of Moses which built up a wall between the Jews and Gentiles. **15. Having abolished in his flesh the enmity.** While he was in the flesh the law condemned him and nailed him to the cross. In so doing it destroyed itself. The old covenant ended at the cross, when the new covenant was dedicated by the blood of Christ. Hence, the law, the wall between Jew and Gentile, "the enmity," was taken away. **To make**

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby;

17 And^a came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20 And are built^b upon the foundation of the^c apostles and prophets, Jesus Christ himself being the^d chief corner-stone;

21 In whom all the building, fitly framed together, groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for^e an habitation of God through the Spirit.

so making peace; and 16
might reconcile them both
in one body unto God
through the cross, having
slain the enmity thereby;
and he came and preached 17
peace to you that were far
off, and peace to them that
were nigh: for through 18
him we both have our ac-
cess in one Spirit unto the
Father. So then ye are no 19
more strangers and so-
journers, but ye are fel-
low-citizens with the
saints, and of the house-
hold of God, being built 20
upon the foundation of the
apostles and prophets,
Christ Jesus himself being
the chief corner stone; in 21
whom each several build-
ing, fitly framed together,
groweth into a holy tem-
ple in the Lord; in whom 22
ye also are builded togeth-
er for a habitation of God
in the Spirit.

CHAPTER III.

Paul's Office as Apostle to the Gentiles.

SUMMARY.—The Hidden Mystery Revealed to the Apostle. The Gentiles to Be Fellow-Heirs. Paul's Mission to the Gentiles. The Prayer in Behalf of Gentile Christians. That They May Know the Surpassing Love of Christ.

1 For this cause I Paul,^f the prisoner of Jesus Christ^g for you Gentiles,

CHAPTER III.

For this cause I Paul, the 1
prisoner of Christ Jesus
in behalf of you Gentiles,

a Isa. 27:19; Zech. 9:10. *b* Matt. 16:18; Rev. 21:14. *c* 1 Cor. 12:28. *d* Psa. 118:22; Isa. 28:16; Matt. 21:42.
e John 17:23. *f* Acts 21:3. *g* 2 Tim. 2:10.

in himself of twain one. Thus, the difference between Jew and Gentile being destroyed, both are made in the church one new race, "a royal priesthood, a chosen nation, a peculiar people," at peace among themselves. 16. That he might reconcile both to God. First, the cross makes peace between Jew and Gentile; and second, the blood of the cross cleanses both before God, and makes peace between them and God. Having slain the enmity. Not only of Jew for Gentile, but of the sinner for God. When the sinner once fixes his mind on the bleeding Savior, the "goodness of God leads him to repentance." 17. Preached peace . . . afar off . . . were nigh. The Gentiles were "afar off;" the Jews, "nigh." To both Christ preached peace with each other and with God. 18. We both have access by one Spirit. The Spirit of adoption enables both to cry, "Abba, Father." Both pray to one Father; hence, all are brethren.

19-22. Therefore ye are no more strangers. Gentiles have been brought nigh, and are fellow-citizens of the kingdom of God with the saints. 20. Built upon the foundation. They have been built into the temple of the Lord. The word of God, declared by apostles and prophets, is the foundation of their faith, Christ being the chief corner-stone. The corner-stone was a stone of double size at the corner, which became a part of both walls and joined them together. So he had joined the Jews and Gentiles in the building. He is the foundation-stone on which the building rests, and the stone of union. Compare Isaiah 28:16; Matt. 21:42; Acts 4:11; 1 Peter 2:7. 21. In whom. In Christ himself. All the building fitly framed together. The several parts, or buildings, are united in him, so as to form one holy temple. That is, all races, Jews and Gentiles, are compacted in one church. 22. In whom ye also. The Ephesian Christians. For a habitation of God. The Shekinah descended and dwelt in the tabernacle between the cherubim; but God, by means of the Spirit, dwells in the spiritual temple, in the hearts of believers. This temple is composed of living stones (1 Peter 2:5), has a holy priesthood, and spiritual sacrifices.

1. For this cause. This refers to the glorious work of the cross in "making peace and bringing the

2 (If ye have heard of^a the dispensation of the grace of God which^b is given me to you-ward:

3 How that by revelation^c he made known unto me the mystery, as I wrote afore in few words;

4 Whereby, when ye read, ye may understand my knowledge^d in the mystery of Christ,

5 Which^e in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow-heirs, and of the same body, and^f partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by^g the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles^h the unsearchable riches of Christ;

9 And to make all *men* see what *is* the fellowship of the mystery, whichⁱ from the beginning of the world hath been hid in God, who^j created all things by Jesus Christ:

—if so be that ye have 2 heard of that dispensation of that grace of God which was given me to you-ward; how that by revelation was 3 made known unto me the mystery, as I wrote afore in few words, whereby, 4 when ye read, ye can perceive my understanding in the mystery of Christ; which in other generations 5 was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; to 6 wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, where- 7 of I was made a minister, according to the gift of that grace of God which was given me according to the working of his power. Unto me, who am less than 8 the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all 9 men see what is the dispensation of the mystery which from all ages hath been hid in God who cre-

^a Rom. 1:5; Col. 1:25. ^b Acts 9:15. ^c Rem. 16:25. ^d 1 Cor. 4:1. ^e Acts 10:28. ^f Gal. 3:14. ^g Rom. 15:18. ^h Col. 1:27. ⁱ Rom. 16:25; 1 Cor. 2:7. ^j Psa. 33:6; John 1:3; Col. 1:16.

Gentiles nigh," described in chapter 2. **I, Paul.** The verb of which "I, Paul," is the subject, is not given until verse 14 is reached. The intervening verses are parenthetical. At verse 14 Paul repeats the first clause of verse 1, and then gives the verb. **The prisoner of Jesus Christ.** A prisoner at Rome when this was written, on account of the gospel of Jesus Christ. **For you Gentiles.** It was the hatred of the Jews towards him, on account of his apostleship to the Gentiles, which caused his seizure. See Acts 21: 33, and 28: 17, 20.

2-8. If ye have heard. This is not designed to express doubt, but to remind them that they had heard of the dispensation, or office, that had been given him in reference to the Gentiles. See Acts 22: 21. **3. How that by revelation he made known unto me.** See Gal. 1: 12. **The mystery.** This mystery was revealed by God to him. A mystery is a truth, or fact, or purpose, which is hidden until it is revealed. This mystery is declared in verse 6. **As I wrote afore in few words.** In 1: 9, and 2: 11-13. **4. Whereby, when ye read.** When they read what he wrote above (afore), and what he writes now, they can perceive his knowledge of this mystery. **5. Which.** The mystery. It was in past ages hidden from men, but now revealed by the Spirit to apostles and prophets. Not the old Hebrew prophets, but the prophets in the church. Some of the Hebrew prophets might have had a glimpse of Gentile salvation, but they did not understand their own language as well as we do in the light of the gospel. **6. That.** The mystery long hidden, but at last revealed, is now given. **The Gentiles are fellow-heirs.** The wall of partition broken down, Jews and Gentiles equally received, heirs alike of the gospel, *fellow-members* of the church, *fellow-partakers* of the gospel promises. Compare Acts 10: 34; 11: 13; 13: 46-48. **7. Whereof I was made a minister.** A minister to make known this mystery; God's gracious purpose to the Gentiles. **According to the gift of the grace.** The apostolic office with all the accompanying signs of apostleship. **8. Unto me, who am less than the least of all saints.** A mighty trust granted to one so unworthy as he deems himself. He was ever humbled by remembering that he had been a persecutor. See 1 Cor. 15: 9; Phil. 3: 6. Compare 1 Tim. 1: 13. This grace, so glorious and so full of blessedness to the world, was the apostleship to the Gentiles. See Gal. 2: 7, 8.

9-13. And to make all men see. Jews as well as Gentiles. **What is the dispensation of the mystery.** The office or stewardship of this mystery. It was demonstrated in his apostleship to the Gentiles. **Hath been hid.** It was from the beginning God's purpose to save the Gentiles by the

10 To^a the intent that now, unto^b the principalities and powers in heavenly places,^c might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom^d the whole family in heaven and earth is named,

16 That he would grant you, according^e to the riches of his glory,^f to be strengthened with might by his Spirit in^g the inner man;

17 That^h Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saintsⁱ what is the breadth, and length, and depth, and height;

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a 1 Pet. 1:12. b 1 Pet. 3:22. c 1 Cor. 2:7. d Phil. 2:9. e Phil. 4:19. f Col. 1:11. g Rom. 7:22. h John 14:23.
i Rom. 10:3.

gospel, but it had been kept hidden. **10. To the intent.** The mystery had been hidden during all the ages, but was now revealed in order that the manifold wisdom of God might be made known. It was made known, (1) To the Gentiles by preaching the gospel. (2) To Jews. This is implied in the "all" of verse 9. (3) "To principalities and powers in heavenly places;" that is, to angelic beings. See 1 Peter 1:12. **By the church.** As the fruit of God's wisdom revealed in the gospel, and especially by the union of Jews and Gentiles in one body. **11. According to the eternal purpose.** The purpose which God had in all the ages proposed to fulfill through Jesus Christ. **12. In whom.** In Jesus Christ, all, both Jew and Gentile alike, can come boldly to God. Without the revelation of Christ we could hardly know of God as a God of love, who loved to have us come to him. **13. Wherefore.** Seeing that I have revealed this glorious mystery to you. **I desire that ye faint not.** Do not become discouraged. **At my tribulations for you.** At his sufferings, a prisoner on account of the Gentiles. **Which are your glory.** The plural (see Revision) shows that "which" refers to tribulations. These tribulations all came in his work as the apostle of the Gentiles. Hence, they all suffered in a work which made them heirs of eternal glory.

14, 15. For this cause I. See verse 1. He now resumes the thought of that verse. **Bow my knees.** In the attitude of prayer. **Unto the Father.** The Fountain of all mercies. **15. Of whom.** The Father is referred to. The words, "Of our Lord Jesus Christ," are not found in the best manuscripts, and are omitted in the Revision. **The whole family in heaven and earth.** In the Revision, "Every family." The idea is that the Father is the Father of all the families of his children, whether Jews or Gentiles on earth, or in heaven. He is "Our Father in heaven" to the believer of every race, in this world or the world to come. All, as far as creation is concerned, derive their being from him, like children from a parent, and all the good are his spiritual children.

16-19. That he would grant you. Paul now states the things for which he so earnestly prays in behalf of those to whom he writes. **According to the riches of his glory.** In a degree which would correspond. **To be strengthened.** That their spirits might be strengthened by God's spirit and endowed with the might of spiritual gifts. **17. That Christ may dwell.** This is the second petition. That they may so lay hold of Christ by faith that he will be to them a present Savior, in their hearts. **That ye, being rooted and grounded in love.** The third petition relates to the love of Christ. **18. May be able to comprehend.** Unless they were "rooted and grounded in love," and the "love of God shed abroad" in their hearts, it would be impossible for them to comprehend the exceeding riches of the love of Christ. This is the climax of the prayer, the point to which the other

19 And to know the love of Christ, which passeth knowledge, that ye might be filled^a with all the fulness of God.

20 Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be^b glory in the church by Christ Jesus throughout all ages, world without end. Amen.

height and depth, and to 19 know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

Now unto him that is 20 able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glo- 21 ry in the church and in Christ Jesus unto all generations for ever and ever. Amen.

CHAPTER IV.

The Unity of the Church.

SUMMARY.—The Exhortation to Unity. The Seven Bonds of Unity. The Various Gifts Given to the Church. The Offices for Its Edification. The Church Compacted in Christ. The Gentiles Called from Their Former Lives. A New and Holy Life Commanded.

1 I Therefore, the prisoner of the Lord,) beseech you^c that ye walk worthy of the vocation wherewith ye are called,

2 With^d all lowliness and meekness, with long-suffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit^e in the bond of peace.

4 There^f is one body, and one Spirit, even as ye are called in one hope of your calling;

CHAPTER IV.

I therefore, the prisoner 1 in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness 2 and meekness, with long-suffering, forbearing one another in love; giving 3 diligence to keep the unity of the Spirit in the bond of peace. There is one 4 body, and one Spirit, even as also ye were called in one hope of your calling;

a John 1: 16; Col. 2: 9. *b* 1 Tim. 1: 17. *c* Col. 1: 10. *d* Gal. 5: 22. *e* Col. 3: 14. *f* Rom. 12: 5.

petitions tend. Indeed, from the beginning of the Epistle, he has been declaring what love Christ has shown for the Gentile world. 19. And to know the love of Christ which passeth knowledge. This is one of Paul's paradoxes, like 1 Tim. 5: 6. They could know something of the love of Christ, but we can never fully comprehend the infinite. Filled with all the fulness of God. Filled with God's grace to the full.

20, 21. Now unto him. He has offered a prayer, and closes it with a doxology. According to the power that worketh in us. They knew something of the mighty working of the Spirit, and therefore of the Divine power. But God was able to do for them beyond all that they could conceive. 21. Unto him be glory in the church. Let the church in all ages manifest his glory by its light. Throughout all ages. Literally, "Unto all the generations of the age of ages." The idea is, through the endless succession of ages, or through all time.

1-3. I, therefore. Practical duties are now urged which grow out of their glorious privileges in Christ. The prisoner of the Lord. See 3: 1, and note. Compare Philemon 1: 9. He was a prisoner because he was a servant of the Lord. Walk worthy of the calling. They had been called to a glorious calling, as he has shown in chapter 3. The Christian has been called to the highest calling with which man has ever been honored. 2. With all lowliness and meekness. Walk in humility and gentleness of spirit. These are characteristics of walking worthily. Others are long-suffering and forbearance. To take offense easily, and to seek to "pay back" any fancied injuries, are the opposite of these qualities. In love. If the heart is filled with love, the other qualities will be shown forth. Read 1 Corinthians, chapter 13. 3. Endeavoring to keep the unity of the Spirit. Forbearance and long-suffering are essential to unity and peace. The unity of the Spirit. The unity of those who have the same Spirit, not merely an outward unity. In the bond of peace. An outward unity, which does not secure peace, cannot be the unity of the Spirit.

4-6. There is one body. The Unity commanded has a basis in seven unities which then existed in the church, and should exist in it in all ages. There was then only one body, the church, the body of Christ; not a Gentile body and a Jewish body. Modern denominations were unknown. Compare Rom. 12: 5; 1 Cor. 12: 12, 13; Eph. 2: 16. And one Spirit. The same Spirit bestowed upon Jew and Gentile,

5 One^a Lord, one faith, one^b baptism,

6 One^c God and Father of all, who *is* above all, and^d through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith,^e When he ascended up on high,^f he led captivity captive, and gave gifts unto men.

9 (Now^g that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that^h ascended up far above all heavens, that he might fill all things.)

11 And he gaveⁱ some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

one Lord, one faith, one ⁵ baptism, one God and Fa- ⁶ ther of all, who is over all, and through all, and in all. But unto each one of ⁷ us was the grace given according to the measure of the gift of Christ. Where- ⁸ fore he saith,

When he ascended on high, he led captivity captive,

And gave gifts unto men.

(Now this, He ascended, ⁹ what is it but that he also descended into the lower parts of the earth? He ¹⁰ that descended is the same also that ascended far above all the heavens, that he might fill all things.) And he gave some to be ¹¹ apostles; and some, prophets; and some, evangelists; and some, pastors

^a 1 Cor. 8:6. ^b Heb. 6:6. ^c Psal. 83:18; Mal. 2:10. ^d Rom. 11:35. ^e Psal. 68:18. ^f Col. 2:15. ^g John 3:13. ^h Acts 1:9; Heb. 4:14; 7:26; 8:1; 9:24; 1 Tim. 3:16. ⁱ 1 Cor. 12:28.

and upon all saints. **Called in one hope.** Wherever called and from whatever state, all were filled with one hope, that of immortality. **5. One Lord.** Christ, the Head of the church (1 Cor. 1:13; Eph. 1:10). All saints have one Master. **One faith.** One Lord who is the object of faith, and whom both Jews and Gentiles lay hold upon by faith in him. **One baptism.** All had been baptized into the "one Lord" upon the profession of the "one faith" by one rite. It would be utterly inconsistent with the Apostle's argument, if there could be anything divisive about baptism, as three different ways of administering it. He is showing that there is unity in each one of seven essential features of Christianity, and hence all should seek to "keep the unity of the Spirit in the bond of peace." **6. One God.** Not gods many, but one God for all; "The Father of all, above all, through all, in all." Meyer, upon this passage, says that the elements of church unity are: (1) *The church itself constituted as a unity:* One Body, one Spirit, one Blessed Hope. (2) *The means by which this united church is built up:* One Lord, one Faith, one Baptism. (3) Over all one Supreme Ruler, the God and Father of all. Bishop Pearson, on the creed, notes "Points of Unity of the Church." He enumerates, (1) Unity of the Head; (2) Unity of the Spirit dwelling in it; (3) Unity of hope; (4) Unity of faith; (5) Unity of ordinance for admission; (6) Unity of the one Father; (7) Unity of organization, one Body.

7-10. But unto every one of us. While all named above is common, the Lord has given grace to each one according to the measure of the gift of Christ. That is, there are special offices, and special gifts, that Christ deals to each. **8. Wherefore he saith.** The citation is from Psalm 68:19. It is cited to show that Christ gives. **When he ascended on high.** Paul applies this to Christ's ascension to heaven. **Led captivity captive.** The captives, led captive by Christ, are sin, the curse of the law, and death. **Gave gifts unto men.** As a conqueror, returning in triumph, was wont to distribute gifts, so Christ signalized his ascension by gifts. **9. Now that he ascended.** Paul, in applying this to Christ, shows that it implies that he must have descended from heaven, before his ascension to heaven. This must necessarily follow, if the one ascending is divine, and has a home in heaven, as the psalm indicates. **10. Above all heavens.** The one who descended is now exalted to the right hand of God. God's throne is represented above the heavens, as God is above all. Compare Heb. 4:14; 7:26. **That he might fill all things.** And hence reach every place with his grace and glory.

11-13. And he gave. It has just been shown that Christ "gave gifts to men" (verses 7, 8). Of these gifts were various offices. The object of all these offices was to promote "the unity of the faith" (verse 13). Christ has appointed the offices, and gives the men in the church who are fitted for these offices. In the matter of those offices that continue, it is the duty of the church to recognize and call out the men who meet the conditions Christ has given. **Some to be apostles.** The apostles were all chosen by Christ. All had to be witnesses of his resurrection (Acts 1:22). They, therefore, could have no successors, but their own office continues. They still remain teachers and in authority by their writings and example. **And some, prophets.** An inspired office, essential in the church for its teaching until

12 For the perfecting of the saints, for the work of the ministry,^a for the edifying of^b the body of Christ:

13 Till we all come in the unity of the faith,^c and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every^d wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But, speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

16 From^e whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

and teachers; for the per- 12
fecting of the saints, unto
the work of ministering,
unto the building up of
the body of Christ: till we 13
all attain unto the unity
of the faith, and of the
knowledge of the Son of
God, unto a fullgrown
man, unto the measure of
the stature of the fulness
of Christ: that we may be 14
no longer children, tossed
to and fro and carried
about with every wind of
doctrine, by the sleight of
men, in craftiness, after
the wiles of error; but 15
speaking truth in love,
may grow up in all things
into him, which is the
head, *even* Christ; from 16
whom all the body fitly
framed and knit together
through that which every
joint supplieth, according
to the working in *due*
measure of each several
part, maketh the increase
of the body unto the build-
ing up of itself in love.

^a 1 Cor. 14:26. ^b Col. 1:24. ^c Col. 2:2. ^d Matt. 11:7. ^e Col. 2:19.

the New Testament was completed. **And some, evangelists.** Such as Philip (Acts 8: 4-12; 21: 8), Timothy, Titus, etc. This office is to preach the gospel, and will be necessary as long as the church continues on earth. As this office did not require extraordinary gifts, it is permanent. **Pastors and teachers.** These were not distinct offices. Bishops or elders, and especially those "who labored in word and doctrine," came under this head. A pastor should always be an elder, but it is not certain that a teacher was always an elder. These offices were all given for purposes indicated in the next verse. **12. For the perfecting of the saints.** Helping them to higher and holier lives. **For the work of the ministry.** For carrying on the various works assigned to the ministry. **For the edifying of the body of Christ.** All was intended to minister to the upbuilding of the church, within and without. **13. Till we all come.** These offices are given in order that all may come to a goal that is named just below. They must be continued in some form until that goal is reached. **Unto the unity of the faith.** This is one of the great objects to be attained through these offices. In verse 2, Paul, as an apostle and a prophet, exhorts to the same end. As an apostle and prophet, he so exhorts still. Every evangelist and pastor who is under God's spirit should labor to the same end. Not only "unity of the faith," but **unity of the knowledge of the Son of God** is aimed at. Full unity of the faith will be found when all alike know Christ. **Unto a full-grown man** (Revision). The second end to be attained is a noble manhood, fully developed, after the modes of life furnished in Christ Jesus. This must be the aim of all teaching, and of all living. If we cannot attain fully to it in the flesh, we certainly can aim at it and grow more and more into Christ's likeness.

14-16. That we henceforth be no more children. This should be the aim; to reach a stature such that we are no more froward children. Children are feeble, inexperienced, and easily deceived. **Tossed.** Tossed about as a wave by every wind of doctrine. It is "doctrines," in great part, which have broken up unity. **By the sleight of men.** Their tricks. **And cunning craftiness.** Craft and cunning, employed by teachers of false doctrine in order to deceive. There can be little doubt that Paul refers to the false teachers against whom he warned the Ephesian elders in Acts 20: 30. **15. Speaking the truth in love.** Truth is never to give way to false doctrines, but it must be spoken in love. Some cling to the truth tenaciously, but forget to speak it in love. **May grow.** This continues the characteristics of those "who are no longer children." They should **grow up into him in all things.** In all their growth there should be a growth of Christ's traits, a growth into his likeness. **16. From whom.** The Head of the body, the church. He is the source of all life, power and growth in the body. **Fitly framed together.** The body of Christ, composed of many individuals, is *one*, like a building composed of many parts framed together. **Through that which every joint supplieth.** As in the body every joint and part does its work towards compacting the body into a harmonious whole, and towards its growth, so in the body of Christ every member deriving life from the Head is to work in his place, and harmoniously, for the increase of the body.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their minds;

18 Having the understanding darkened,^a being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who,^b being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts;

23 And^c be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither^d give place to the devil.

28 Let him that stole steal no more: but rather

This I say therefore, and 17 testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being 18 darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart; who 19 being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness. But ye did not so learn 20 Christ; if so be that ye 21 heard him, and were taught in him, even as truth is in Jesus: that ye 22 put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and that 23 ye be renewed in the spirit of your mind, and put 24 on the new man, which after God hath been created in righteousness and holiness of truth.

Wherefore, putting away 25 falsehood, speak ye truth each one with his neighbor: for we are members one of another. Be ye an 26 gry, and sin not: let not the sun go down upon your wrath: neither give place 27 to the devil. Let him that 28 stole steal no more: but

a Acts 28: 18; Gal. 4: 8. b Rom. 1: 24; 1 Tim. 4: 2. c Rom. 12: 2; 2 Cor. 2: 10, 11. d James 4: 7.

17-19. **This I say, therefore.** Now, after the statement of the great principles named in verses 3-16, Paul returns to the exhortation of verses 1-3. **Walk not as other Gentiles.** Having come out from the heathen and abandoned all their sins. **The vanity of their mind.** Vanity of mind means what is a waste of life. 18. **Having the understanding darkened.** He shows how the Gentiles walk in vanity. They are in darkness, unenlightened by the gospel. **Alienated.** Without the spiritual life that comes from knowing God. **Because of blindness of heart.** The idea is a wilful blindness. 19. **Who being past feeling.** Having trampled conscience under foot until it is calloused. Having silenced its admonitions, they give themselves to licentiousness and evil. This description is not overdrawn. Purity of life was not even considered a virtue among the Gentiles of that period.

20-24. **But ye have not so learned Christ.** You are Gentiles by birth, like those just described, but you have learned otherwise from Christ. 21. **If so be that ye have heard him.** This does not express a doubt that they had heard and been taught by Christ. The idea is: If ye have heard, etc., as I know you have, you have been taught the truth in Jesus, that (verse 22) **ye put off concerning your former manner of life the old man** and his deeds. "The old man" is the old sinful life, in contrast with "the new man," or new life in Christ. 23. **And be renewed.** That is, be made new by having a new mind, or spirit. See Rom. 12: 2. 24. **And that ye put on the new man.** He who has a new mind within him is a new man. He who is born anew, "of water and of the Spirit" (John 3: 5), is newly created in righteousness. This is still part of what they were taught (verse 21). The new creation described took place at conversion.

25-28. **Wherefore.** Since you were so taught, putting away falsehood, speak the truth. **We are members one of another.** All members of one Christian household; hence every member has a right to the truth. 26. **Be ye angry, and sin not.** Quoted from Psalm 4: 4, Septuagint Version. Do not sin through anger, is the thought. If circumstances arouse your indignation, do not be led astray. **Let not the sun go down upon your wrath.** Let there be no long continuance of your wrathful mind. 27. **Neither give place to the devil.** By cherishing anger. A person under the dominion of anger is in a fit state to be tempted to evil deeds. 28. **Let him that stole.** All sorts of sinners had been

let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And^a grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice:

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve 30 not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, 31 and wrath, and anger, and clamour, and railing, be put away from you, with all malice: and be ye kind 32 one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.

CHAPTER V.

Duties Which Become the Children of God.

SUMMARY.—Walking in Love. Flee All Impurity. Let Speech Be Pure. Covetousness a Species of Idolatry. No Fellowship with the Wicked in Their Deeds. Enjoyment to be Sought in the Spirit Rather than in Wine. The Mutual Duties of Wives and Husbands. The Mystery of the Marriage Union and of Christ with the Church.

1 Be^b ye therefore followers of God, as dear children;

2 And^c walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God^d for a sweet-smelling savour.

3 But fornication, and all uncleanness, or covet-

CHAPTER V.

Be ye therefore imitators 1 of God, as beloved children; and walk in love, even as Christ also loved 2 you, and gave himself up for us, an offering and a sacrifice to God for an odour of a sweet smell. But fornication, and all 3 uncleanness, or covetous-

^a Isa. 68: 10; Rom. 8: 23. ^b Matt. 5: 45; Luke 6: 36; 1 Pet. 3: 15. ^c John 13: 34; 1 John 3: 11. ^d Gen. 8: 21; Lev. 1: 9; 2 Cor. 2: 15; 1 Thes. 4: 3.

converted among the Gentiles, even thieves. In this exhortation, "To put off the old man and his deeds" (verse 22), this class is embraced also by name. **Let him labor.** Honest labor is the best antidote to a dishonest life. Every man is to labor in order that he may not only supply his needs, but have that which he can give.

29-32. Let no corrupt communication. What is rotten. Anything that will demoralize others. Obscene, licentious, or immoral language is forbidden. All that the Christian speaks should be that which is good to the use of edifying; building the hearers up in Christ. **30. Grieve not the Holy Spirit.** Such sins as those described above grieve the Holy Spirit, nor will he continue to dwell in those addicted to them. **Sealed unto the day of redemption.** The sealing of the Holy Spirit is an earnest, a proof, an assurance of the final redemption. See 1: 13. If we grieve him away the seal will be gone. **31, 32.** These verses enforce sundry duties essential to keeping "the unity of the Spirit in the bond of peace," plain, every-day duties of life. Those of verse 31 are negative; those of verse 32 are positive.

1, 2. Be ye therefore. Therefore refers to God's kindness spoken of in 4: 32. **Followers of God.** Literally, imitators, "forgiving one another as God . . . hath forgiven you" (4: 32). **As dear children.** As beloved children seek to do like their father. **2. And walk in love.** Thus imitate God, and Christ who gave himself for us. **An offering and a sacrifice.** In the Jewish temple there were offerings which were not sacrifices. Christ gave himself as an offering and was sacrificed. **A sweet-smelling savour.** See Gen. 8: 21; Lev. 1: 9; 2 Cor. 2: 15. An expression denoting an offering grateful to God.

3-5. But. Sundry sins are now forbidden which were utterly opposed to the duties just com-

ousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting,^a which are not convenient; but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath^b any inheritance in the kingdom of Christ and of God.

6 Let^c no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For^d ye were sometimes darkness, but now^e are ye light in the Lord: walk as children^f of light;

9 (For the fruit of the Spirit *is* in all goodness, and righteousness, and truth;)

10 Proving^g what is acceptable unto the Lord.

11 And^h have no fellowship with the unfruitful works of darkness, but ratherⁱ reprove *them*.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But^j all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

ness, let it not even be named among you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting; but rather giving of thanks. For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. Be not ye therefore partakers with them; for ye were once darkness, but are now light in the Lord: walk as children of light (for the fruit of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the Lord; and have no fellowship with the unfruitful works of darkness, but rather even reprove them; for the things which are done by them in secret it is a shame even to speak of. But all things when they are reprov'd are made manifest by the light: for everything that is made mani-

^a Rom. 1: 28. ^b Jer. 22: 15. ^c Jer. 29: 8; Matt. 24: 4. ^d Isa. 9: 2. ^e John 8: 12; 1 John 2: 9. ^f Luke 16: 8. ^g Phil. 1: 10. ^h 1 Cor. 5: 9. ⁱ Lev. 19: 17. ^j Heb. 4: 13.

mended. **Fornication.** This was hardly accounted a sin among the Gentiles. **Uncleanness.** Every kind of impurity. **Or covetousness.** This sin is emphasized. The Greek term means, "Greediness for more." It implies an insatiable desire for wealth and for the things which gratify appetite. It is therefore a greed which leads to many sins. **Let it not be once named.** Such sins must be banished not only in deed, but in word. 4. **Neither filthiness.** All kinds of indecency. **Foolish talking.** Buffoonery. **Jesting.** Wit of doubtful morality, words and suggestions of doubtful and double meaning. **Are not becoming.** Are not becoming. It is more becoming to Christians to engage in thanksgiving. 5. **No fornicator.** No person of licentious life, words or thoughts. **Nor covetous man, who is an idolater.** See note on verse 3. The covetous man gives his heart to the object of his greed rather than to God, and hence is virtually an idolater. **Hath any inheritance.** None of these are heirs of the kingdom, and hence have no promise of heaven.

6, 7. **Let no man deceive you with vain words.** With artful pleas that sinful things are not sinful. **For.** Because of just such sins as they excuse, God's wrath will be visited upon all who live in (the children of) disobedience. 7. **Partakers.** Have no share with them in their sins.

8-10. **Ye were once darkness.** Not only lived in darkness, but gave off no light and darkened others. **Now are ye light.** Shining with the light that comes from Christ. 9. **For the fruit of the Spirit.** To walk as children of the light is to bear the fruit of the Spirit. This is shown by goodness and righteousness. See Gal. 5: 22. 10. **Proving.** Showing by walking in the light what is acceptable to God.

11-13. **And have no fellowship.** See verse 7. Works of darkness are those which please the powers of darkness. The Christian must have nothing whatever to do with these. We must not countenance any sinful device, but rather reprove it. This would prevent the patronage of many things which the world countenances. 12. **For the things which are done by them in secret.** In the works of darkness are many secret sins, some too shameful even to be named. 13. **But all things that are reprov'd.** These works of darkness are to be reprov'd by Christians (verse 11) that their true character may be brought to light. If the light is thrown upon them they will be seen. **Every-**

14 Wherefore he saith,^a Awake thou that sleepest, and^b arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time because the days are evil.

17 Wherefore^c be ye not unwise, but^d understanding what^e the will of the Lord is.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves^f in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving^g thanks always for all things unto God and the Father in the name of the Lord Jesus Christ;

21 Submitting^h yourselves one to another in the fear of God.

22 Wives,ⁱ submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body.

fest is light. Wherefore 14 he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

Look therefore carefully 15 how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore 17 be ye not foolish, but understand what the will of the Lord is. And be not 18 drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to 19 another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks al- 20 ways for all things in the name of our Lord Jesus Christ to God, even the Father; subjecting your- 21 selves one to another in the fear of Christ.

Wives, be in subjection 22 unto your own husbands, as unto the Lord. For the 23 husband is the head of the wife, as Christ also is the head of the church, being himself the saviour

^a Isa. 60: 1. ^b John 5: 25; Rom. 6: 4, 5; Col. 3: 1. ^c Col. 4: 5. ^d Rom. 12: 2. ^e 1 Thes. 4: 3. ^f James 5: 13. ^g Job 1: 21; Psa. 34: 1. ^h Phil. 2: 8. ⁱ Gen. 3: 16.

thing that is made manifest is light. Whatever is brought to light is light. Even if wicked, when it is brought to light it enlightens men by revealing its real nature.

14. Wherefore he saith. Who says, or where, is uncertain. There is a similar thought in Isaiah 60: 1, 2, and Isaiah 26: 19. He probably means that God, in substance, says. Awake, thou that sleepest. The sleeper represents one not converted. Arise from the dead. From death in sin (2: 1). Conversion is often described as a spiritual resurrection (Rom. 6: 4-6; Col. 2: 12). And Christ. Christ gives light to all who come to him. The Greek quotation is in verse, and has been translated,

Sleeper, awake; rise from the dead,
And Christ on thee his light shall shed.

15-17. Walk circumspectly. The Revision makes the meaning clear. 16. Redeeming the time. Using every opportunity; buying them by giving up present enjoyment. 17. Be ye not unwise. That is, so foolish as to not understand the will of the Lord.

18-21. Be not drunk with wine. Wine was at that time the usual intoxicating liquor. The passage forbids intoxication, which was a common vice of the times. Excess. "Riot," in the Revision. How true! Enjoyment is not to be sought, as the world seeks it, in wine, but rather be filled with the Spirit. Then your songs will not be bacchanalian. 19. Speaking to yourselves in psalms. Under the influence of the Spirit when together you will sing psalms, such as those of the psalmist. And hymns. Songs of praise. Spiritual songs. Songs which express spiritual emotions. We find Christian hymns in the church at a very early period. Singing and making melody. While the lips sing, the heart must join in the melody by an uplifting to God. Too much singing in the churches is only of the lips. 20. Giving thanks always. This is often done in songs. In the name. All our worship is in the name of Christ. 21. Subjecting yourselves. Filled with the Spirit, we "speak in psalms," etc. (verse 19), "give thanks" (verse 20), and submit ourselves to each other in the fear of God. This last duty belongs to the relations of life. One of these relations is of husbands and wives (verses 22-32); another of children and parents (6: 1-4); another still of servants and masters (6: 5-9).

22-24. Wives, submit yourselves unto your own husbands. Mutual duties are named. The husband should "love his wife as Christ loved the church," and the wife should submit to this loving husband "as unto the Lord." The husband is the "head" of the family, but must be willing to give himself for it. 23. The husband is the head of the wife. Every organization must have a head. The

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse^a it with the washing of water^b by the word;

27 That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies: he that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church.

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence *her* husband.

of the body. But as the 24 church is subject to Christ, so *let* the wives also *be* to their husbands in every-thing. Husbands, love 25 your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, 26 having cleansed it by the washing of water with the word, that he might pre- 27 sent the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought 28 husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever 29 hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church; because we are 30 members of his body. For this cause shall a man 31 leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. This 32 mystery is great; but I speak in regard of Christ and of the church. Never- 33 theless do ye also severally love each one his own wife even as himself; and *let* the wife see that she fear her husband.

^a John 3: 5; Heb. 10: 22; 1 John 5: 6. ^b John 15: 3; 17: 17.

head of the family can only rule the wife in the most devoted love (verses 25 and 33). 24. **As the church, etc.** The relation of the wife to the husband is like that of the church in Christ, a close, tender relation, in which there is no bondage, but freedom, because the service is that of the heart.

25-27. **Husbands, love your wives.** We have here not only the duty, but the measure of the duty. **As Christ loved the church.** So well as to be willing to give all things, even life, for her welfare. The union of husband and wife here described is ideally perfect. The tenderest love on one side, and loving obedience on the other. 26. **That he might sanctify it.** The great love of Christ for the church, his bride, is shown as an example to Christian husbands. Christ gave himself for the church. His object was to *sanctify it*, make it holy. In order to do this it was needful to *cleanse it with the washing of water by the word*. All commentators of repute in all bodies refer this to baptism. All in the church pass through the waters of baptism. But the washing of the water would be of no avail without the word. The power is in the word of the Lord which offers the gospel and commands baptism. 27. **That he might present it to himself a glorious church.** A church cleansed from sin; a bride without a blemish.

28-30. **So ought men to love their wives as their own bodies.** The church is the Bride of the Lamb, but it is also Christ's body. As he loved his body, so every husband ought to love her who by the mystery of the marriage tie has become "bone of his bone and flesh of his flesh" (Genesis 2: 23). 29. **No man ever yet hated his own flesh.** Or his own body. Yet, wife and husband are "one flesh" (verse 31). 30. **We are members of his body.** We are all members of Christ's body, the church. But the church is his Bride. Hence the language of Gen. 2: 23, where Adam declares that his wife "is bone of his bone and flesh of his flesh," applies to our relation to Christ.

31-33. **For this cause.** This verse is quoted from Gen. 2: 24. It speaks not only a fact of the marriage state, but also implies that Christ left the Father for the sake of his mystical Bride. 32. **This is a great mystery.** The wonders of this marriage tie, but especially that the marriage of the first Adam should prefigure the relation between the second Adam and the church. 33. **Nevertheless.** Without regard to the mystery, **let every one, etc.** The rest of the verse states the mutual duties already so tenderly explained.

CHAPTER VI.

The Christian Warfare.

SUMMARY.—Mutual Duties of Children and Parents. Of Servants and Masters. The Warfare of the Saints. The Armor of God. The Sword of the Spirit. Constant Prayer Commended. Benediction.

1 Children,^a obey your parents in the Lord: for this is right.

2 Honour^b thy father and mother, (which is the first commandment with promise,)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And,^c ye fathers, provoke not your children to wrath: but^d bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good-will doing service, as to the Lord, and not to men:

CHAPTER VI.

Children, obey your parents in the Lord: for this is right. Honour thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of eye-service, as men-pleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord, and not unto men:

^a Prov. 23: 22. ^b Ex. 20: 12; Deut. 5: 16; 27: 16; Jer. 35: 18; Matt. 15: 4. ^c Col. 3: 21. ^d Gen. 18: 19; Deut. 6: 7.

1-3. **Children, obey your parents.** The duty of obedience to parents is older than Christianity; as old as the parental relation. **In the Lord.** Unless they require of you things forbidden by the Lord. Our duty to Christ is superior, and if parents require us to disobey him, we must still be loyal to him. This passage has been thought to imply that all children of Christians are baptized in infancy into the church, but the children addressed are surely not babes, but old enough to hear and obey the apostolic command, and hence old enough to have heard and obeyed Christ. **2. Honour thy father and mother.** Both of them, both alike. **Which is the first.** The first of the ten commandments which has a promise attached. **3. That it may be well with thee.** Quoted from Exodus 20: 12. This is the promise. A temporal blessing was conditioned upon the promise to Israel, and to honor parents still brings blessing.

4. **And ye fathers.** Parents have duties as well as children. Two are named. **Provoke not, etc.** Passionate and unreasonable rebukes, intemperate language, or cruel usage, would provoke resentment on the part of children. **In the nurture and admonition of the Lord.** The Revision reads: "Nurture them in the chastening and admonition." Training and restraining as well as admonition are implied. The Lord holds all parties responsible for a Christian training of their children.

5-8. **Servants.** The term does not refer so much to hired servants, as slaves, of whom there were many millions in the Roman Empire at that time. These were of all races, prisoners taken in war, or their children. Christianity did not violently destroy this relation, but regulated, mitigated and undermined it by introducing a new element into human life which would destroy it. **Masters according to the flesh.** Earthly masters whose dominion will go no farther than this world. **With fear and trembling.** Not for fear of punishment, but for fear that the service is not done right. **As unto Christ.** Christ will see and reward your fidelity to duty, even if an earthly master does not. **6. Not with eye-service.** Service that seems faithful when under the eye of the master, but relaxes when he does not see. Such is the usual service of slaves, unless they have a high sense of duty. **7. With good will.** With a well disposed mind towards the master. **As to the Lord.** It pleases the Lord, whatever may be the relations of life, for us to do our service well. We may engage in very lowly duties to the glory of the Lord. **8. Knowing that whatsoever, etc.** If a man renders good service anywhere, whether he be bond or free, the Lord will see that he is rewarded.

9. **And ye masters.** The Roman law allowed masters to treat their slaves as brute beasts, to abuse and even to murder them. But Christianity at once put Christian masters under restraint. **Do**

8 Knowing^a that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye^b masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is^c there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put^d on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against^e flesh and blood, but against principalities, against powers, against the^f rulers of the darkness of this world, against spiritual wickedness in high *places*.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having^g your loins girt about with truth, and having on the breastplate of righteousness;

15 And^h your feet shod with the preparation of the gospel of peace;

knowing that whatsoever ⁸ good thing each one doeth, the same shall he receive again from the Lord, whether *he be* bond or free. And, ye masters, do the ⁹ same things unto them, and forbear threatening: knowing that both their Master and yours is in heaven, and there is no respect of persons with him.

Finally, be strong in the ¹⁰ Lord, and in the strength of his might. Put on the ¹¹ whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling ¹² is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*. Wherefore ¹³ take up the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand there- ¹⁴ fore, having girded your loins with truth, and having put on the breastplate of righteousness, and hav- ¹⁵ ing shod your feet with the preparation of the gos-

^a Rom. 2: 6; 2 Cor. 5: 10. ^b Col. 4: 1. ^c 1 Pet. 1: 17; ^d Rom. 13: 12; 2 Cor. 6: 7; 1 Thes. 5: 8. ^e Rom. 8: 38; Col. 2: 15. ^f John 12: 31; Col. 1: 13. ^g Isa. 59: 17. ^h Isa. 52: 7.

the same things to them. Act on the same principles towards them, that the Lord requires of them towards you. There must be mutual good will and mutual service. **Forbearing threatening.** The habit of cruel masters. **Knowing that your Master.** That you have a Master who sees you, to whom your slave is just as dear as you are, and who will hold you to account if you wrong him.

10. **Be strong in the Lord.** He comes to his final admonition. They are engaged in a fearful warfare (verse 12). They need to be equipped for it. Let them *be strong* by using the armor, weapons and means which are named in the next section.

11-13. **Put on the whole armor of God.** The ancient soldier was not equipped for war until he had put on his armor. Paul was at that time a prisoner, probably living near the pretorian camp in Rome, as he was by the Roman customs under the charge of the pretorian prefect. It is possible that the figure was suggested by the sights he so often witnessed. **Against the wiles of the devil.** The great enemy. The armor was designed not only to protect, but there were weapons also with which to assail him. 12. **For we wrestle.** Fights then were a hand to hand grapple. **Not against flesh and blood.** While flesh and blood may seem to assail us, the real enemies are evil spiritual powers. **Principalities and powers.** These terms designate different ranks of evil spirits. These were fallen angels. In 1: 21, the same terms are applied to the different ranks of holy angels. **Against the rulers of the darkness of this world.** Satan is described as the ruler of this world (John 12: 31; 14: 30; 16: 11) and the god of this world (2 Cor. 4: 4). He uses for his dominion not only evil spirits, but wicked men, and his sway is darkness rather than light. **Spiritual wickedness.** See the Revision. It is likely that the meaning is the same as in 2: 2. The high places, the air, is a dwelling-place and medium of these evil influences. 13. **Wherefore, take unto you.** Seeing you have such enemies, arm! Put on the whole armor of God. **In the evil day.** The day of peril and assault. **To stand.** To stand the assault, and to stand victorious, when it is beaten back.

14-16. **Stand therefore . . . girt.** He next gives the armor that must be worn. The Roman soldier wore a girdle, breast-plate, shoes with iron nails, a helmet to protect his head, and carried a great shield on his left arm which was thrown in front of his body. His weapon was the sword. It was with the sword, not the spear as other nations, that the Romans conquered the world. And these represent parts of the Christian's spiritual armor. **About with truth.** The girdle kept the armor in

16 Above all, taking^a the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and^c supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds; that therein^d I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, and how I do, Tychicus,^e a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.

pel of peace; withal taking 16 up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And 17 take the helmet of salvation, and the sword of the Spirit, which is the word of God: with all prayer 18 and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an 20 ambassador in chains; that in it I may speak boldly, as I ought to speak.

But that ye also may 21 know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent 22 unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

Peace be to the brethren 23 and love with faith, from God the Father and the

a 1 John 5: 4. b Heb. 4: 12; Rev. 1: 16. c Phil. 1: 4. d 1 Thes. 2: 2. e Acts 20: 4; 2 Tim. 4: 12; Titus 3: 12.

place and supported the sword. So truth holds the Christian armor and supports the sword of the Spirit. **Breast-plate of righteousness.** The breast-plate was over the lungs and heart. If Christ's righteousness is over our hearts they can hardly suffer harm. 15. **And your feet shod.** Not with shoes, but with the preparation to carry the gospel of peace, to be a messenger of good tidings (Isaiah 52: 7). 16. **Above all, taking the shield of faith.** The Roman oblong shield, four and a half feet long, covered the whole body, and was a protection of itself. So faith, the faith that fully trusts in God and never doubts, is the best of all defenses. It will quench, stop, put out all the doubts, whisperings and evil suggestions of the wicked. **Fiery darts.** These were missiles hurled by the hand, and very dangerous unless stopped by the shield.

17. **Take the helmet of salvation.** The Roman soldier wore on his head a metallic cap to protect it from blows, called a helmet. Isaiah 59: 17 says: "He put a helmet of salvation on his head." See also 1 Thess. 5: 8. Salvation, the consciousness that we have a Savior "able to save unto the uttermost," gives the Christian soldier courage for the conflict. **And the sword of the Spirit.** The armor before described is to protect; the sword to assail. It is the Christian soldier who is to wield the sword of the Spirit. That is, the Spirit conquers through him. The sword is the word of God. Thus Peter conquered on Pentecost, and Paul in his labors. Thus always and everywhere. The Christian soldier filled with the Spirit must "preach the word." See Heb. 4: 12.

18-20. **Praying always.** No one can wield the sword of the Spirit rightly without constant prayer. **In the Spirit.** As spiritual men. **For all saints.** Our supplications are not to be for ourselves only, but for all the people of God. 19. **And for me.** He especially felt the need of the supplication of his own spiritual children. He was in bonds and enduring fiery trials. Yet he does not desire prayers in behalf of his life or comfort, but for the gospel's sake, that though a prisoner he may still open his mouth boldly. **Mystery of the gospel.** See notes on 1: 9 and 3: 9. 20. **For which.** The gospel. **An ambassador in bonds.** As an ambassador is sent to a foreign court to declare the will of the king, so he, though in chains, was Christ's ambassador sent to Rome to declare the will of his King.

21, 22. **Tychicus.** He is named in Acts 20: 4. See also Col. 4: 7; Titus 3: 12; 2 Tim. 4: 12. He probably carried this letter, and could tell the brethren at Ephesus and Asia Minor about Paul's present condition. He was "a faithful minister," and could not only satisfy their longing to know of Paul's state, but could comfort them.

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

Lord Jesus Christ. Grace 24
be with all them that love
our Lord Jesus Christ in
uncorruptness.

Written from Rome unto the Ephesians by Tychicus.

23, 24. As was his custom he closes with a benediction. Compare those of the preceding Epistles.

NOTE.—Some have urged that the absence of individual salutations is a proof that this letter could not have been addressed to the Ephesians where he was so well acquainted. The same argument might apply to the Corinthian, Galatian and Philippian letters also, and indeed his letters to all the churches which he founded. It rather implies that his acquaintances were so numerous that he could hardly have space to single out individuals, and sent his personal salutations by the messenger. Besides, there are reasons for the opinion that the Ephesian letter was intended also for other churches of "Asia."

INTRODUCTION TO THE EPISTLE TO THE PHILIPPIANS.

The Letter to the Saints at Philippi differs in some respects from any of the preceding letters of the Apostle Paul. It contains less logic and more of the heart. It is distinguished by the absence of didactical reasoning, and by the presence of a tender friendship and fatherly affection which is more apparent than in other Pauline letters to the churches. The letter to the Romans is the profoundest logic; those to the Corinthians were designed to rebuke certain prevalent sins and necessarily contain more or less censure; that to the Galatians rebukes a dangerous heresy which threatened the welfare of the Galatian churches; that to the Ephesians is a sublime unfolding of the mystery of God in reference to the Gentiles, but this letter is the outpouring of the love of the founder of the Philippian Church towards one of the most affectionate, faithful and self-forgetful of all the congregations which he had planted. It has been remarked that there is no breath of censure for the Philippian saints, except in so far as it is implied in the tender exhortation to Euodias and Syntyche found in chap. 4: 2. The history of the origin of the church and the memory of the loving remembrances of the Philippians help to explain the affectionate tenderness of the letter.

The account of the founding of the church at Philippi, which occurred in A. D. 50 or 51, is given in the sixteenth chapter of Acts. Led by a vision at Troas the apostle, on his second great missionary journey, crossed into Europe, landing at Neapolis, and proceeding from thence at once to Philippi, "which was the chief city of that part of Macedonia." This city had already some claims to a place in history. It received its name from Philip of Macedon, the father of Alexander the Great, who added to his dominions the little Thracian town which existed there before, rebuilt and fortified it, and gave it its new name in the year B. C. 358. In B. C. 42, about ninety-two years before Paul visited it, it was the field of the decisive battle between Brutus and Cassius, the leaders of the Republicans, and the Triumvirate of imperialists, one of whom was subsequently Augustus Cæsar. But the place has a higher interest to the Christian world from the fact that here was planted the first congregation of Christians that ever existed on the soil of Europe.

It was not only the scene of gospel triumphs but of suffering for the cross of Christ. Here it was that Paul and Silas were beaten, cast into the stocks in the inner prison, by the grace of God converted and baptized their jailer and his household before the dawn, and were honorably released by the magistrates in the morning, as Roman citizens, unjustly beaten and imprisoned. When Paul continued his journey westward, the recently founded Philippian church followed him with support, contributing more than once to his necessities (4: 15, 16), and when the tidings came that he was a prisoner in Rome their old affection showed itself still again by sending one of their members, Epaphroditus, with the offerings of the church as a provision for his wants (2: 25; 4: 10-18). It seems to have been the return of Epaphroditus from this ministration of their love, to which we are indebted for this letter.

It was written from the city of Rome, during the first imprisonment of Paul, and probably towards its close, perhaps in the year A. D. 63. The mention of his bonds (1: 12), of the Prætorian camp, (see Revision in 1: 12), of Cæsar's household (4: 22), as well as other allusions (1: 25; 2:24) all show that Paul was in the Roman capital at the time of writing. I will not take space to discuss the reasons which seem to point to near the close of his first imprisonment as its date.

Concerning the genuineness of this epistle there has never been any reasonable doubt. It has always been accepted by the church, is Pauline in doctrine and in diction, abounds probably to a greater extent than other epistles in personal details, and is in full agreement with all the historical facts which can be gathered from the history of the times, and from the allusions in Acts and the other epistles. It bears every mark of having been written by Paul from the scene of his imprisonment to the beloved church which he had planted and for which he had suffered. It is not only contained in the Canon of Scripture dated A. D. 170, but is mentioned definitely by Polycarp, born in A. D. 69, in his own Epistle to the Philippians, and is quoted from in an Epistle of Ignatius of about A. D. 107.

THE EPISTLE OF PAUL TO THE PHILIPPIANS.

CHAPTER I.

Greetings from a Roman Prison.

SUMMARY.—Greetings to the Church and Its Officers. Reasons for Thanksgiving. The Progress of the Gospel in Rome. Different Motives for Preaching the Gospel. The Apostle's Desire to Depart and Be With Christ. Exhortations to Unity and Fortitude.

1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 I^a thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For^b your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he

CHAPTER I

Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God upon all 3 my remembrance of you, 4 always in every supplication of mine on behalf of you all making my supplication with joy, for your 5 fellowship in furtherance of the gospel from the first day until now; being confident of this very thing,

a Col. 1:3. b 2 Cor. 8:1.

1, 2. **Paul and Timotheus, the servants, etc.** The beloved Timothy was attending and aiding Paul at Rome. The name of Timothy appears at the head of several Epistles. In this letter to a beloved church, so devoted to him, Paul does not refer to his apostleship in his greeting, as in preceding Epistles, as one speaking with authority, but exhorts them as a fellow-servant of Christ. **To all the saints in Christ Jesus.** Every one in Christ; *i. e.*, every Christian was and is a saint. **With the bishops and deacons.** We find two classes of officers in this church organized by an apostle. There was a plurality of each class. All commentators agree that "the bishops" and "the elders" of the primitive church are the same, only different names of the same office. Paul calls the "elders" of Ephesus "bishops." See Acts 20: 17 (Revision). Also in Titus 1: 5, 7, he calls an "elder" a "bishop." For the duties of the office, see notes on 1 Tim. 3: 2, and Titus 1: 5. The word, "Overseer," which is a literal translation of the Greek word, suggests the nature of the office. The duties of the deacons are supposed to be explained by the work of the "Seven Deacons" ordained in the church at Jerusalem. See Acts, chapter 6. See notes on 1 Tim. 3: 8. **2. Grace.** The usual apostolic benediction, such as we have found in preceding Epistles, is conferred.

3-7. **I thank my God.** Almost all the Epistles open with thanksgiving. How glorious a faith that which led him always, even in the darkest hour, to see the hand of God present in blessing! Yet in the remembrance of the Philippians there was much to cheer his heart. **4. In every prayer.** The repeated assurances show us that Paul was wont daily to carry the interests of the churches he had planted to God. In the case of this faithful church he did it with joy. **5. For your fellowship in furtherance of the gospel.** He is thankful and full of joy that from the first they had constantly sympathized with him and aided in extending the gospel. It was a really missionary church. **Until now.** See 2: 25, and 4: 10, 18, for illustrations. **6. Being confident.** So faithful have they been that he is confident that they will be faithful to the end. **He which began a good work.** God, who sent

which hath begun ^a a good work in you, will perform *it* until the day of our Lord Jesus Christ:

7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my^b bonds, and in the defence and confirmation of the gospel,^c ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that^d your love may abound yet more and more in knowledge and *in* all judgment;

10 That^e ye may approve things that are excellent;^f that ye may be sincere, and without offence, till the day of Christ;

11 Being filled with the fruits of righteousness,^g which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest^h in all the palace, and in all other *places*;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

that he which began a good work in you will perfect it until the day of Jesus Christ: even as it is right for me to be thus minded on behalf of you all, because I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of grace. For God is my witness, how I long after you all in the tender mercies of Christ Jesus. And this I pray, 9 that your love may abound yet more and more in knowledge and all discernment: so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

Now I would have you 12 know, brethren, that the things *which happened* unto me have fallen out rather unto the progress of the gospel; so that my bonds 13 became manifest in Christ throughout the whole prætorian guard, and to all the rest; and that most of 14 the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word

^a John 6: 29. ^b Eph. 3: 1; 6: 20; Col. 4: 3; 2 Tim. 1: 8. ^c Phil. 4: 14. ^d Phil. 6. ^e Rom. 12: 2. ^f Acts 24: 16. ^g John 15: 4. ^h Phil. 4: 22.

Paul to them with the gospel, began the good work. He will sustain them by his grace. **Day of Jesus Christ.** The day they are called to his presence. **7. Because I have you in my heart.** Their faithfulness had engraven them on his heart. He shows how that faithfulness had been demonstrated. They were **all partakers of his grace**, the grace of suffering for the gospel and of defending it. **In my bonds.** He was a prisoner bound. As a prisoner he preached and defended the gospel. The Philippians sympathized with him, prayed for him, and sustained him by their offerings, thus becoming *partakers*. They not only did this, but defended and suffered for the gospel. See verses 28-30.

8-11. Long after you. Love you and long for your presence. **In the bowels of Christ.** See Revision. With a tender love like that of Christ. **9. This I pray.** Not that their love for him should abound more, but with the increase of their love there might be fuller knowledge and wiser judgment. **10. That ye may approve.** This increase in knowledge and judgment would lead them to approve what is really excellent. How often men approve what does not bless them! How often the judgment errs! **Without offense.** Without leading others to stumble. **11. Being filled with the fruits of righteousness.** This must follow from being "sincere," etc. Those who are earnest and sincere occupy themselves with works of righteousness, such as are due to faith in **Jesus Christ** and his help, and which are **unto the praise and glory of God**. In no way can we glorify God more than by living holy, helpful lives.

12-14. I would ye should understand. No doubt the Philippians grieved greatly that he was a prisoner, but he assures them that all things have turned to the furtherance of the gospel. He has been given an opportunity to reach those whom otherwise he never could have had access to. **13. So that my bonds in Christ are manifest in all the palace.** *Prætorium* in the Greek, rendered by the Revision, "Prætorian guard." The prætorian camp was the great military camp of a body of soldiers stationed permanently at Rome, called the prætorian guards. Paul, as a military prisoner, was under charge of its commander, the præfect. The necessity of reporting regularly would make him well known, and would give him many opportunities to preach Christ there and elsewhere. Compare Acts 28: 16.

15 Some indeed preach Christ even of envy and^a strife; and some also of good will.

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds;

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation^b through your prayer, and the supply of the^c Spirit of Jesus Christ,

20 According to my earnest expectation and my hope, that^d in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For^e I am in a strait betwixt two, having a desire to depart,^f and to be with Christ; which is far better:

of God without fear. Some 15 indeed preach Christ even of envy and strife; and some also of good will: the 16 one *do it* of love, knowing that I am set for the defence of the gospel: but 17 the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? only that in 18 every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice. For I know that this 19 shall turn to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing shall I be put to shame, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether by life, or by death. For to 21 me to live is Christ, and to die is gain. But if to live 22 in the flesh, — *if* this is the fruit of my work, then what I shall choose I wot not. But I am in a strait 23 betwixt the two, having the desire to depart and be with Christ; for it is very

a Phil. 2:3. b 2 Cor. 1:11. c Rom. 8:9. d Rom. 5:5. e 2 Cor. 5:8. f 2 Tim. 4:6.

14. Many of the brethren. Taking courage from his boldness, though in bonds, the brethren were engaged in preaching the gospel with greater zeal than ever before. See 4: 22, for some of the results of this preaching.

15-18. Some, indeed, preach Christ even of envy. The motives of all preachers are not pure. Some still preach Christ, full of envy for other preachers, and some from a love of strife. Those envious of Paul were probably Judaizing Christians. See next verse. 16. The one preach Christ of contention. Not from sincere love of the gospel, but from a factious spirit. While preaching, they sought to undermine Paul's influence, supposing to add affliction to his bonds. For an illustration of this class, read the first and second chapters of Galatians. 17. The other of love. These are the true and earnest preachers. They knew that Paul was not sent to Rome because he was an evil doer, but because he was set for the defense of the gospel. God had sent him there to preach it. 18. What then? So anxious is he to have Christ preached, that, whatever may be the motives of men, whether their zeal is only a pretence or in truth, still if only Christ is preached, he will rejoice. This is not a sanction of a false gospel (see Gal. 1: 8), nor of the men themselves, but rejoicing, if by any means the knowledge of Christ is spread. How different this glorious unselfishness, and greatness of spirit, from the narrowness of those who higgie over "plans," and forbid "those who walk not with them!"

19-21. For I know that this, etc. All this envy and opposition will tend to promote his salvation. He will be delivered by God who will hear their prayers, and who will strengthen and direct him by the Spirit of Jesus Christ. 20. That in nothing shall I be ashamed. Whatever may come, whether his bonds lead to death or life, his trust is that the Spirit will give him such boldness that Christ shall be magnified. There is no anxiety about himself, only that he may glorify Christ. 21. For to me to live is Christ. Should he be suffered to live, his life would be for extending the kingdom of Christ, but personally, to die would be gain; a release from sufferings and an entrance upon eternal joys.

22-26. But if I live in the flesh. In the body; i. e., on earth. In this state the fruit of his labor is Christ. See verse 21. Yet what I shall choose. He can hardly tell whether he would choose the gain of death, or to continue to live in order that he may work for Christ. 23. Having a desire to depart. His feelings would lead him to choose to depart from the flesh (see verse 24), and to be with Christ. Note that with Paul to depart from the flesh, the body, is followed by going immediately to Christ. 24. Nevertheless. Though it is better to depart and dwell with Christ, the brethren need him in

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing^a terrified by your adversaries: which is to them an evident token of perdition, but to^b you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ,^c not only to believe on him, but also to suffer for his sake;

30 Having^d the same conflict which ^eye saw in me, and now hear to be in me.

far better: yet to abide in 24
the flesh is more needful
for your sake. And having 25
this confidence, I know
that I shall abide, yea, and
abide with you all, for your
progress and joy in the
faith; that your glorying 26
may abound in Christ Jesus
in me through my
presence with you again.
Only let your manner of 27
life be worthy of the gospel
of Christ: that, whether I
come and see you or be ab-
sent, I may hear of your
state, that ye stand fast in
one spirit, with one soul
striving for the faith of the
gospel; and in nothing af- 28
frighted by the adversa-
ries: which is for them an
evident token of perdition,
but of your salvation, and
that from God; because to 29
you it hath been granted in
the behalf of Christ, not
only to believe on him, but
also to suffer in his behalf:
having the same conflict 30
which ye saw in me, and
now hear to be in me.

CHAPTER II.

Exhortation to a Holy Life.

SUMMARY.—Like-mindedness Commended. Lowliness Enjoined. The Lowliness and the Exaltation of Christ. Working Out Their Own Salvation. Becoming Lights in the World. The Relations of Paul and Timothy. Epaphroditus and His Sickness.

1 If *there be* therefore any consolation in Christ, if any comfort of love, if ^fany fellowship with the Spirit, if any bowels and mercies,

CHAPTER II.

If there is therefore any 1
comfort in Christ, if any
consolation of love, if any
fellowship of the Spirit, if
any tender mercies and

^a Isa. 41: 10; Matt. 10: 28; Heb. 13: 5. ^b Rom. 8: 17; 2 Tim. 2: 11. ^c Acts 5: 41; Rom. 5: 8; Eph. 2: 8. ^d Col. 2: 1. ^e Acts 26: 19; 1 Thes. 2: 2. ^f 2 Cor. 13: 14.

the flesh. That is the reason why he is in the strait (verse 23). 25. And having this confidence. Rather, "Being fully persuaded of this." Sure that he is needed on earth by the churches, he has no doubt but that he will be delivered from his present danger and **abide and continue**, live to further their faith. 26. That your rejoicing. Nay, he is assured that the Philippians will rejoice over a visit from him. There is every reason to believe that his confidence was justified; that he was released and did again visit Philippi.

27-30. Only let your conversation. Your manner of life. Whether absent, or present, he wishes to know that they are perfectly united. 28. And in nothing terrified by your adversaries. Probably there had been another outbreak of heathen violence at Philippi such as Paul and Silas endured (Acts 16: 19-24). Which is to them. Your courage. When they see that they cannot terrify or overcome you, it will be a token to them of the ruin which will befall them, but an assurance to you of your salvation, through the help of God. 29. For to you it is given. Two things were granted: (1) The privilege of believing in Christ. (2) That of suffering for Christ. Such was the lot of all ancient Christians. See Heb. 12: 3, 4, and 1 Peter 4: 16. 30. Having the same conflict which ye saw in me. You saw when I was at Philippi what I had to endure (Acts 16: 19); you hear that I am now a prisoner threatened with death. You must expect similar conflicts and meet them with fortitude.

1-4. If there be therefore any consolation, etc. The apostle does not doubt that there is consolation, comfort, spiritual fellowship, etc., in Christ, but bases an exhortation on what the Philippians knew to be the case. **Bowels and mercies.** "Tender mercies and compassions," as in the Revision. 2. Fulfil ye my joy. Make my joy full. They had already given him much joy (4: 1-10), but he

2 Fulfil^a ye my joy,^b that ye be like-minded, having the same love, *being* of one accord, of one mind.

3 Let^c nothing *be done* through strife or vain glory; but^d in lowliness of mind let each esteem other better than themselves.

4 Look^e not every man on his own things, but every man also on the things of others.

5 Let^f this mind be in you, which was also in Christ Jesus.

6 Who,^g being in the form of God, thought it^h not robbery to be equal with God;

7 Butⁱ made himself of no reputation, and took upon him the form^j of a servant, and^k was made in the likeness of men.

8 And being found in fashion as a man, he humbled himself, and became^l obedient unto death, even the death of the cross.

9 Wherefore God also^m hath highly exalted him, andⁿ given him a name which is above every name:

10 That^o at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And^p that every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

compassions, fulfil ye my 2 joy, that ye be of the same mind, having the same love, being of one accord, of one mind; *doing* nothing 3 through faction or through vainglory, but in lowliness of mind each counting other better than himself; not 4 looking each of you to his own things, but each of you also to the things of others. Have this mind in 5 you, which was also in Christ Jesus: who, being in 6 the form of God, counted it not a prize to be on an equality with God, but 7 emptied himself, taking the form of a servant, being made in the likeness of men; and being found in 8 fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross. Wherefore also God highly 9 exalted him, and gave unto him the name which is above every name; that in 10 the name of Jesus every knee should bow, of *things* in heaven and *things* on the earth and *things* under the earth, and that every 11 tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

^a John 3:29. ^b 1 Pet. 3:8. ^c James 3:14. ^d 1 Pet. 5:5. ^e 1 Cor. 10:24. ^f John 13:15. ^g Isa. 9:6; Zech. 13:7; John 1:1, 2; 17:5; 2 Cor. 4:4; Col. 1:15. ^h John 5:18; 10:33. ⁱ Psa. 22:6; Isa. 53:3; Dan. 9:26. ^j Isa. 42:1; 53:11. ^k John 1:14; Gal. 4:4. ^l Heb. 12:2. ^m John 17:1. ⁿ Heb. 1:4. ^o Isa. 45:23; Rev. 5:13. ^p John 13:13.

desired one thing more; viz., that they be like-minded, in full agreement, perfect harmony. **Having the same love.** Loving one another with pure hearts fervently. **Being of one accord.** Of one heart and soul. No outward strife. **3. Nothing through strife or vain glory.** No party spirit or striving for human praise. **Let each esteem, etc.** Instead of exalting himself, each is to exalt others in his esteem. He that is willing to serve is greatest. **4. Look not every man on his own things.** Do not look out for your own interests alone, but for the interests of others rather than your own.

5-8. Let this mind be in you. He points to Christ as the example of humility and consecration to the good of others. **6. Who, being in the form of God.** He refers to the state of our Savior before he took human form. His form was divine. "He had a glory with the Father before the world was." See John 1:1; 2 Cor. 4:4; Heb. 1:3, etc. **Thought it not robbery to be equal with God.** The Revision says, "Counted it not a prize." The meaning is not entirely clear, but probably is, that, "Having a form of glory like God, he did not count it a prize which must be clung to tenaciously, especially when he appeared upon the earth, that he should be equal with God, that is, appear in a divine form, but was willing to lay aside this glory and make himself a servant." **7. Emptied himself.** Of the divine form and glory, and took the form of a servant, of our own race, a race whose duty it is to serve God. The divine glory was exchanged for human lowliness. **8. He humbled himself.** Note the infinite condescension: (1) The form of God and sharing the divine glory. (2) He divests himself of this. (3) Nor does he then take the divine form, or even the form of an angel, but of lowly, sinful man. (4) But this is not all. He not only takes the form of man, but the mortality of the flesh, and dies. (5) Nay, more; he dies the most shameful and painful of all deaths, even the death of the cross.

9-11. Wherefore God also hath highly exalted him. His wonderful humility had been shown, but it is the law of the universe that he that humbleth himself shall be exalted. Therefore God lifted him up from the grave to the heavens, gave all power into his hands (Matt. 28:18), and gave him a name above every name. The idea is an authority, a position, above that of all intelligences. This exalta-

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling:

13 For^a it is God which worketh in you, both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings;

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort when I know your state.

So then, my beloved, even 12 as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God 13 which worketh in you both to will and to work, for his good pleasure. Do all 14 things without murmurings and disputings; that 15 ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth 16 the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labour in vain. Yea, and 17 if I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all: and in 18 the same manner do ye also joy, and rejoice with me. But I hope in the Lord 19 Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your

^a Heb. 13:21.

tion made the humble name, *Jesus*, a name above every name. 10. That at the name of Jesus. That name, by the exaltation, has become the name of the King of kings. It is supreme. Hence, every knee in all the universe bows to its majesty. Under the earth. In the under-world, hades, the abode of the dead. 11. And that every tongue should confess. All the universe is called to confess him as Lord, and thus glorify God. All will yet confess him, either in joy or shame.

12, 13. Wherefore, my beloved. From the contemplation of Christ's glory, the apostle turns to the lessons needed by the Philippian church. Work out your own salvation. While Christ is our Savior, and the author of our salvation, we must accept him and work together with him. Hence the Holy Spirit says, "Save yourselves" (Acts 2: 40), and "work out your own salvation." Unless we do our part Christ cannot save us. With fear and trembling. With constant anxiety not to fail. 13. For it is God which worketh in you. God works in the converted person by his word and Spirit. His Spirit is a helper. It does not destroy our free will, for we may resist it (1 Thess. 5: 19). Both to will and to work. God shows his will by his word and Spirit and work in us. We ought to heed it. We can work in harmony with the divine will, or we may reject to our damnation. His good pleasure. As seemeth best to him.

14-18. Do all things without murmurings. Without complaining. Some persons pass their lives complaining. 15. The sons of God. Those of so high estate ought to be harmless, blameless, and in the midst of a crooked and perverse generation, a wicked world, they should shine as lights by their pure and holy lives. 16. Holding forth the word of life. Always preaching Christ in word, in life, and in deed. That was their work. Unless they did this they were a failure. That I may rejoice. Unless they had done so he would be made to feel, in the day of Christ, the day of accounts, that his labor at Philippi was in vain. 17. Yea, and if I be offered upon the sacrifice, etc. He is willing to die as a sacrifice for Christ, martyred because he has preached the gospel to the Gentiles, if it will be an encouragement to their faith. He will even rejoice in death if it will help the cause of Christ. The imagery used was familiar to those who had so often seen victims sacrificed as offerings in the heathen temples. 18. Rejoice with me. Like me, rejoice in the prospect of death, if thereby Christ may be glorified.

19-24. I trust in the Lord Jesus. Through the help of the Lord. To send Timothy. His companion at Rome at this time, his beloved convert and fellow-laborer. See notes on 1: 1. That I may be of good comfort. When he returns from visiting you and shows me your state. 20. For I have no man like-minded. No one else is here with me who will so well represent my feelings and views when

20 For I have no man like-minded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you^a Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your^b messenger, and^c he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life^d to supply your lack of service toward me.

state. For I have no man 20
likeminded, who will care
truly for your state. For 21
they all seek their own, not
the things of Jesus Christ.
But ye know the proof of 22
him, that, as a child *serveth*
a father, so he served with
me in furtherance of the
gospel. Him therefore I 23
hope to send forthwith, so
soon as I shall see how it
will go with me: but I trust
in the Lord that I myself
also shall come shortly. 24
But I counted it necessary 25
to send to you Epaphrodi-
tus, my brother and fellow-
worker and fellow-soldier,
and your messenger and
minister to my need; since 26
he longed after you all,
and was sore troubled, be-
cause ye had heard that he
was sick: for indeed he
was sick nigh unto death:
but God had mercy on him; 27
and not on him only, but
on me also, that I might
not have sorrow upon sor-
row. I have sent him there- 28
fore the more diligently,
that, when ye see him
again, ye may rejoice, and
that I may be the less sor-
rowful. Receive him there- 29
fore in the Lord with all
joy; and hold such in hon-
our: because for the work 30
of Christ he came nigh unto
death, hazarding his life to
supply that which was
lacking in your service to-
ward me.

^a Phil. 4: 18. ^b 2 Cor. 8: 23. ^c 2 Cor. 11: 9. ^d 1 Cor. 16: 1, 7; Phil. 4: 10.

he visits you. 21. For all seek their own. Others, who were at hand, were more mindful of their own interests than of Christ's cause. We infer from this that of his faithful fellow-preachers none were in Rome save Timothy. 22. Ye know the proof of him. You have seen him and know him. Timothy had more than once visited Philippi before this (2 Cor. 2: 9; 13: 3). As a son with a father. Timothy was his convert, and showed him a tender reverence. 23. So soon as I shall see, etc. As soon as there is some decision in his case, showing whether he will be released, or what may be his fate, he will send Timothy. 24. But I trust. Yet he expects by the Lord's help to be released, and to visit them himself. See note on 1: 25, 26.

25-30. Epaphroditus. He will now send back Epaphroditus, the messenger they had sent to Paul with their offerings, one who had been so welcome, a "brother, a companion in labor, a fellow-soldier." 26. For he longed after you all. Was very desirous to see you. Full of heaviness. Heart-sickness. He had been sick. We thus learn that their messenger had a serious sickness while in Rome. Of course the news of this caused great anxiety at home. 27. God had mercy on him. He was "nigh to death," but God in his mercy spared him. Sorrow upon sorrow. His death would have been a great sorrow to Paul, who had already many sorrows. 28. I have sent him the more diligently. Because his brethren at home were so anxious about him. Their joy in seeing him will be a joy to Paul also, so that he will be the less sorrowful over his absence. 29. Receive him. Give him a glad welcome. Hold such as he in high reputation. 30. Because. Because it was his work for Christ, his refusal to spare himself, his supreme anxiety to supply by his own service the absence of the church, which brought on his sickness.

CHAPTER III.

Attaining to the Power of the Resurrection.

SUMMARY.—A Warning Against Judaizing Teachers. Paul's Grounds for Boasting in the Flesh. All Counted as Loss Compared With Christ. The Great Aim to Attain to the Glorious Resurrection. Pressing Towards the Prize of the High Calling. Enemies of the Cross. At the Resurrection Our Present Bodies Changed to the Likeness of the Glorified Body of Christ.

1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware^a of dogs, beware of evil workers,^b beware of the concision.

3 For we are^c the circumcision, which worship^d God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh:

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a^e Pharisee;

6 Concerning^f zeal, persecuting^g the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

CHAPTER III.

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe. Beware of the dogs, beware of the evil-workers, beware of the concision: for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: though I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. Howbeit what things were gain to me, these have I counted loss for Christ.

a Gal. 5: 15. b Rom. 2: 28; Gal. 5: 2. c Deut. 10: 16; 30: 6; Rom. 2: 29; 4: 11. d John 4: 23; Rom. 7: 6. e Acts 23: 16. f Gal. 1: 13. g Acts 8: 3.

1. **Rejoice in the Lord.** See 2: 5, and 4: 4, 10. There might be little ground for rejoicing in earthly prospects, but they could rejoice in Christ and the blessed hope of the gospel. **To write the same things.** To repeat exhortations made before, either in person, or sent by messengers to them.

2, 3. **Beware of dogs.** Those snarling and snapping like dogs. The Judaizing teachers, who so troubled the early churches, are meant. See Galatians, chapter 1. **Evil workers.** So called because by their false teaching about the necessity of circumcision they wrought evil. **Of the concision.** Applied to those who called themselves the circumcision. It means simply a "cutting," the class who were mutilated. It is contemptuous. 3. **We are the circumcision.** The true circumcision. See notes on Rom. 2: 29, and 4: 12. The true circumcision is not in the flesh, but of the heart in the Spirit.

4-6. **Though I might also have confidence in the flesh.** The confidence of the Jews was in the flesh of Abraham. They said, "We have Abraham to our father" (Matt. 3: 9). But if any man had grounds for relying on the flesh it was Paul. 5. **Circumcised the eighth day.** As enjoined by the law (Luke 1: 59). **Of the stock of Israel.** Descended from Israel (Jacob), who had the birthright of Isaac and Abraham. **Of the tribe of Benjamin.** A tribe descended from the beloved Rachel; a tribe that remained faithful when the Ten Tribes of Israel seceded, the tribe on whose soil Jerusalem and the temple stood. **A Hebrew of the Hebrews.** Hebrew by race, by religion, by education, and by customs. **A Pharisee.** A member of the strictest sect in Israel, "after the strictest manner of the sect." 6. **Concerning zeal.** His zeal for Judaism was demonstrated by the fact that he was a persecutor of the church. What were his feelings concerning this part of his career is shown by 1 Tim. 1: 13-16. **Blameless.** Keeping the letter of the law so as to be blameless in the eyes of my fellow-Jews.

7-11. **What things were gain to me.** These things which were counted as a gain he now counts as nothing; nay, as loss, instead of gain for Christ. Instead of saving him, a trust in them would have been eternal ruin. 8. **I count all things but loss.** In comparison with the inestimable value of the

8 Yea, doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss^a of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not^b having mine own righteousness, which is of the law, but^c that which is through the faith of Christ, the righteousness which is of God by faith;

10 That I may know him, and the power of his resurrection, and^d the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain^e unto the resurrection of the dead.

12 Not as though I had^f already attained, either were^g already perfect; but I follow after, if that I may apprehend that for^h which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing I *do*, forgetting those things which are behind, and reaching forth^h unto those things which are before,

Yea verily, and I count all 8 things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, and be found in him, not 9 having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may know him, and 10 the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may at- 11 tain unto the resurrection from the dead. Not that I 12 have already obtained, or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not my- 13 self yet to have apprehended: but one thing I *do*, forgetting the things which are behind, and stretching forward to the things

^a Isa. 53: 11; John 17: 3. ^b Psa. 143: 2; Isa. 64: 6; Rom. 10: 3. ^c Rom. 1: 17; Gal. 2: 16; 2 Pet. 1: 1. ^d 1 Pet. 4: 13. ^e Luke 20: 35; Acts 26: 7. ^f 1 Tim. 6: 12. ^g Heb. 12: 23. ^h Heb. 6: 1.

knowledge of Christ, all worldly things are to be regarded as a loss. For whom I have suffered the loss of all things. In accepting Christ he gave up all the world holds dear. But he did not long for them; nay, he counted them as he would count filth, to be avoided, if only he may win Christ. The one word Christ in itself embraces every real blessing. 9. And be found in him. In him "there is no condemnation" (Rom. 8: 1). Not having mine own righteousness. Those in Christ trust not in a legal righteousness, obtained by keeping the law, but in the righteousness which the gospel provides to those who accept Christ through faith. That righteousness is the forgiveness of sins, which is of God by the faith. Note that, although the definite article is omitted in our Versions before faith, the Greek supplies it. "The faith" is equivalent to "the gospel." It is faith in Christ acted upon, causing an acceptance and steadfast obedience to Christ, which secures the righteousness (forgiveness) of which Paul speaks. 10. That I may know him. By enjoying his presence in the soul; an experimental knowledge. And the power of his resurrection. The resurrection demonstrated him to be the Son of God with power (Rom. 1: 4). The mighty power that worked in his resurrection works in the saints (1) in their resurrection from spiritual death to a new life (Col. 2: 13; Eph. 1: 19-23). It is therefore a present power. (2) It works also when they are lifted from the dead to eternal life. Consciousness of the victory over sin is the earnest of the ultimate triumph over death. And the fellowship of his sufferings. Christ's life is the plan of that of the saint. Like him, we take the cross, are crucified with him (Rom. 6: 6), are baptized into his death (Rom. 6: 3), are planted in the likeness of his death, and are risen with him (Col. 3: 1). In all these we look to the suffering Savior, and are conformed to his death. Not only do we take the *form* of his sufferings, but we sympathize with him. If the obedience is from the heart, there is a partaking of his sufferings. 11. If by any means I might attain to the resurrection from the dead. This great consummation of a glorious resurrection to a heavenly life is worth attaining by every sacrifice, and by every possible means.

12-14. Not as though I had already attained. Had already obtained the great prize. It still requires effort. The prize is at the end of the race. Or am already made perfect. He never claimed to have reached such a state; nor does he intimate anywhere that such a state is ever reached on earth. But follow after. Press on, as one who must push forward. If so be that I may apprehend. The idea is, I press on in the hope that I shall lay hold upon the prize. That. He will seek to lay hold of that for which Christ laid hold of him at conversion, viz., his eternal salvation. 13. I count not myself yet, etc. The prize is yet before. Constant effort is still required. This one thing I do.

14 I^a press toward the mark, for the prize of ^bthe high calling of God in Christ Jesus.

15 Let us therefore, as many^c as be perfect,^d be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so, as ye^e have us for an example.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are the enemies of the cross of Christ:*

19 Whose end *is* destruction, whose god *is* their belly, and whose glory *is* in their shame, who mind earthly things.)

20 For^f our conversation is in heaven; from whence also^g we look for the Savior, the Lord Jesus Christ;

21 Who^h shall change our vile body, that it may be fashioned like unto his glorious body, accordingⁱ to the working whereby he is able even to subdue all things unto himself.

which are before, I press 14 on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many 15 as be perfect, be thus minded: and if in any thing ye are otherwise minded, even this shall God reveal unto you: only, whereunto we 16 have already attained, by that same rule let us walk.

Brethren, be ye imitators 17 together of me, and mark them which so walk even as ye have us for an example. For many walk, 18 of whom I told you often, and now tell you even weeping, *that they are the enemies of the cross of Christ:* whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things. For our citizenship 20 is in heaven: from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion 21 anew the body of our humiliation, *that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.*

a 2 Tim. 4:7, 8; Heb. 12:1. b Heb. 3:1. c 1 Cor. 2:6; 14:20. d Gal. 5:10. e 1 Pet. 5:3. f Col. 3:1,3. g 1 Cor. 1:7; 1 Thes. 1:10; 2 Tim. 4:8; Tit. 2:13. h Psa. 17:15; Matt. 17:2. i Isa. 63:1; Matt. 28:18; Eph. 1:19.

His whole life is given to one purpose. **Forgetting the things which are behind.** Especially the things which he once counted gain (verse 7), and even all the hardships and sufferings of the apostolic lot. **And reaching forth.** The image is of one so eager for what is before him that hands and body are stretched to lay hold of it. **14. I press on toward the goal.** His eye is upon the goal and he presses through every difficulty to reach it. **Unto the prize.** This is the prize offered to those in the high calling of the saints in Christ. A crown was bestowed in an earthly race when the goal was reached. This prize is "the resurrection from the dead" (verse 11) and an eternal crown.

15, 16. As many as be perfect. It cannot mean perfect in the absolute sense, for in verse 12 he declares that he is not perfect, and surely the Philippians were not in advance of the apostle who admonishes them. Meyer says the Greek word here (*teleioi*) means mature, well developed, not children in Christ. Let such as are so far advanced be thus minded. Show the spirit indicated in verses 7-14. **If . . . ye be otherwise minded.** If you have not the mind to count all else as refuse in contrast with Christ, etc., **God shall reveal it to you;** will bring you to this state of mind. Of course this clause shows that he does not address those whom he believes to be "perfect." **16. Only, whereunto we have already attained.** The meaning is, Those who have not reached the status I have described, let them make the right use of all the light, ability and knowledge they have obtained.

17-21. Be followers of me. Compare 1 Cor. 4: 16; 11: 1. **Mark them which walk so.** Not only follow my example, but note those who do follow it. **18. For many walk.** There is a class who walk far otherwise, who cause him great sorrow. **Of whom I have told you often.** Probably, when he was preaching at Philippi, or visiting there (2 Cor. 2: 13). This class had come into the church, but had not left off their pagan vices. **Now tell you weeping.** Because of the evil such offenders do. **Enemies.** Such persons are the worst enemies of Christ. One church member who arouses a scandal can wound the cause of Christ more than a dozen scoffers. **19. Whose end is destruction.** Their final fate must be eternal ruin (2 Peter 2: 3). **Whose God is their belly.** They obey their sensual appetites. **Whose glory, etc.** They glory in shameful things. **Mind earthly things.** Instead of setting their affections on the things that are above (Col. 3: 1). **20. For our conversation is in heaven.** Our citizenship. See Revision. We are citizens of heaven itself, our country, from which we are now absent, and which we are seeking. Hence we ought to mind heavenly things. There our Lord

CHAPTER IV.

Precepts for Christian Life.

SUMMARY.—Personal Admonitions. Going to the Lord for Help. Setting the Mind on Noble Things. The Supply of His Wants Sent by the Philippians. Parting Salutations.

1 Therefore, my brethren dearly beloved and longed for,^a my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I entreat thee also, true yoke-fellow, help those women which labored with^b me in the gospel, with Clement also, and *with* other my fellow-labourers, whose names *are* in the^c book of life.

4 Rejoice in the Lord alway: *and* again I say, Rejoice.

5 Let your moderation be known unto all men. The^d Lord *is* at hand.

CHAPTER IV.

Wherefore, my brethren, 1 beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

I exhort Euodia, and I 2 exhort Syntyche, to be of the same mind in the Lord. Yea, I beseech thee also, 3 true yoke-fellow, help these women, for they laboured with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

Rejoice in the Lord al- 4 way: again I will say, Re-

^a 2 Cor. 1:14; 1 Thes. 2:19. ^b Rom. 16:3; Phil. 1:27. ^c Ex. 32:32; Psa. 69:28; Dan. 12:1; Luke 10:20; Rev. 3:5; 13:8; 20:12; 21:27. ^d 1 Pet. 4:7; 2 Pet. 3:8; Heb. 10:25.

dwells, and from thence he will come. **21. Who shall change our vile body.** Our lowly body shall undergo a change to fit it for heaven. It will take the form of his glorified body, such as was seen at the Transfiguration. Compare 1 Cor. 15:43-52; 2 Cor. 5:1-4; 1 John 3:2. **According to the working.** This change shall be effected in harmony with that mighty power which shall subdue all things to his sway.

1. Therefore. Because you are citizens of a heavenly country (3:20). **My brethren, etc.** The words that follow are words of the most tender affection. **My joy and crown.** A joy to him now on account of their faith and affection; a crown of honor to him in the day of accounts, as his converts. **So stand fast.** Be steadfast in the way I have pointed out.

2, 3. I beseech Euodias, and beseech Syntyche. Two good women of Philippi, who had apparently been estranged. Women were prominent in the founding of the Philippian church; Lydia was the first convert, and her house was a home of the missionaries. Observe the repetition of the word "beseech." It gives it special emphasis. **3. I intreat thee, true yoke-fellow.** Some very dear brother who had been a fellow-laborer of Paul. The term is applied to the relation of husbands and wives, and to that of very intimate friends. The one addressed must have been a companion of toils and sufferings. Some have thought that Silas, associated with him in suffering at Philippi (see Acts, chapter 16), is meant, and that he was at Philippi when this letter was sent, but this is not certain. **Help those women.** As Euodias and Syntyche have just been named, they are those meant. They had zealously aided his labors at Philippi. **With Clement also.** The Clement named is thought to be the same who was later a bishop at Rome, and the author of certain extant Epistles to the Corinthians. The name, however, was so common that this is uncertain. **In the book of life.** Compare Rev. 3:5; 13:8; 17:8; 20:12. Those are held to have their names in the book of life who are enrolled as the children of God.

4-7. Rejoice in the Lord alway. Compare 3:1. That a prisoner, soon to be tried for his life, should not only rejoice but bid others to rejoice, shows the power of the gospel to comfort one who has made Christ all in all. **5. Let your moderation.** Your forbearance. **The Lord is at hand.** A special watchword of the early church in time of trouble. It meant practically, "Deliverance is near."

6. Be careful for nothing. See Revision. The meaning is, Have no distressing anxiety about anything. "Care-ful" used to mean "full of care." Compare Matt. 6:25. **But in everything, etc.** Instead of anxiety, just lay the case before God, and trust him to do all things well. Three elements enter into the appeal to God: **Prayer**, the outpouring of the soul; **supplication**, stating our wants; **thanksgiving**; we must always come to God, not in a complaining spirit, but with thankfulness for present mercies. **7. And the peace of God.** The peace that comes by putting all in the hands of one who is able and willing to deliver. Whenever we fully trust the Lord there comes a peace that is past the under-

6 Be^a careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your request be made known unto God.

7 And^b the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoice in the Lord greatly, that now at the last^c your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am,^d *therewith* to be content.

12 I^e know both how to be abased, and I know how to abound: every where, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things^f through Christ which strengtheneth me.

14 Notwithstanding ye have well done that^g ye did communicate with my affliction.

joyce. Let your forbearance 5 be known unto all men. The Lord is at hand. In 6 nothing be anxious: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, 7 which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

Finally, brethren, what- 8 soever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 9 The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

But I rejoice in the 10 Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. Not that I speak 11 in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to 12 be abased, and I know also how to abound: in every thing and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things 13 in him that strengtheneth me. Howbeit ye did well, 14 that ye had fellowship with

^a Psa. 55: 22; Prov. 16: 3; Matt. 6: 25; Luke 12: 22; 1 Pet. 5: 7. ^b Isa. 26: 3; John 14: 27; Rom. 5: 1; Col. 3: 15. ^c 2 Cor. 11: 9. ^d 1 Tim. 6: 6. ^e 1 Cor. 4: 11. ^f John 15: 5; 2 Cor. 12: 9. ^g Phil. 1: 7.

standing of those who have never experienced it. **Shall keep your hearts.** That peace will be a guard which will keep the heart and thoughts holy and pure.

8, 9. Finally, brethren. As he concludes his letter, he sums up Christian duties into a single paragraph. **Whatsoever things are true.** Truth in word, in action, and in thought, must be cherished. Christ is THE TRUTH. His followers must be truth itself. **Honest.** The Greek is "reverend." Whatsoever is worthy of reverence. **Just.** Strict justice in all dealings; an upright life. **Pure.** Chaste lives and clean hearts and thoughts. **Lovely.** Such deeds as spring from love and inspire love in others. **Of good report.** A life of which no evil thing can be truthfully said. **If there be any virtue.** Lest he may have omitted some excellency he adds, "If there be aught else which is virtuous or praiseworthy, let these all be the things to which you give your minds." **9. The things which, etc.** He turns from precept to example, the best of all teachers, and enjoins that they observe not only what he had taught, but what they had seen in his life. **The God of peace shall be with you.** For he is with all who so live.

10-14. I rejoiced in the Lord greatly. Because of the proof of affection furnished in the relief they sent to him by the hands of Epaphroditus. **Care of me hath flourished again.** They had before this been careful to supply his needs. See verse 16, and 2 Cor. 11: 9. **Ye lacked opportunity.** They had always been ready to care for him, but lacked means of communicating with him. In those times there were no systems of exchange, and all money had to be sent by messengers. **11. Not that I speak of want.** Lest they should think that he rejoiced because he had been in want, he adds that he had learned to be content, whatever was his state. He had Christ, and to him Christ was all in all. **12. I**

15 Now, ye Philippians, know also,^a that in the beginning of the gospel, when I departed from Macedonia,^b no church communicated with me, as concerning giving and receiving, but ye only.

16 For even in^c Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit^d that may abound to your account.

18 But I have all, and abound: I am full, having received^e of Epaphroditus the things *which were sent* from you, an odour of a sweet smell,^f a sacrifice acceptable, well pleasing to God.

19 But my God^g shall supply all your need, according to his riches in glory, by Christ Jesus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly^h they that are of Caesar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

my affliction. And ye your- 15
selves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only; for even in Thes- 16
salonica ye sent once and again unto my need. Not 17
that I seek for the gift; but I seek for the fruit that in- creaseth to your account. But I have all things, and 18
abound: I am filled, having received from Epaphrodi- tus the things *that came* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. And my God shall 19
fulfil every need of yours according to his riches in glory in Christ Jesus. Now 20
unto our God and Father *be* the glory for ever and ever. Amen.

Salute every saint in 21
Christ Jesus. The brethren which are with me salute you. All the saints salute 22
you, especially they that are of Caesar's household. The grace of the Lord 23
Jesus Christ be with your spirit.

It was written to the Philippians from Rome by Epaphroditus.

^a Acts 11: 15. ^b 2 Cor. 11: 8. ^c 2 Thes. 3: 8. ^d Rom. 15: 28. ^e Phil. 2: 25. ^f 2 Cor. 9: 12; Heb. 13: 16. ^g Psa. 23: 1; Prov. 8: 21; 2 Cor. 9: 8. ^h Phil. 1: 13.

know both how to be abased, etc. He had experienced all things; want as well as plenty, hunger and food in abundance; every variety of condition. 13. I can do all things. He can rise superior to every condition through the strength that Christ gives. 14. Ye have done well. Though Christ gave him strength to bear want, it was a good thing, a kind deed, that they supported him in his affliction. Communicate. Had fellowship with; shared.

15-20. In the beginning of the gospel. When you first received the gospel (Acts, chapter 16). When I departed from Macedonia. Keep in mind that Philippi "was a chief city of Macedonia." No church communicated with me. Had fellowship. Those who sustained him were partners of his labors. See Acts 17: 14. 16. Even in Thessalonica. After leaving Philippi Paul next labored at Thessalonica. See Acts, chapter 17. While here the newly-founded church of the Philippians sent to him contributions at least twice. They also aided him later while he was in Corinth (2 Cor. 11: 9). 17. Not that I seek for the gift. This is not his motive for praising them, but he seeks fruit that increaseth to their account. Their gifts will return to them in God's blessings. 18. An odor of a sweet smell. The incense offered in the temple worship was very fragrant. Their offerings were like incense, like a sacrifice with which God was well pleased. 19. My God shall supply all your need. Since you do not forget the needs of his servant, he will not forget yours. 20. Now unto God and our Father. A rapturous outburst. All the glory is God's. He is the Giver. God put their good purposes into their hearts.

21-23. Salute every saint. Where he knew so many he could not single out individuals for special greetings, but salutes all. The brethren which are with me. Such brethren as Timothy and other fellow-laborers, who were now in Rome. 22. Chiefly. Especially. The class next named send special greetings. Of Caesar's household. Amid the vast number who dwelt in the palace as immediate attendants of the emperor, amounting to hundreds and perhaps thousands, there were some who had become Christians. What was their condition in life is a matter of conjecture. Philippi was a colony (Acts 16: 12), a sort of outlying suburb of Rome, populated with Roman citizens. Hence it is possible that these would have friends in the Philippian church, who would know well who were meant, and to them they send special greetings.

INTRODUCTION TO THE EPISTLE TO THE COLOSSIANS.

At least three Epistles, and probably four, were prepared about the same time by the Apostle Paul at his place of imprisonment in Rome, and sent by the same messengers to the Roman Province of Asia. One was the Epistle to the Ephesians; a second, the present letter; a third, the Epistle to Philemon, who was a resident of Colosse, and the fourth is alluded to in this Epistle (4: 16) as the Epistle to the Laodiceans, but has been thought by some to be identical with the Ephesian letter. Three cities are named in this Epistle which lay contiguous to each other in the bounds of the ancient Kingdom of Phrygia, but in the last half of the first century were embraced within the proconsular Province of Asia, of which Ephesus was the capital, which had Christian congregations, and two of these were honored with Epistles (4: 13). The ruins of these cities have been identified, and the close association of Colosse and Laodicea is witnessed by the fact that they were only a few miles apart on opposite sides of the valley of the Lycus, a short distance above where it enters into the larger river Meander.

Colosse was a city of considerable size more than four hundred years before the date of this letter, when visited by Xenophon as the Ten Thousand marched up into Central Asia, and is mentioned by Herodotus still earlier. At this time, however, it was overshadowed in importance by Laodicea, and at the present the ruins are less imposing than those of either Laodicea or Hierapolis.

We learn in the Sixteenth Chapter of Acts that Paul, on his second missionary journey, passed from Cilicia through the pass in the great Taurus chain of mountains, which has always been the highway from the coast to the interior; paused a little while in Lydia; took Timothy in his train of attendants, and then passed through Phrygia and Galatia. And, a second time, after his European tour, he returned and "went over all the country of Phrygia and Galatia, strengthening the disciples" (Acts 18: 23). Yet it is probable that he did not personally plant the gospel in Colosse, and possibly did not even pass through the valley of the Lycus. The words of Chapter 2: 1, are understood to mean that he had never met with the church in person, and indeed there is a marked difference between the tone of this letter and the familiar personal appeals of letters addressed to churches that he had certainly planted, like those of Philippi and Galatia.

Besides, Epaphras seems to be named (1: 7) as the founder, or at least the evangelist, of the church. Yet, since Epaphras must have been one of his own converts, and was working under his general supervision, Paul held himself responsible for its condition, and looked after its welfare, as after all the churches planted within the sphere of his labors.

It is easy to discover from certain portions of the letter why it was written. Phrygia was a sort of border land between religions. The light, joyous polytheism of the Greeks here met the deep, solemn mysticism of the East. In addition, large colonies of Jews had been transplanted from Babylon to this region by one of the Macedonian monarchs of Syria, and brought with them a Judaism which had been greatly modified by the

doctrines of Zoroaster. The Epistle gives us ample ground for concluding that there was danger of these mongrel philosophies corrupting the simplicity of the gospel of Christ, and that Paul's object was to fortify the church against doctrines which would result in evil. In the notes of the passages which refer to these doctrines, this will be discussed more at length.

While there is a marked difference between this Epistle and that to the Ephesians, there is in some portions a striking similarity. Indeed there is not only a parallelism in the thoughts, but often in the language. The most natural way to account for this is to bear in mind that the two letters were written at the same time; were written to the same part of the world to congregations surrounded by conditions which were in many respects similar, and whose spiritual needs would be much alike. Under such circumstances it would be strange if two letters from the same writer did not bear a strong resemblance. It would be interesting to call attention to these parallel or similar passages, but the limited space the plan of this work allows will not permit. One who is curious to follow this comparison will find it given in full in Paley's *Horae Paulinae*.

Concerning the genuineness of this Epistle, it has always had a place in the New Testament Canon, and has never been questioned except by Baur, and some other critics of the Tübingen school who have thought that it gave too high an exaltation to Christ. This might be answered by replying that it exalts Christ no more than Philippians and other Epistles which are conceded to be of Pauline origin. Their theories have been overthrown not only by historical arguments, but by the internal evidence of the Epistle itself. Indeed, as Meyer remarks, "the forging of such an Epistle as this would be far more wonderful than its genuineness."

It was written at Rome, during Paul's imprisonment, probably in A. D. 62, the same date as Ephesians and Philemon, and was sent to the church by the hands of Tychicus (4: 7) and Onesimus (4: 9).

THE EPISTLE OF PAUL TO THE COLOSSIANS.

CHAPTER I.

SUMMARY.—Greeting. Thanksgiving for the Faith of the Colossian Church. Prayer for Their Progress. Becoming Meet for the Inheritance of the Saints. In the Kingdom of the Son. The Glories of the Son. The Work of Christ in Reconciling Men to Himself. Joy in Sufferings. The Mystery Among the Gentiles.

1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints^a and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since^b we heard of your faith in Christ Jesus, and of^c the love *which ye have* to all the saints;

5 For the hope^d which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you,^e as *it is* in all the world; and^f bringeth forth fruit as *it doth* also in you, since the day ye heard *of it*, and knew^g the grace of God in truth:

CHAPTER I.

Paul, an apostle of Christ 1 Jesus through the will of God, and Timothy our brother, to the saints and 2 faithful brethren in Christ *which are at Colosse*: Grace to you and peace from God our Father.

We give thanks to God 3 the Father of our Lord Jesus Christ, praying always for you, having heard 4 of your faith in Christ Jesus, and of the love which ye have toward all the saints, because of the hope 5 which is laid up for you in the heavens, whereof ye heard before in the word of the truth of the gospel, which is come unto you; 6 even as it is also in all the world bearing fruit and increasing, as *it doth* in you also, since the day ye heard and knew the grace of God

^a Eph. 6:21. ^b Eph. 1:15. ^c Heb. 6:10. ^d Matt. 5:12; 1 Pet. 1:4; 2 Tim. 4:8. ^e Matt. 24:14. ^f John 15:16. ^g 2 Cor. 6:1; Eph. 3:2; Tit. 2:11.

1, 2. Paul, an apostle . . . by the will of God. Not by human appointment, but by divine. Timotheus our brother. The other Epistles written at this time show that Timothy was then in Rome. He is named seven times in the address of Paul's letters to the churches; here, in 2 Corinthians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians and Philemon. 2. To the saints. A designation in apostolic ages of all Christians. Two characteristics are named; they were believing brethren also. At Colosse. For an account of Colosse, see Introduction to this Epistle.

3-8. We. Both Paul and Timothy. Give thanks. When offering prayers in behalf of the Colossians, as he was wont to do for all the churches under his care, he had grounds for thanks. 4. Since we heard of your faith . . . and love. He probably heard through Epaphras, a member at Colosse (verse 7 and 4:12), who was at that time with him in Rome. 5. For the hope. He gives thanks for their hope of heaven. Laid up. This suggests that they have a treasure laid up in heaven which they hope to use. Their treasure is above. Whereof ye heard before. They heard of this hope when the gospel was preached to them. 6. Which is come to you. The gospel had come to them, being now spread abroad in all the world. This is not to be taken literally, but affirms the wide diffusion of the gospel. Bringeth forth fruit. It always bears fruit in holy lives wherever received. 7. As ye learned of Epaphras. "Also" in Common Version is not found in the best MSS. They had learned of the gospel, its truth, its hope, and fruit from Epaphras, who probably planted the church under Paul's direction. Where he was converted we are not informed, but possibly at Ephesus, the capital of

7 As ye also learned of^a Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For^b this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the^c knowledge of his will in all wisdom and spiritual understanding;

10 That^d ye might walk worthy of the Lord^e unto all pleasing, being^f fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and long-suffering^g with joyfulness;

12 Giving^a thanks unto the Father, which hath made us meet to be partakers of the^h inheritance of the saints in light:

13 Who hath delivered us from theⁱ power of darkness,^k and hath translated *us* into the kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

in truth; even as ye learned of Epaphras our beloved fellow-servant, who is a faithful minister of Christ on our behalf, who also declared unto us your love in the Spirit.

For this cause we also, since the day we heard *it*, do not cease to pray, and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his glory, unto all patience and long-suffering with joy; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins:

^a Phil. 23. ^b Eph. 1:15. ^c Rom. 12:2. ^d 1 Thes. 2:12. ^e 1 Thes. 4:1. ^f John 15:16. ^g Acts 5:41. ^h Eph. 5:20. ⁱ Eph. 1:11. ^j Heb. 2:14. ^k 2 Pet. 1:11.

the province, during Paul's stay of three years there. Some have held that he is the same as the Epaphroditus of Phil. 2: 25; 4: 18, but this is not probable. He is highly commended here and in 4: 12, and in the latter place is identified with the Colossian church. 8. Who also declared to us. He was at the date of the letter attending the apostle at Rome.

9-12. For this cause. What he had heard, named in the preceding paragraph. Since the day we heard. He had heard something which had aroused his solicitude. That ye might be filled with the knowledge of his will. This would be their best security against false teaching, and an assurance of a faithful life. Wisdom and spiritual understanding. The wisdom and understanding conferred by walking as led by the Spirit. See Eph. 1: 3, 8, and 1 Cor. 12: 8. 10. That ye might walk, etc. Thus they would be equipped so as to please the Lord in all things in their walk. Being fruitful. Some things are named which please the Lord. The first is to abound in good works. The second is to increase in the knowledge of God. 11. Strengthened. Made mighty by the divine power. Unto all patience. Nothing requires more grace than patience and long-suffering under wrong, or even fancied wrong. It is especially hard to endure wrong with joyfulness. 12. Giving thanks. In the midst of the trials which call for patience and long-sufferings, still joyful and thankful to the Father that he hath made us meet to be partakers. Fit to have a share. Once, then, they were unfit. The inheritance of the saints. God's infinite love had called them to be children, heirs, and joint-heirs with Christ. The heavenly inheritance is meant. To have a share with the saints in light is to be heirs of heavenly felicity. Light. Light is a symbol of purity and blessedness. It is in contrast with darkness below.

13, 14. Who hath delivered us. The language implies that we were captives. We were under the power of darkness. Compare Luke 22: 53. Satan is the power of darkness. Those in sin are held under his power. Hath translated us into the kingdom of his dear Son. God, through the gospel, had rescued them, and has translated them into Christ's kingdom. This was effected when they were converted. Some teach that Christ's kingdom is yet future, but this passage shows that it already had an existence. The church was its visible form. It was inaugurated at Pentecost. 14. In whom we have redemption. We are redeemed from sin. We were in bondage, but have been purchased. Satan holds us under bondage until our sins are blotted out. The price paid is his blood. Compare Eph. 1: 7.

15 Who is^a the image of the invisible God, the first-born of every creature:

16 For^b by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones or dominions, or principalities, or powers; all things were created^c by him, and for him:

17 And^d he is before all things, and by him all things consist:

18 And he is the head of the body, the church: who is the beginning,^e the first-born from the dead; that in all *things* he might have the pre-eminence:

19 For it pleased *the Father* that in^f him should all fulness dwell:

20 And (having made peace through the blood of his cross) by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

who is the image of the in- 15
visible God, the firstborn
of all creation; for in him 16
were all things created, in
the heavens and upon the
earth, things visible and
things invisible, whether
thrones or dominions or
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ated through him, and unto
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say, whether things upon
the earth, or things in the

^a John 14:9; 2 Cor. 4:4; Phil. 2:6; Col. 2:9. ^b John 1:3; 1 Pet. 3:22. ^c Rom. 11:36. ^d John 17:5; 1 Cor. 8:6; Heb. 13:8. ^e Rev. 1:5. ^f Matt. 28:18; John 1:16; John 3:34.

15-17. **Who is the image of the invisible God.** He came in order to reveal the Father in his own person. See John 14:10, and Heb. 1:3. The love of God is revealed in Christ. He was the visible representative of the invisible God. **The first-born of every creature.** The thought is that he existed before creation began; born of God instead of being created by the divine fiat; born before any creature was called into existence. The passage does not say that he was the first *created*, but the first-born. He was before creation. See John 1:1, 2. **16. By him were all things created.** Hence he must have existed before any creation. Compare John 1:3, and Heb. 1:2. As God manifested himself by means of the Son in the gospel, so in creation he manifested himself through the Son. The visible universe is a manifestation of God through the Son. The Word is the power that gives all things existence that exist. **Thrones, dominions, principalities.** The angelic hierarchy; different ranks of angels, according to the teachings of some of the Jewish doctors. A heresy had already been proposed that divided these into ranks, assigned them an undue prominence, and held that Christ was only an angel. Paul does not pause to say whether these divisions are correct, but declares that Christ is above them all, created them, and that they were created for him. One of the heresies he wished to counteract was the doctrine of angel worship. **17. And he is before all things.** He was before them all in time, and through him they came into existence.

18-20. In verses 15-17, Paul portrays Christ as the center and source of the creation. In this section he shows that he is the Head of the *new* creation. **He is the head of the body, the church.** In the church he is pre-eminent. It is his spiritual body, and he is the supreme head. Compare 1 Cor. 11:3; Eph. 1:10, 22. **The beginning.** The new creation began from him and in him. He is first of all in time. **The first-born from the dead.** He first conquered death, and not for himself alone, but the great company of those found in him who have been born from the dead. **19. In him should all fulness dwell.** All power and blessing. Completeness in all things. If limitations were placed upon his power to create, to save and to bless, all fulness would not dwell in him. **20. Having made peace.** See notes on Eph. 2:14, 17. Christ came to make peace between Jew and Gentile, man and man, man and God. The means employed was the blood shed on the cross, Through it the law, the partition wall between Jew and Gentile, was removed, and both alike have access to God. **By him to reconcile all things unto himself.** "It pleased the Father" (verse 9) . . . "by him (Christ) to reconcile all things to himself" (the Father). All who accept Christ, are reconciled to him, and found in him, are reconciled thus to God. **Whether things in earth.** Human beings. **Things in heaven.** Chrysostom explains: Christ not only reconciles man on the earth, but raises him, who had been an enemy to God, to heaven and gives him a place there at peace with God, so that in the heavens the fruits of reconciliation are seen forever.

21-29. You, that were some time alienated. In a state of estrangement before conversion. **Enemies in your mind.** Hostile on account of wicked works. A wicked life will fill a man with

21 And you, that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled.

22 In the body of his flesh through death, to present you holy, and unblameable, and unreprouvable, in his sight;

23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven, whereof I Paul am made a minister:

24 Who now rejoice in my sufferings for you, and fill up^a that which is behind of the afflictions of Christ in my flesh for^b his body's sake, which is the church;

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 *Even*^c the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whow God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and

heavens. And you, being 21
in time past alienated and
enemies in your mind in 22
your evil works, yet now
hath he reconciled in the
body of his flesh through
death, to present you holy
and without blemish and
unreprouvable before him:
if so be that ye continue in 23
the faith, grounded and
stedfast, and not moved
away from the hope of the
gospel which ye heard,
which was preached in all
creation under heaven;
whereof I Paul was made
a minister.

Now I rejoice in my suf- 24
ferings for your sake, and
fill up on my part that
which is lacking of the af-
flictions of Christ in my
flesh for his body's sake,
which is the church:
whereof I was made a 25
minister, according to the
dispensation of God which
was given me to you-ward,
to fulfil the word of God,
even the mystery which 26
hath been hid from all ages
and generations: but now
hath it been manifested to
his saints, to whom God 27
was pleased to make
known what is the riches
of the glory of this mys-
tery among the Gentiles,
which is Christ in you, the
hope of glory: whom we 28
proclaim, admonishing ev-

a Phil. 3:10. b Eph. 1:23. c Rom. 16:25.

hostile thoughts to God. **Yet now hath he reconciled.** Christ has changed them by the gospel so that they are enemies no longer. God needs no change. The change must be wrought in man. **22. In the body of his flesh.** It is through the sufferings of Christ that they are enabled to come to God. Without Christ and the cross there could be no gospel. Through his blood their sins are cleansed, so that they are **holy** in the sight of God. **23. If ye continue in the faith.** Their continued acceptance depends on their clinging to Christ who redeemed them. **Grounded and settled.** Having an immovable foundation, so that they could not be moved from the hope of the gospel by any wind of doctrine. **Which was preached, etc.** See note on verse 6 above. **24. Who now rejoice.** Rather, I now rejoice. **My sufferings for your sake.** He was a prisoner and a sufferer because he preached the gospel to the Gentiles. **And fill up, etc.** Christ endured afflictions for us. We must have a fellowship of his sufferings (1 Peter 4: 13). Paul also suffers that he might share the afflictions of Christ. Not only did he suffer with Christ, but Christ suffers with his afflicted people. See Acts 9: 4. Hence, afflictions suffered for Christ may be called his afflictions. All the suffering required for the sake of the church is still **behind of the afflictions of Christ.** **25. According to the dispensation.** God made him a minister of the church. That ministry was a "stewardship" (dispensation) committed to him. He refers to the great responsibility of the apostolic office. He was a "steward of the grace of God" (Eph. 3: 2). **To fulfil the word of God.** Not only to do what the word required, but to preach the word everywhere. **26. Even the mystery.** The mystery of the gospel, of salvation through Christ, hidden from past ages, but now revealed to the saints. A mystery, as Paul uses the term, is a thing hidden in the past, but now made known. **27. To whom God would make known.** To the saints he would reveal the glory of the mystery. The glory of the mystery is **Christ in you.** Christ dwelling in the saved and filling their hearts with the hope of glory. **28. Whom we preach.** Christ. **Every man.** Note that this is repeated three times in the verse. The apostle impresses the fact that the gospel is not for a few favored ones, but for every one. **In all wisdom.** In every form of wisdom. **Perfect.** We should all aim at perfection; the apostle aims to bring all to this ideal. The high ideal is before, for which all should aim. However, he whose sins are all blotted out will be counted perfect in the great day. **29. According to the working.** Christ within us is a life and a power. If we conquer the flesh and give ourselves entirely up to him he will work mightily.

teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAPTER II.

Warnings Against False Theories.

SUMMARY.—Paul's Conflict for the Churches. Present with Them in Spirit. Exhortation to be Rooted and Grounded in Christ. Warning Against Vain Philosophy. The True Circumcision. The Baptismal Burial. The Handwriting of Ordinances Removed. Keeping Sabbath Days. Angel Worship Forbidden.

1 For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

2 That^a their hearts might be comforted, being knit together in love, and unto all riches^b of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him;

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving

every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labour also, 29 striving according to his working, which worketh in me mightily.

CHAPTER II.

For I would have you 1 know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts 2 may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of God, even Christ, in whom are 3 all the treasures of wisdom and knowledge hidden. This I say, that no one may 4 delude you with persuasiveness of speech. For 5 though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

As therefore ye received 6 Christ Jesus the Lord, *so* walk in him, rooted and 7 builded up in him, and stablished in your faith, even as ye were taught, abounding in thanksgiving.

a 2 Cor. 1:6. b 2 Pet. 3:15.

1-3. **What great conflict.** Anxiety. **For you.** The brethren of Colosse. **At Laodicea.** A sister church only a few miles away. See Introduction. Laodicea was one of the Seven Churches of Revelation. See Rev. 3: 14. **Have not seen my face.** This seems to imply that he had never visited either of these churches in person. The reasons of his anxiety are revealed in this chapter. They were assailed by false teachings. 2. **That their hearts.** He was deeply anxious that they might be comforted, . . . knit together in love, and enjoy the full assurance of understanding, a clear insight that would lead them to know the mystery of God. This knowledge would make them proof against the arts of false teachers. For "mystery," see notes on 1: 26, 27. 3. **In whom.** In Christ all the treasures, etc., are hidden, and mysteries until revealed. The gospel reveals them and those in Christ know them.

4-8. **Lest any man should beguile you.** Had they full knowledge (verse 2) this would not be possible. 5. **For though absent,** yet he was present in spirit. He was either present in spirit by having them in mind, being fully informed of their state by Epaphras, which I think is more in harmony with the whole tenor of the New Testament, or he was enabled by divine power to look upon them and behold them. The latter is the view of most commentators. If this view is correct, why does he say (1: 7) that he learned their state from Epaphras? 6. **Walk ye in him.** Continue to live in, obey and believe upon Christ as he was first preached to you. 7. **Rooted.** Your life growing out of him as a tree out of the soil. **As ye have been taught.** The point of the exhortation is to cling to the gospel as it

8 Beware^a lest any man spoil you through philosophy and vain deceit, after the^b tradition of men, after the rudiments of the world, and not after Christ:

9 For^c in him dwelleth all the fulness of the Godhead bodily.

10 And^d ye are complete in him, which^e is the head of all principality and power:

11 In whom also ye are^f circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ;

12 Buried^g with him in baptism, wherein also ye are risen with *him* through^h the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 Andⁱ having spoiled principalities and powers,

Take heed lest there shall 8
be any one that maketh
spoil of you through his
philosophy and vain deceit,
after the tradition of men,
after the rudiments of the
world, and not after Christ:
for in him dwelleth all the 9
fulness of the Godhead
bodily, and in him ye are 10
made full, who is the head
of all principality and pow-
er: in whom ye were also 11
circumcised with a circum-
cision not made with
hands, in the putting off of
the body of the flesh, in the
circumcision of Christ;
having been buried with 12
him in baptism, wherein
ye were also raised with
him through faith in the
working of God, who rais-
ed him from the dead. And 13
you, being dead through
your trespasses and the
uncircumcision of your
flesh, you, *I say*, did he
quickened together with him,
having forgiven us all our
trespasses; having blotted 14
out the bond written in or-
dinances that was against
us, which was contrary to
us: and he hath taken it
out of the way, nailing it
to the cross; having put off 15
from himself the principal-

^a Jer. 29:3; Heb. 13:9. ^b Matt. 15:2. ^c Isa. 7:14; 9:6; John 1:14; Rom. 9:5. ^d John 1:16. ^e 1 Pet 3:22. ^f Jer. 4:4.
^g Rom. 6:4. ^h Eph. 3:7. ⁱ Gen. 3:15; Psa. 68:18; Isa. 53:12; Luke 10:18; John 12:31.

has been taught them. **8. Spoil you through philosophy.** Make spoil of you and carry you off as booty through some philosophical speculation, or empty deceit. **After the tradition of men.** By appealing, not to the Scriptures, but to human traditions. These traditions probably referred mainly to the matters spoken of in verse 18 below. **Rudiments of the world.** Paul uses this expression elsewhere of Jewish ordinances (Gal. 4: 3). Verse 16 below shows what it refers to.

9-12. For in him dwelleth all the fulness, etc. You must not be drawn from Christ. He is all in all. In him is the divine fulness (all divine power). In him as revealed was God in bodily form. Compare John 1: 14. **10. Ye are complete in him.** You need nothing more. He supplies every want. **Head of all principality and power.** He is over and ruler of those ranks of angels that some are trying to lead you to worship. **11. In whom ye are circumcised.** Are there those who say that you ought to be circumcised? In him is the true circumcision, not done by hands, not the cutting off of a little flesh, but the putting off of the entire body of the sins of the flesh. **12. Buried with him in baptism.** See notes on Rom. 6: 4. Paul teaches that we must re-enact the tragedy of the cross: The agony of the garden, the complete submission to the divine will, confession of Christ, crucifixion (Gal. 2: 20; Rom. 6: 5), death (Rom. 6: 3), burial (Rom. 6: 4; Col. 2: 12), rising with Christ (Rom. 6: 5; Col. 2: 12; 3: 1); nay, we must ascend and reign with him (Eph. 2: 4-6). Let it be noted that "the putting off of the body of the sins of the flesh" (verse 11) is associated with baptism (verse 13). **Wherein ye were also raised with him** (Revision). We are raised from the burial as he was raised from the grave, and we rise to a new life through faith, etc.

13-15. Being dead in your sins. He that is dead in sins is without spiritual or eternal life. To be dead to sin is to be delivered from its power. **The uncircumcision of your flesh.** "The body of the sins of the flesh" not having been put off. See verse 11. **Hath he quickened.** By the power of the gospel. We are buried with Christ, quickened with him, rise with him. **Having forgiven.** The gospel comes with the offer of forgiveness. See Acts 2: 38. **14. Blotting out the handwriting.** The Revision says, "The bond." That is, the written law of ordinances; the law of Jewish rites. This was "blotted out," erased, removed. **Against us.** Especially in the sense that they made Gentiles aliens and strangers to the covenant, and without God and hope. **Nailing it to his cross.** When the Jews nailed Jesus to the cross they drove the nails into their own law. The old dispensation was ended; the blood of the new covenant was shed from the wounds of the nails. **15. Having put off from himself**

he made a shew of them openly, triumphing over them in it.

16 Let no man therefore^a judge you in meat, or in drink, or in respect of^b an holy-day, or of the new-moon, or of the sabbath-days;

17 Which^c are a shadow of things to come: but the body is of Christ.

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind;

19 And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not, taste not, handle not,

22 Which all are to perish with the using,) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will-worship and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

ities and the powers, he made a show of them openly, triumphing over them in it.

Let no man therefore 16 judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which 17 are a shadow of things to come; but the body is Christ's. Let no man rob 18 you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind, and not holding fast 19 the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.

If ye died with Christ 20 from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances. Handle not, nor 21 taste, nor touch (all which 22 things are to perish with the using), after the precepts and doctrines of men? Which things have 23 indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh.

a Rom. 14:3. b Gal.4: 10. c Heb. 8:5.

the principalities (Revision). He overcame and disarmed the spirits of darkness, the evil angels. He triumphed over Satan and all his powers. **Made a show of them.** Put them to an open shame by triumphing over them in his resurrection and ascension.

16-19. **Let no man therefore judge you.** As the law was nailed to the cross (verse 14), let no man compel you to keep its ordinances. **In meat, or in drink.** By requiring you to eat only what the Jewish law prescribes (Lev. 7: 10-27). See Rom. 14: 17; 1 Cor. 8: 8; Heb. 9: 11. Compare 1 Tim. 4: 3. **Or in respect of a holy day.** Such as the Passover, Pentecost, etc. **Or of the new moon.** The monthly observances (Num. 28: 11). **Or of the Sabbath day.** The Jewish Sabbath had passed away with the law. **17. Which are a shadow of things to come.** The body, or substance, which casts the shadow is Christ. We are to pay no attention to the shadows since he has come, but to observe what we find in him and the gospel. **18. Let no man beguile you.** Rob you of your reward by his guile. He will do so if you become unworthy of it by a **voluntary humility.** By a humility that is willed, and therefore is affected rather than real. It is probable that the false teachers made a great pretence of humility, and taught a self-abasement, like that of monks clad in sackcloth, or who go barefoot. **And worshipping of angels.** One feature of the heresy against which Paul warned them was angel worship. See Rev. 19: 10. Angel worship, the worship of saints, dead or living, of pope, or any created thing, is forbidden. "Worship God," said the angel before whom John bowed. Church history states that at a later period Michael the archangel was worshiped. **Dwelling in the things which he hath seen** (Revision). Claiming special revelations. He refers to "no man." **19. Not holding the Head.** Not clinging to Christ the Head, from whence the whole body, the church, derives its nourishment and increase.

20-23. **Wherefore.** Ye died with Christ, died to the world, and to its rudiments, or fleshly ordinances. See note on verses 8 and 12. Why, then, as though belonging to the world, should you be subject to obsolete Jewish ordinances? **21. Touch not, etc.** Why are you subject to prohibitions of food and drink which command you to "touch not?" etc. **22. Which all are to perish.** The prohibition applies to "things all of which perish in the using;" i. e., to food and drink. **After the commandments.** These ordinances, whether Jewish traditions, or those of ascetics, are dependent upon the

CHAPTER III.

The New Life in Christ.

SUMMARY.—Fellowship with the Risen Christ. Our Lives with Him. Hence, All the Evil Deeds of the Old Life Must Be Put Away. All Distinctions Done Away in Christ. Hence, Brotherly Love Must Be Cherished. The Indwelling of Christ's Word. Concerning Songs. Various Duties.

1 If ye then^a be risen with Christ, seek those^b things which are above, where Christ sitteth on the right hand of God.

2 Set your affections on things above, not on things on the earth.

3 For^c ye are dead,^d and your life is hid with Christ in God.

4 When^e Christ, *who is*^f our life, shall appear, then shall ye also appear with him in^g glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience.

CHAPTER III.

If then ye were raised 1 together with Christ, seek the things that are above, where Christ is seated on the right hand of God. Set 2 your mind on the things that are above, not on the things that are upon the earth. For ye died, and 3 your life is hid with Christ in God. When Christ, *who* 4 is our life, shall be manifested, then shall ye also with him be manifested in glory.

Mortify therefore your 5 members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry; for 6 which things' sake cometh the wrath of God upon the

a Eph. 2:6. b Matt. 6:33. c Gal. 2:10. d 2 Cor. 5:7. e 1 John 3:2. f John 11:25. g 1 Cor. 15:43.

commands and teachings of men. **23. Which things.** The doctrines just condemned. **Have a show of wisdom.** But only a show. **In will-worship.** Self-imposed, arbitrary worship. **And humility.** Ostentatious humility. **And severity to the body.** By starving it and refusing it proper food. This implies that these teachers demanded mortifications of the flesh, such as have been always commended in the Romish church. **But are not of any value.** They have no efficacy in overcoming the lusts of the flesh. In the first verse of the next chapter we are told the only way of overcoming the flesh. In this chapter can be discovered traces already of the ascetic spirit which a few centuries later became so dominant in the church. It is well to note that it is placed under the condemnation of the Holy Spirit.

1-4. If then ye were raised together with Christ. The Revision is correct. A definite act, not a state, is referred to. The definite act is named in 2: 12 above. When they were "buried with him in baptism," they were also raised from this burial with him through faith, quickened. Hence here he says, "If then ye were raised with him," if your obedience was from the heart and in faith, if you rose therefore *with him* (these are the emphatic words), then **seek those things which are above.** The risen Christ ascended; let your aspirations ascend also. **Where Christ sitteth, etc.** See notes on Eph. 1: 20. **2. Set your affection on things above.** This is a condition of seeking the things above. Our hearts must be in heaven with our beloved Lord. **3. For ye died.** This is a reason for not loving earthly things. We died to the world, crucified with Christ, and were buried. See notes on 2: 12. Also Rom. 6: 2; Gal. 2: 20. This death was a definite act, like the burial and the rising, not a state. The Revision is a great improvement on such passages. **Your life is hid.** They died, but they are not dead. Yet the world does not see their true life, the eternal principle within. Their life is in Christ, and can never be fully manifested until he shall be manifest; but (verse 4) **when he shall be manifested**, then the glory and the blessedness of the life in us shall be shown forth. Like the tree in the winter, not dead, but the life hidden. When the Spring comes, its life shows itself in glory. Compare Rom. 8: 19.

5-8. Mortify therefore your members. The Greek word is stronger. It means, "Put to death." Since you died to the world and the flesh, slay also the earthly lusts and passions which belong to the flesh. They belong to the old nature, not to the new creature. **Uncleanness.** Every kind of impure act. **Inordinate affection.** Lustful passion. **Covetousness.** See note on Eph. 5: 5. **6. For which things' sake.** Because these things are practiced by those who live in disobedience, God's wrath is coming upon them. **7. In the which ye also walked.** They had been Gentile heathen, and among them licentiousness was at that time universal. See notes on 1 Cor. 6: 9-11. Even moralists sanc-

7 In the which ye also walked sometime, when ye lived in them.

8 But^a now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie,^b not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is^c renewed in knowledge after the image of him that created^d him.

11 Where there is neither^e Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free:^f but Christ *is* all, and in all.

12 Put on therefore,^g as the elect of God, holy and beloved,^h bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

14 And above all these things *put*ⁱ on charity, which is the bond of perfectness.

15 And let^j the peace of God rule in your hearts,^k to the which also ye are called in^l one body; and be ye thankful.

sons of disobedience; in 7 the which ye also walked aforetime, when ye lived in these things. But now 8 put ye also away all these; anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one 9 to another; seeing that ye have put off the old man with his doings, and have 10 put on the new man, which is being renewed unto knowledge after the image of him that created him; where there cannot be 11 Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all.

Put on therefore, as God's 12 elect, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffering: forbearing 13 one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and 14 above all these things *put on* love, which is the bond of perfectness. And let the 15 peace of Christ rule in your hearts, to the which also ye were called in one body:

^a Jas. 1:21. ^b Lev. 19:11. ^c Rom. 12:2. ^d Eph. 2:10. ^e Gal. 3:28. ^f Eph. 1:23. ^g 1 Pet. 1:2. ^h Gal. 5:22; Phil. 2:1. ⁱ Rom. 13:8. ^j Rom. 14:17; Phil. 4:7. ^k 1 Cor. 7:15. ^l Eph. 2:16; 4:4.

tioned every kind of unchastity except that of a wife. 8. Also put off all these. The sins that follow, as well as those named above. Anger, wrath, malice. A climax, full of evil to other men. Blasphemy, filthy communication. Sins manifested by the tongue. The Revision says, "Railing, shameful speaking." The reference is to low, profane, filthy abuse, due to "anger, wrath, and malice."

9-11. Lie not. Christ is truth, and they who are of Christ will be truth in word and deed. Seeing. Lying would be a proof that the old man (the old fleshly nature, Eph. 4:22; Rom. 6:6) with his deeds had not been put off. 10. Have put on the new man. Are born again (John 3:5) and become new creatures in Christ. The new man has a new heart, new thoughts, a new life. Is renewed in knowledge. With the new man there is a growth, a renewal. He grows continually in knowledge of Christ and into his image. 11. Where there cannot be Greek, etc. In Christ there can be no distinction of race, or of caste. The Greek, when he is converted, becomes a new being; not a Greek, but a Christian. So of Jew, Roman, Scythian. They are all naturalized into a new kingdom, that of Christ, and belong to a new, holy nation (1 Peter 2:9). All the old barriers to fraternity are removed. Barbarian. The Greeks long called all who were not Greeks barbarians, but in the apostolic age applied it more particularly to those who had not accepted the Greek civilization. Bond nor free. The master and the slave were on a level in the church. "Humanity is a word which you look for in vain in Plato and Aristotle; the idea of mankind as one family, as the children of one God, is an idea of Christian growth." —Max Muller. But Christ is all. He is the life of all the new creation, and in all.

12-15. Put on, therefore, as the elect of God. As a chosen, holy and beloved nation, put on these graces. A heart of compassion (Revision), etc. These are all traits of Christ, and must be found in us if he is our life. 13. Forbearing . . . forgiving. How often and earnestly longsuffering and forbearance are enjoined! Nor have we grounds for expecting that God will forgive us unless we also forgive (Matt. 6:12). Christ is our example. 14. Above all these things put on love. If our souls are imbued with love, like that of Christ, it will be easy then to forbear and forgive. The bond of perfectness. All the Christian graces are bound together in love. It is the source of them all. 15. Let the peace of Christ rule. The peace of those who are made brethren in Christ and filled with his love. It must reign in the heart, then it will rule in the acts. This is the peace to

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs,^a singing with grace^b in your hearts to the Lord.

17 And^c whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving^d thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your*^e parents in all things: for this is well-pleasing unto the Lord.

21 Fathers,^f provoke not your children *to anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, *do it* heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

and be ye thankful. Let 16
the word of Christ dwell in
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word or in deed, *do* all in
the name of the Lord Je-
sus, giving thanks to God
the Father through him.

Wives, be in subjection 18
to your husbands, as is fit-
ting in the Lord. Hus- 19
bands, love your wives,
and be not bitter against
them. Children, obey your 20
parents in all things, for
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Lord. Fathers, provoke not 21
your children, that they be
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cording to the flesh; not
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of heart, fearing the Lord:
whatsoever ye do, work 23
heartily, as unto the Lord,
and not unto men; know- 24
ing that from the Lord ye
shall receive the recom-
pense of the inheritance:
ye serve the Lord Christ.
For he that doeth wrong 25
shall receive again for the
wrong that he hath done:
and there is no respect of
persons.

^a Eph. 5:19. ^b Col. 4:6. ^c 1 Cor. 10:31. ^d Rom. 1:8; Eph. 5:20; Col. 2:7. ^e Eph. 6:1. ^f Eph. 6:4.

which Jew, Gentile, and every race is called in one body. There must be no discord, schism, or factious spirit in the fold.

16, 17. **Let the word of Christ.** The word that has been preached to you. **Dwell in you.** As in a temple. **Richly in all wisdom.** If we treasure it up richly we will have the divine wisdom in our hearts. **Teaching and admonishing.** Those having the indwelling word would have ability to teach. **In psalms, etc.** Teaching and admonishing were to be present even in song. Song was to have another object than to please the ear. It was not for enjoyment, but for edification. The species of song are named here and in Eph. 5:19. For the distinction, see notes there. **Singing with grace.** With Christ's grace in your hearts; that is, with hearts pervaded by the love of Christ. 17. **Whatsoever ye do.** Whether it be singing, whether it be word or deed, **do all in the name of the Lord Jesus.** Neither in worship, nor in his business and pleasures, must the Christian engage in anything that cannot be done in Christ's name; i. e., by his authority and in prayer to him. This covers the whole life. It applies to conduct, to places of resort, to secular calling. If doubtful, see if you can on your knees ask Christ to go with you and bless you in what you are about to undertake. **Giving thanks.** The Christian should always be thankful, because if he "does all in the name of Jesus," the Lord will always be with him, and work out all for good.

18-21. The section from 3:18 to 4:1, is very similar to Eph. 5:22 to 6:9. I will refer the reader to Ephesians for fuller notes. **Wives, submit yourselves.** See notes on Eph. 5:22. 19. **Husbands, love your wives.** See notes on Eph. 5:25. 20. **Children, obey your parents.** See notes on Eph. 6:1. 21. **Fathers, provoke not your children.** See notes on Eph. 6:4.

22-25. **Servants, obey.** See notes on Eph. 6:5, 6. 23. **And whatsoever ye do.** See notes on Eph. 6:7. 24. **Knowing that of the Lord.** See note on Eph. 6:8. 25. **He that doeth wrong.** Whether master or slave. All will be requited, and before Christ, all, master and slave, stand upon the same footing.

CHAPTER IV.

Final Exhortations.

SUMMARY.—A Charge to Masters. Prayer and Prudence Commended. Tychicus, the Bearer of the Letter, Introduced. Onesimus Commended. Greetings from Brethren at Rome. The Epistle of the Laodiceans.

1 Masters,^a give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue^b in prayer, and watch in the same with thanksgiving;

3 Withal^c praying also for us, that God would^d open unto us a door of utterance, to speak^e the mystery of Christ,^f for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk^g in wisdom toward them that are without, redeeming the time.

6 Let your speech be alway^h with grace, seasonedⁱ with salt,^j that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord:

CHAPTER IV.

Masters, render unto 1 your servants that which is just and equal; knowing that ye also have a Master in heaven.

Continue stedfastly in 2 prayer, watching therein with thanksgiving; withal 3 praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest, as I ought to speak. Walk in wisdom toward 5 them that are without, redeeming the time. Let your 6 speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

All my affairs shall Ty- 7 chicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord:

^a Lev. 19:13; Mal. 3:5; Eph. 6:9. ^b Luke 18:1; Rom. 12:12; Eph. 6:18. ^c 2 Thes. 3:1. ^d 1 Cor. 16:9; 2 Cor. 2:12. ^e Matt. 13:11; 1 Cor. 4:1. ^f Phil. 1:7. ^g Eph. 5:15; 1 Thes. 4:12. ^h Eccl. 10:12. ⁱ Mark 9:50. ^j 1 Pet. 3:15.

1. **Masters, give unto your servants.** See notes on Eph. 6: 9. This verse ought to have been joined to the section of the preceding chapter in which mutual duties are enjoined. It should be remarked that such a charge as this is not found in all the profane writings of antiquity. Even in the pages of the moralists a slave was regarded as a chattel with which the master had a right to deal according to his will. The Christian rule, at once introduced into the church, was for the master to treat his servants as he wished to be treated by his Master in heaven, and to expect the same kind of treatment that he meted out.

2-4. **Continue in prayer.** Prayer ought to be regular, habitual. The Christian should every day have a season of prayer. See Luke 18: 1; Acts 1: 14; Eph. 6: 18. **Watch.** Watch that you pray aright, in earnest, and ask for what you ought. **With thanksgiving.** Let thanks for mercies given ascend as you ask for new mercies. 3. **Praying also for us.** Note the spirit of this prayer; not a thought of his ease, comfort, or even safety, but only that he may be given full opportunity to preach Christ. So sublime a self-forgetfulness in a suffering prisoner is almost divine. **The mystery of Christ.** The gospel of Christ. It was a mystery, *i. e.*, a hidden truth until it was revealed. See 1 Cor. 4: 1; Eph. 6: 19; Col. 1: 26; 2: 2. **In bonds.** See notes on Eph. 6: 20; Phil. 1: 7.

5, 6. **Walk in wisdom toward them that are without.** Let your conduct be prudent and sagacious. Do not provoke persecution. **Redeeming the time.** Using every opportunity and seeking time to do them good. **Redeeming.** Buying by giving up your own pleasure. 6. **Let your speech be always with grace.** Use courteous speech, calculated to attract rather than to repel. **Seasoned with salt.** Food without seasoning is insipid. Let the speech be so seasoned by "grace" that it will not be rejected with aversion. **That ye may know how, etc.** So that your answer to every man may be such as the case requires. The idea is to always say what is pertinent and best for the occasion.

7-9. **All my state shall Tychicus declare.** See Eph. 6: 21 for note on Tychicus. He carried the Epistle to the Ephesians, and that to the Colossians on the same journey. He was probably a native of Ephesus, and was one of Paul's most trusted evangelists. See Acts 20: 4; 2 Tim. 4: 12; Titus 3: 12. It should be kept in mind that all Paul's Epistles were sent by messengers. There were no postal arrangements for carrying private letters such as exist in our times. 8. **Whom I have sent.** Not only to

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With^a Onesimus, a faithful and beloved brother, who is *one* of you: they shall make known unto you all things which *are done* here.

10 Aristarchus^b my fellow-prisoner, saluteth you, and Marcus,^c sister's son to Barnabas; (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras,^d who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect^e and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke,^f the beloved physician, and^g Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

whom I have sent unto 8 you for this very purpose, that ye may know our estate, and that he may comfort your hearts; together 9 with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that *are done* here.

Aristarchus my fellow- 10 prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him), and Jesus, which is 11 called Justus, who are of the circumcision: these only *are my* fellow-workers unto the kingdom of God, men that have been a comfort unto me. Epaphras, 12 who is one of you, a servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. For I bear him 13 witness, that he hath much labour for you, and for them in Laodicea, and for them in Hierapolis. Luke, 14 the beloved physician, and Demas salute you. Salute 15 the brethren that are in Laodicea, and Nymphas, and the church that is in

^a Phile. 10. ^b Acts 19:29; 20:4; 27:2. ^c Acts 15:37; 2 Tim. 4:11. ^d Col. 1:7. ^e Matt. 5:4. ^f Luke 1:2; Acts 1:1. ^g Phile. 24.

carry letters, but to ascertain the state of the churches, and to instruct and comfort them. He came as an evangelist to help them on. 9. **With Onesimus.** A peculiar interest is connected with Onesimus because he is the subject of the Epistle to Philemon. He belonged to Colosse, was probably a slave of Philemon, had fled to Rome, and now returns as "a faithful and beloved brother." Tychicus bore also at this time the letter to Philemon.

10-13. There follow Christian remembrances from several of Paul's companions. **Aristarchus, my fellow-prisoner.** A Macedonian from Thessalonica (Acts 19:29; 20:4; 27:2). He accompanied Paul from Jerusalem to Rome. He is named in Philemon 24. **And Marcus.** The old companion of Paul and Barnabas on their first missionary tour. **Sister's son to Barnabas.** It is now conceded that this should be, "Cousin to Barnabas." Since in this year (probably A. D. 62) Mark attends Paul, it is inferred that Barnabas was dead. **Touching whom. Mark. Commandments. Commendations. Receive him.** Perhaps these churches knew that at one time Paul had refused to have Mark in his company (Acts 15:38), and hence would not have received him cordially without such a commendation. 11. **And Jesus, which is called Justus.** We only know of this man that, like Mark, he was a Jewish Christian, of the circumcision, and highly commended by Paul. 12. **Epaphras.** See note on 1:7. He is thought to have founded the church at Colosse. **One of you.** A member of the Colossian church. **For you in prayers.** In his absence from you he continues to labor fervently for you in his prayers. 13. **Them that are in Laodicea.** The sister city near at hand across the valley of the Lycus. **Hierapolis.** Another city close at hand, in which a church had been planted. Probably Epaphras planted it also.

14, 15. **Luke.** The historian. Note that two, Mark and Luke, were both with Paul at this time. See Introduction to Luke. He was a Gentile. **Demas.** Named also, and not to his credit, in 2 Tim. 4:10; also in Philemon 24. 15. **Nymphas.** An inhabitant of Laodicea. **The church that is in their house.** "His" in the Old Version; "her" in the Vatican MS., but the best authority renders it "their house;" i. e., the house of Nymphas and his family. In the first century no church buildings existed, and the Christians met in private houses. A portion, at least, of those in Laodicea met in the house of Nymphas, and are greeted as "the church in their house." See also Rom. 16:5; 1 Cor. 16:19; Philemon 2.

16 And when^a this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to^b Archippus, Take heed to the^c ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutations by the hand of me Paul. Remember^d my bonds. Grace *be* with you. Amen.

Written from Rome to the Colossians by Tychicus and Onesimus.

their house. And when 16 this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea. And say to 17 Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

The salutation of me 18 Paul with mine own hand. Remember my bonds. Grace be with you.

a 1 Thes. 5:27. *b* Phile. 2. *c* 1 Tim. 4:6. *d* Heb. 13:3.

16-18. Likewise read the Epistle from Laodicea. The Epistles addressed to these contiguous churches were for each other. Tychicus no doubt bore also a letter to the Laodiceans. Whether that letter was lost, whether it is the Epistle to the Ephesians, or whether the letter was a general letter to the churches of Asia, has been much discussed. My own opinion is that more than one copy of the Ephesian letter was made, one being delivered to the Ephesian church, and the other to the church at Laodicea. Space will not permit of a discussion upon this point. **17. Say to Archippus.** He is named in Philemon 2. He had some important work, and was possibly a preacher. **18. The salutation by the hand of me Paul.** Paul dictated his epistles to an amanuensis (Rom. 16: 22), but was wont to add a salutation in his own hand (Gal. 6: 11; 2 Thess. 3: 17; 1 Cor. 16: 21). **Remember my bonds.** Three times in this chapter he alludes to his chains, in verses 3, 10 and 18. The thought is, "Be willing to suffer for the gospel even as I do."

INTRODUCTION TO THE FIRST EPISTLE TO THE THESSALONIANS.

This epistle bears the distinction of being the first in the order of time of the letters written by the Apostle Paul which have been preserved. Indeed it is the earliest of any of the epistolary Books of the New Testament, the beginning of that body of writing to which the churches are so much indebted. It was written at least five or six years before the great doctrinal and ecclesiastical treatises known as the Roman, Galatian, and the Corinthian Letters, and with the Second Letter to the Thessalonians which followed it by only a few months, it shares the distinction of being the only epistles that came into existence before the beginning of Paul's third great Missionary journey. These epistles, so long antedating the others, differ also from them in character. Written only a short time after the church at Thessalonica was founded, and called forth by the trials and needs of a young congregation which he felt it in his heart to visit again, but was prevented, they illustrate the apostolic instruction given to a newly organized church, composed of Gentiles, suffering under the persecution of both Jewish and heathen adversaries. They are fresh in allusion to the experiences of Paul while among them, and reveal his deep solicitude when forced away.

When the apostle, on his third missionary journey, passed into Europe, he first planted a church at Philippi, but after a little season was driven from there by heathen persecution. Then, attended by Silas and Timothy, he went westward along the great Egnatian Way, the Roman road which led through Greece to Macedonia. He did not pause until he reached Thessalonica, nearly a hundred miles westward, the chief city of Macedonia, situated around a noble harbor at the head of the Aegean Sea. Its situation on the great Roman thoroughfare, its position on the extremity of the sea, and the rich country in its rear, had contributed to make it a great commercial city, with a mixed population of Greeks, Romans and Jews, the first being the most numerous. Here, where there was a synagogue, the apostle paused, found employment to meet his frugal wants, and began to preach among his own countrymen. "And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few."

But soon after the unbelieving Jews stirred up an uproar which made it necessary for Paul and Silas to leave, and the brethren sent them away by night. Going from thence to Berea to the southwest, they first labored there, and later the apostolic labors were extended to Athens and to Corinth. Shortly after Paul's departure from Thessalonica the persecution which had driven him away turned upon the church (2: 14; 3: 3), a circumstance that made him yearn to return (3: 5). Twice he resolved to do so but was prevented (2: 18). Finally he sent back Timothy from Athens (3: 1, 2), and when Timothy returned to him at Corinth, to which he had proceeded, the message which he brought was the occasion of this epistle, an epistle full of comfort, instruction and encouragement, but withal, containing also the instruction in righteousness so much needed by a congregation of those so recently heathen and addicted to heathen vices.

It is interesting to know that this church, honored with the first of the apostolic epistles, long continued to enjoy a glorious history. It was afterwards visited by the apostle

more than once; and is often mentioned in the history of the church. Though for more than four hundred years under the sway of the Turk, the majority of its population has always continued to profess the religion of Christ. The city is still great and flourishing, in point of commerce the third in the Turkish empire, possessing a population estimated all the way from 75,000 to 100,000. Of these about one-half are Greek Christians, and the remainder nearly equally divided between Mohammedans and Jews. The excellence of the harbor makes it a constant object of eastern diplomacy, and at this time one of the obstacles in the way of settling the "Eastern Question" is to determine what power shall be awarded Thessalonica.

As to the date of the epistle, it can be nearly determined. About A. D. 52, the church here was planted. From thence the apostle went to Berea and Athens. From the latter, probably several months after leaving Thessalonica, he sent Timothy back. Several months more would intervene before Timothy could return to him at Corinth. It is therefore probable that the letter was written in A. D. 53, perhaps at least a year after the planting of the church. It was not written at Athens, as an unauthorized addition in the Common Version states.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

CHAPTER I.

Introductory Greetings.

SUMMARY.—Salutation. Thanksgiving for the Faith of the Thessalonians. Commendation for Spreading the Gospel. The Great Change in Their Lives.

1 Paul and^a Silvanus, and Timotheus, unto the church of the Thessalonians *which is^b* in God the Father, and *in* the Lord Jesus Christ: grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of^c faith, and^d labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God, and our Father;

4 Knowing, brethren beloved, your^e election of God.

5 For^f our gospel came not unto you in word only, but also in power, and in^g the Holy Ghost, and^h in much assurance; as ye knowⁱ what manner of men we were among you for your sakes.

CHAPTER I.

Paul, and Silvanus, and 1 Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

We give thanks to God 2 always for you all, making mention of you in our prayers; remembering without 3 ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ, before our God and Father; knowing, 4 brethren beloved of God, your election, how that 5 our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; even as ye know what manner of men we shewed ourselves toward

^a 2 Cor. 1:19; 2 Thes. 1:1; 1 Pet. 5:12. ^b John 14:23; 1 John 1:3. ^c John 6:29; Gal. 5:6; 1 Thes. 3:6; James 2:17. ^d Heb. 6:10. ^e Col. 3:12; 2 Thes. 2:13. ^f 1 Cor. 2:4. ^g 2 Cor. 6:6. ^h Col. 2:2; Heb. 2:3. ⁱ 2 Thes. 3:7.

1. Paul, Silvanus and Timothy. Silvanus is the same as the Silas of Acts. We learn from Acts (chapters 15 to 18) that both Silas and Timothy attended Paul on the second missionary journey during which this Epistle was written. Paul does not speak of his apostleship in this salutation, as in later epistles, because at this early period the Judaizing Christians had not begun to spread doubts whether he was an apostle. **In God the Father.** Hence, separated from the Gentiles. **The Lord Jesus Christ.** Hence, separated from the Jews.

2-5. We. The plural, perhaps, is used because Silas and Timothy were joined in the greeting, but the Epistle is Paul's, not the joint work of three persons. **Give thanks.** Almost all Paul's letters begin with thanksgiving. **3. Remembering . . . your work of faith.** He states reasons for thankfulness. **Work of faith.** Works which result from faith. **Labor of love.** Toil for others caused by love for them and for Christ. **Patience of hope.** Patient endurance of toil, hardship and persecution through a hope in Christ. Probably a hope that soon these would cease with the coming of Christ. The Thessalonians, as we learn, expected his speedy coming. **4. Knowing . . . your election of God.** That you are of the elect, the "chosen nation." All Christians were the elect, and the expression is another way of saying, "Knowing that you have become Christians." **5. For our gospel came not unto you in word only.** God gave the spoken word power, the power of the Holy Spirit which dictated it. Observe that the "power" is referred to the preachers. **Ye know.** Ye know what was the life, the earnestness and the power in the Holy Spirit of us while we were preaching among you.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you^a sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God.

10 And to^b wait for his Son^c from heaven, whom he raised from the dead, *even* Jesus, which delivered us from^d the wrath to come.

CHAPTER II.

Paul's Ministry at Thessalonica.

SUMMARY.—How the Gospel was Brought to Thessalonica. The Manner of Paul's Preaching. His Manner of Life. His Exhortations. Their Persecutions. His Desire to Return to Comfort Them.

1 For yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at^e Philippi, we were bold in our God^f to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

you for your sake. And ye 6 became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that ye be- 7 came an ensample to all that believe in Macedonia and in Achaia. For from 8 you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak any thing. For they themselves report 9 concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God, and to wait for 10 his Son from heaven, whom he raised from the dead, *even* Jesus, which delivereth us from the wrath to come.

CHAPTER II.

For yourselves, brethren, 1 know our entering in unto you, that it hath not been found vain: but having 2 suffered before, and been shamefully entreated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict. For our 3 exhortation is not of error, nor of uncleanness, nor in

^a Rom. 10:18. ^b Rom. 2:7; Phil. 3:20; Titus 2:13. ^c Acts 1:11. ^d 1 Thes. 5:9. ^e Acts 16:22. ^f Acts 17:2.

6, 7. Ye became followers of us. Followed them as they followed the Lord. **Having received the word in much affliction.** In the midst of opposition and persecution. See Acts, chapter 17. **With joy of the Holy Ghost.** With rejoicing as soon as they accepted the gospel. **7. So that ye were ensamples.** Their earnestness was such that they were worthy of imitation by all who had become Christians. **Macedonia.** The great Roman province, of which Thessalonica was the capital, lying north of the Ægean Sea. **Achaia.** The Roman province of which Corinth was the capital. It embraced most of Greece.

8-10. For from you sounded out. The effect of the gospel in Thessalonica was so striking that the report of it went through all Macedonia and Greece, and awakened inquiry, so that a knowledge of the gospel was thus spread abroad. **So that we need not to speak anything.** Wherever he went he found that the news of the church in the great city of Thessalonica had preceded him, so that he did not need to tell it. **9. For they themselves.** The people "every place" (verse 8). **How ye turned to God from idols.** Most of them had been heathen. See the accounts in Acts 17: 4. **10. And to wait for his Son from heaven.** The apostles saw the Lord ascend, but he left a promise that he would return, with the time wholly unrevealed. Hence, in preaching the gospel, they made his return to the world very prominent, and perhaps believed themselves in his speedy coming. Until after Jerusalem was destroyed the churches *waited*, as though the Lord would soon be revealed. We should still wait, "watch and pray." We know not the hour when he may either come, or we be called to him.

1-4. Our entrance . . . was not in vain. The existence of the flourishing church, where none had before existed, was proof of that fact. **2. Were shamefully entreated . . . at Philippi.** See Acts 16: 19-24. Even after such cruel treatment at the first place in Europe where they preached the

4 But as^a we were allowed of God to^b be put in trust with the gospel, even so we speak; not as pleasing men, but God, which^c trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness:

6 Nor^d of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So, being affectionately desirous of you, we were willing^e to have imparted unto you, not the gospel of God only, but also our^f own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because^g we would not be chargeable unto any man of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily, and justly, and unblameably, we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted, and charged every one of you, (as a father *doth* his children,)

12 That^h ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without

guile: but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God which proveth our hearts. For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness; nor seeking glory of men, neither from you, nor from others, when we might have been burdensome, as apostles of Christ. But we were gentle in the midst of you, as when a nurse cherisheth her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us. For ye remember, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God. Ye are witnesses, and God *also*, how holily and righteously and unblameably we behaved ourselves toward you that believe: as ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying, to the end that ye should walk worthily of God, who calleth you into his own kingdom and glory.

And for this cause we 13

a 1 Cor. 7:25; 1 Tim. 1:11. b Tit. 1:3. c Prov. 17:3. d John 5:41. e Rom. 1:11; 15:29. f 2 Cor. 12:15. g 2 Cor. 11:9. h Col. 1:10; 1 Pet. 1:15.

gospel, they were no less bold in . . . God to speak . . . the gospel at Thessalonica, the second place they labored, though with much contention. With fierce opposition. See Acts 17: 13. 3. For our exhortation was not of deceit. The message they preached did not spring from deceit, or unclean lives, or guile. It was in all sincerity, and hence they were bold. 4. So we speak. God had given them the gospel as a trust. They "were stewards of the mysteries of God." They spoke as those faithful to a trust, seeking to please God instead of men.

5-8. Flattering words. He would have used these if he had sought to please men, but he told them plainly of their sins. Nor a cloak of covetousness. Nor did he have a covetous motive and conceal it by fair pretences. 6. Nor . . . sought we glory. Enemies of the cross sought some motive to explain the devotion of the apostles to the work. When all others failed, they named the desire of glory, as though men would make themselves "offscouring" for the sake of glory. When we might, etc. They might have demanded glory, and stood on the dignity of the apostles' office, and required pecuniary support. Instead, they worked at Thessalonica with their own hands for a support (see verse 9).

7. Were gentle. Instead of throwing ourselves on our dignity as apostles. 8. But also our own souls. You were so dear to us that we not only were willing to impart the gospel, but would have given our lives to you and for you.

9-12. Ye remember, brethren, our labor and travail. There was hard and exhausting labor, "night and day." The apostle was not willing to be chargeable to them; hence, while preaching "in season and out of season," he labored at his trade for a support. To this day the weaving of black cloths for tents is a great industry at Thessalonica. 10. Ye are witnesses. How holy and blameless were our lives. 11. As a father doth his children. As tenderly and earnestly. 12. Hath called you unto his kingdom. The kingdom of Christ, visible as the church on earth.

13-16. Not as the word of men. They had received the gospel preached by Paul as the word of

ceasing, because, when ye received the word of God, which ye heard of us, ye received *it*^a not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for^c ye also have suffered like things of your own countrymen, even^d as they *have* of the Jews:

15 Who both killed the Lord Jesus^e and their own prophets, and have persecuted us; and they please not God, and are contrary to all men;

16 Forbidding^f us to speak to the Gentiles, that they might be saved,^g to fill up their sins alway: for^h the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you (even I Paul) once again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *are* not even ye in the presence of our Lord Jesus Christⁱ at his coming?

20 For ye are our glory and joy.

also thank God without ceasing, that, when ye received from us the word of the message, *even the word* of God, ye accepted *it* not *as* the word of men, but, as it is in truth, the word of God, which also worketh in you that believe. For 14 ye, brethren, became imitators of the churches of God which are in Judea in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the Jews; who both killed the Lord 15 Jesus and the prophets, and drove out us, and please not God, and are contrary to all men, forbidding us to speak to the Gentiles that they may be saved: to fill up their sin alway: but the wrath is come upon them to the uttermost.

But we, brethren, being 17 bereaved of you for a short season, in presence, not in heart, endeavored the more exceedingly to see your face with great desire: because we would fain have come unto you, I Paul once and again, and Satan hindered us. For what is 19 our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming? For ye are 20 our glory and our joy.

^a Matt. 10:40. ^b Gal. 1:22. ^c Acts 17:5. ^d Heb. 10:33. ^e Matt. 5:12; Acts 7:52. ^f Luke 11:52; Acts 13:50; 14:19; 17:5; 22:21. ^g Gen. 15:16. ^h Matt. 24:6. ⁱ 1 Cor. 15:23; 1 Thes. 3:13; Rev. 1:7; 22:12.

the Lord, a divine message. **Which effectually worketh.** The word, received into the heart, is the good seed of the kingdom, and springeth up to eternal life. **14. Became followers.** Imitators of the churches in Judea, enduring persecution faithfully. **Ye also have suffered.** As the Jews persecuted the churches in Judea, so you have been persecuted by your own countrymen. The persecution at Thessalonica was first stirred up by unbelieving Jews, but they induced the heathen to join in it. They "stirred up the people" (Acts 17:13). **15. Who both killed.** The Jews in Thessalonica had incited the persecution there. Their hostility to righteousness elsewhere is cited. They not only slew the Savior, but had killed their own prophets (Matt. 23:31). **Persecuted us.** The apostles and evangelists, and especially Paul. Their hatred pursued him everywhere. **16. Forbidding us to speak to the Gentiles.** Nothing created such animosity on the part of the Jews as preaching the gospel to the Gentiles. See Acts 22:21-23. **To fill up their sins alway.** To fill the measure of their sins so full that God would reject them as a people. Compare Gen. 15:16; Matt. 23:32. **For the wrath is come upon them to the uttermost.** They were ripe for destruction. Before twenty years it came.

17-20. We, brethren, being taken from you. Forced away from them, his heart remained with them. **18. We would have come.** Once and again, twice, he had purposed to return to them, but Satan hindered. How, is not stated, but some difficulties intervened that Paul attributed to Satan. His agency is often manifest when we do not recognize it; sometimes in wicked opposition, sometimes even "as an angel of light." **19. What is our crown of rejoicing?** As the victor in the games could point to his crown as the proof of his powers, so Paul could point to the Gentile churches as the proof of his ministry. **At his coming.** Paul took pride in the thought how great a work the Lord at his coming would behold which he had wrought in the gospel.

CHAPTER III.

Paul's Feelings Toward the Thessalonians.

SUMMARY.—Paul in His Great Solitude Sent Timothy to Them. The Joy that Timothy's Report Gave Him. His Prayer to See Them Face to Face. A Prayer for Them.

CHAPTER III.

1 Wherefore, when we could no longer forbear,^a we thought it good to be left at Athens alone,

2 And sent^b Timotheus, our brother, and minister of God, and fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith;

3 That^c no man should be moved by these afflictions: for yourselves know that^d we are appointed thereunto.

4 For^e verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith,^f lest by some means the tempter have tempted you, and our^g labour be in vain.

6 But^h now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us,ⁱ as we also to see you;

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye^j stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

Wherefore when we could 1
no longer forbear, we
thought it good to be left
behind at Athens alone;
and sent Timothy, our 2
brother and God's minister
in the gospel of Christ, to
establish you, and to com-
fort you concerning your
faith; that no man be mov- 3
ed by these afflictions; for
yourselves know that here-
unto we are appointed. For 4
verily, when we were with
you, we told you before-
hand that we are to suffer
affliction: even as it came
to pass, and ye know. For 5
this cause I also, when I
could no longer forbear,
sent that I might know
your faith, lest by any
means the tempter had
tempted you, and our la-
bour should be in vain.
But when Timothy came 6
even now unto us from
you and brought us glad
tidings of your faith and
love, and that ye have
good remembrance of us
always, longing to see us,
even as we also to see you;
for this cause, brethren, 7
we were comforted over
you in all our distress and
affliction through your
faith; for now we live, if 8
ye stand fast in the Lord.
For what thanksgiving can 9
we render again unto God
for you, for all the joy
wherewith we joy for your
sakes before our God;

^a Acts 17:15. ^b Rom. 16:21; 2 Cor. 1:19. ^c Eph. 3:13. ^d John 16:33; Acts 9:16. ^e Acts 20:24. ^f 1 Cor. 7:5.
^g Gal. 2:2. ^h Acts 18:1. ⁱ Phil. 1:8. ^j Phil. 4:1.

1-5. **When we could no longer forbear.** The closing verses of chapter 2 show Paul's great desire to see them, as a father to see his suffering children. Hindered (2: 18), he at last "thought it good to be left alone at Athens" (Acts 18: 1-5). 2. **And sent Timothy, our brother.** Acts 18: 5 shows that Paul had been left alone at Athens, went to Corinth alone, and was there joined by Silas and Timothy, who came from Macedonia. Timothy had been sent to strengthen the new church at Thessalonica. 3. **That no man should be moved by these afflictions.** Timothy was sent to prevent any one being moved from Christ by the opposition and persecutions suffered. **Yourselves know.** Know that it is the lot of God's people to suffer persecution. 4. **For . . . we told you.** He had faithfully forewarned them that tribulation would come. 5. **Lest by some means the tempter, etc.** The tempter is Satan. Unable to hear from them, fearing the effect of their fiery trial, he sent Timothy, not only to strengthen them, but to report to him their state.

6-8. **Now when Timothy came.** Timothy came to him at Corinth (Acts 17: 5) and brought an excellent report of the young and persecuted church. 7. **We were comforted.** The good tidings of the faithfulness of the saints filled him with joy. 8. **For now we live, if, etc.** How tender his affection for them if he could say that good news from them filled him with new life!

9-13. **What thanks can we render?** How can we be thankful enough? 10. **Night and day**

10 Night^a and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you:

12 And the Lord make you to increase and abound in love one to another, and toward all *men*, even as we *do* toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ^b with all his saints.

night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

Now may our God and 11 Father himself, and our Lord Jesus, direct our way unto you: and the Lord 12 make you to increase and abound in love one toward another, and toward all men, even as we also *do* toward you; to the end he 13 may stablish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

CHAPTER IV.

Exhortation to a Godly Life.

SUMMARY.—Contenance Commanded. Brotherly Love Required. Each Should Quietly Follow His Own Business. Not to Sorrow Without Hope for the Dead. They, as well as the Living Saints, shall Meet the Lord at His Coming.

1 Furthermore then, we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and^c to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is^d the will of God, *even* your sanctification, that ye should abstain from fornication:

4 That^e every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles^f which know not God:

CHAPTER IV.

Finally then, brethren, 1 we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound more and more. For ye know what 2 charge we gave you through the Lord Jesus. For this is the will of God, 3 *even* your sanctification, that ye abstain from fornication; that each one of 4 you know how to possess himself of his own vessel in sanctification and honour, not in the passion of 5 lust, even as the Gentiles

^a Acts 26:7. ^b Zech. 14:5; Jude 14; Rev. 20:11. ^c Col. 1:10. ^d Eph. 5:17. ^e Rom. 6:19. ^f Eph. 2:12.

praying. An expression of his intense longing to see again a band of young converts so tenderly endeared to him. **And might perfect that which is lacking.** Instruct them more fully in knowledge and duty. So recently heathen, they needed a wise teacher very much. **11. Now God himself.** An appeal that he may be permitted to return to them. The prayer was granted in due time (Acts 20: 1, 2), though not for three or four years. **12. The Lord make you to increase.** Whether he may come or not, his prayer is for their increase in love, the greatest of all graces. **13. To the end he may stablish your hearts.** Love shed abroad in their hearts would have this effect, and fit them for every duty and trial. He that loveth supremely fulfills the whole law.

1, 2. Furthermore then. In all Paul's letters to Gentile churches there is a closing exhortation to purity of life and against such sins as Gentiles especially needed to guard against. These exhortations to the Thessalonians begin with the fourth chapter. **How ye ought to walk.** He reminds them that he had instructed them how to live to please God. **2. What commandments.** What commands had been given as coming from the Lord Jesus.

3-8. This is the will of God. What he had taught them was the will of God and needful to their sanctification, or holiness of life. **That ye abstain from fornication.** The student of the Epistles will note how often this command is repeated to Gentile churches, a fact easily explained when we remember that fornication was considered no sin among the heathen. **4. That every one of you should . . . possess his vessel.** Should restrain his bodily desires, and make even his appetites holy. **5. Even as the Gentiles which know not God.** Even the greatest of heathen moralists,

6 That^a no man go beyond and defraud his brother in *any* matter; because that the Lord is the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness,^b but unto holiness.

8 He^c therefore that despiseth, despiseth not man, but God,^d who hath also given unto us his Holy Spirit.

9 But as touching brotherly love, ye need not that I write unto you: for ye^e yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even^f as others which have no hope.

14 For^g if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you^h by the word of the

which know not God; that 6 no man transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we forewarned you and testified. For God called us not for 7 uncleanness, but in sanctification. Therefore he that 8 rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.

But concerning love of 9 the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another; for indeed ye do 10 it toward all the brethren which are in all Macedonia. But we exhort you, brethren, that ye abound more and more; and that 11 ye study to be quiet, and to do your own business, and to work with your hands, even as we charged you; that ye may walk 12 honestly toward them that are without, and may have need of nothing.

But we would not have 13 you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we 14 believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say 15 unto you by the word of

^a Lev. 19:11. ^b Lev. 11:44. ^c Luke 10:16. ^d 1 John 3:24. ^e John 13:34. ^f Lev. 19:28; Deut. 14:2; 2 Sam. 12:20. ^g 1 Cor. 15:13. ^h 1 Kings 13:17.

Socrates, instructed a harlot how she should conduct her shameful business. The heathen moralists condemned unchastity only in the case of a child-bearing wife, as it would wrong her husband not to know the paternity of her children. **6. That no man go beyond.** Beyond the bounds of purity, so as to wrong his brother. In our age, to assail the purity of wife or daughter is counted as a fearful crime against the family. **The Lord is the avenger.** He will punish the adulterer, or libertine. **7. Unto holiness.** The Christian calling demands purity of life. **8. He that despiseth.** Who considers not the rights and welfare of his fellow-beings, and invades the purity of the home, let him know that it is God he despises, not man. God has required of him holiness instead of uncleanness. **Giveth his Holy Spirit.** The temple of the Holy Spirit must be holy. To defile it, that is ourselves, is to insult God.

9-12. As touching brotherly love. This subject springs out of verse 6. **Taught of God.** The whole gospel teaches you to love one another. When you are born of God, you are his children and all brethren. As Christ loved the brethren, so must you if you follow him. **10. And indeed ye do.** Their conduct showed their brotherly love. **11. Study to be quiet.** The Greeks were naturally a restless people, often given to intermeddling in the business of other people. **Work with your own hands.** A Christian must not be an idler. A "loafer" cannot show forth the life of Christ. We gather, elsewhere, that some brethren at Thessalonica thought the time so short until the Lord would come that work was unnecessary. **12. That ye may walk honestly.** Becomingly in the sight of those without. It would be a reproach if the heathen could say, "This new religion makes men idle and brings them to beggary." **Lack of nothing.** The necessities supplied by labor are especially meant.

13-18. But we would not have you ignorant. It seems that the Thessalonian brethren, expecting the speedy coming of the Lord, mourned over some of their number who had died, counting it a great loss that they did not live to meet Jesus. **Them which are asleep.** What we call death is only falling asleep in the arms of our Lord. **14. If we believe, etc.** If we believe in the death and resurrection of Christ, we must believe also that all who sleep in him will be raised with him. **15. For this we say.**

Lord, that we which are alive *and* remain unto the coming of the Lord, shall not prevent them which are asleep.

16 For^a the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them^b in the clouds, to meet the Lord in the air: and so^c shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

CHAPTER V.

Closing Admonitions.

SUMMARY.—The Time of the Lord's Coming Unknown. Will be Sudden. Hence, Let Us not be Asleep. Let Us Have Our Armor On. Mutual Duties of Shepherds and Flock. Christian Life. Benediction.

1 But of^d the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly, that^e the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety, then^f sudden destruction cometh upon them, as travail upon a woman with a child; and they shall not escape.

4 But^g ye, brethren, are not in darkness, that that day should overtake you as a thief.

the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For 16 the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are 17 alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore 18 comfort one another with these words.

CHAPTER V.

But concerning the times 1 and the seasons, brethren, ye have no need that ought be written unto you. For 2 yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are say- 3 ing, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are 4 not in darkness, that that day should overtake you

^a Matt. 24:30; Acts 1:11; 2 Thes. 1:7. ^b Acts 1:9; Rev. 11:12. ^c John 12:26; 14:3; 17:24; Rev. 21:3,4; 22:3-5.
^d Matt. 24:3. ^e Rev. 3:3. ^f Isa. 13:6. ^g 1 John 2:8.

He now explains how it will be at the Lord's coming. **We which are alive.** We who are on the earth when the Lord comes, will not precede those who died in the Lord to meet him. **16. For the Lord himself.** They seemed to have thought that the living saints would hurry to meet the Lord, and that the dead would be powerless to follow. On the contrary, Christ comes to them. He will descend. **With a shout.** The voice of an archangel. The voice of command. **With the trump of God.** The trumpet blast as a signal and a summons. **The dead in Christ shall rise first.** Before the living are gathered, all the saints who slept in Christ shall be gathered around him. In the final day, the first act is the gathering of the departed saints; the next, the gathering of the living saints. **17. Then we, etc.** All the church, the saints of past ages, and the saints of the last age, shall ascend together to meet the Lord. **So shall we ever be with the Lord.** That glorious meeting shall never end. **18. Wherefore, comfort one another.** Cheer each other with these assurances. Tell the mourning ones that when they are called to meet the Lord they will find their own sleeping ones in the glorious company.

1-3. But of the times and the seasons. Especially the time of the Lord's coming, which is the subject in the conclusion of chapter 4. They had been instructed on this subject. **2. For yourselves know perfectly, etc.** They had been fully taught that the time of the Lord's coming was unrevealed, and that it would be unexpected. Compare Matt. 24: 43; 2 Thess. 2: 2; 2 Peter 3: 10; Joel 1: 15. **The day of the Lord.** Not alone, the day of each individual's death, nor of the destruction of Jerusalem, nor of the final coming of the Lord at the end of the world, but rather it may be applied to all of these. **As a thief in the night.** Without warning. Compare Luke 12: 39; Rev. 3: 3. **3. When they shall say.** When the thoughtless are persuading themselves that there is no ground for apprehension, then destruction shall come as suddenly as the pangs of childbirth.

4-7. Ye, brethren, are not in darkness. The Christian has been fully instructed, is a child of

5 Ye are all^a the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For^b they that sleep, sleep in the night; and they that be drunken, are^c drunken in the night.

8 But let us, who are of the day, be sober, putting^d on the breastplate of faith and love; and for an helmet the hope of salvation:

9 For^e God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to^f know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their works' sake. *And* be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*.

as a thief; for ye are all 5 sons of light, and sons of the day: we are not of the night, nor of darkness; so 6 then let us not sleep, as do the rest, but let us watch and be sober. For they 7 that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, since we 8 are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God appoint- 9 ed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for 10 us, that, whether we wake or sleep, we should live together with him. Where- 11 fore, exhort one another, and build each other up, even as also ye do.

But we beseech you, 12 brethren, to know them that labour among you, and are over you in the Lord, and admonish you; and to 13 esteem them exceedingly highly in love for their work's sake. Be at peace among yourselves. And we 14 exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be long-

^a Eph 5:8. ^b Luke 21:34. ^c Acts 2:15. ^d Isa. 59:17. ^e Rom. 9:22; 1 Pet. 2:8; 2 Tim. 2:19. ^f Phil. 2:29.

the light, and knows that he must always be ready. He follows the Light of the World. **5. Ye are all the children of light.** They are of the light, of the day, because they have come to Christ for light, and are taught of him. Hence on this subject they are fully informed. Those are of the night, who turn away from the light and refuse to accept it. **6. Therefore let us not sleep.** Since Christians are of the day, they should be wide awake. Day is not the time for sleep. A sleep of the spiritual faculties, which renders one insensible to danger, is meant. Instead of sleeping, Christians should **watch and be sober.** For a comment declaring how we should obey this, turn to Luke 21: 34, 36: "Take heed to yourselves, etc." **7. They that sleep, sleep in the night.** Hence, Christians who are of the day, should be wakeful and watching. **They that be drunken, are drunken in the night.** In most countries they are ashamed to be seen intoxicated, and hence choose the night. In the East it is so. Peter thought the fact that it was day, and only nine o'clock, was proof that the scenes of Pentecost were not due to wine (Acts 2: 15).

8-11. Putting on the breastplate of faith and love. The exhortation to the soldierly duties of watchfulness and sobriety suggests the thought of a sentinel and his armor. Compare Eph. 6: 11. There the shield of faith is spoken of; here the breastplate. Both were for the defense of the body. Nothing will better protect the heart from evil thoughts and keep us watching than faith and love. **And for an helmet, the hope of salvation.** See notes on Eph. 6: 17. What a power to protect, a blessed hope of salvation through Christ! **9. God hath not appointed us to wrath.** Hence it is our privilege to hope for salvation through Christ. **10. Who died for us.** That we might secure salvation. Hence our salvation is so assured that even death cannot rob us of it. Whether we are alive, or sleep in death, we shall live together with Christ. **11. Wherefore.** This assurance is ground for comfort, and especially for comfort to mourners. **Edify one another.** Build each other up; strengthen each other.

12, 13. Know them. Recognize and appreciate. **Which labor among you.** Your preachers and elders. The three duties of those over them are to labor among them, to rule over them, and to admonish them. **13. Esteem them.** This esteem is due them on account of their work. Compare Heb. 13: 17, and Phil. 1: 22. **Be at peace.** Let there be no factious spirit.

14-16. Warn them that are unruly. The duties named in this section are those of the elders; especially, but in a lesser sense the duty of all. **Unruly.** Those who are wayward, inconsistent, and

15 See that none render evil for evil unto any *man*; but^a ever follow that which is good, both among yourselves, and to all *men*.

16 Rejoice evermore.

17 Pray^b without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise^c not prophesyings.

21 Prove^d all things: hold fast that which is good.

22 Abstain^e from all appearance of evil.

23 And^f the very God of peace sanctify you wholly: and *I pray God* your whole spirit, and soul, and body, be^g preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful^h is he that calleth you, who also will do it.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

The first *epistle* unto the Thessalonians was written from Athens.

suffering toward all. See 15 that none render unto any one evil for evil; but alway follow after that which is good, one toward another, and toward all. Rejoice 16 alway; pray without ceas- 17 ing; in every thing give 18 thanks: for this is the will of God in Christ Jesus to you-ward. Quench not the 19 Spirit; despise not prophe- 20 syings; prove all things; 21 hold fast that which is good; abstain from every 22 form of evil.

And the God of peace 23 himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faith- 24 ful is he that calleth you, who will also do it.

Brethren, pray for us. 25 Salute all the brethren 26 with a holy kiss. I adjure 27 you by the Lord that this epistle be read unto all the brethren.

The grace of our Lord 28 Jesus Christ be with you.

^a Gal. 6:10. ^b Luke 18:1. ^c 1 Cor. 14:1. ^d 1 John 4:1. ^e Ex. 23:7. ^f Phil. 4:9. ^g 1 Cor. 1:8. ^h 1 Cor. 10:13.

disposed to follow their own will. **Feeble-minded.** Timid ones, who are easily discouraged by persecution, or cast down by trouble. **Support the weak.** Those weak in the faith. 15. **See that none render evil for evil.** See note on Rom. 12: 21. This doctrine was subversive of the practice of the whole world. 16. **Rejoice evermore.** Religion is not sullen and sour, but full of joy; so full that the saint can even be joyous when all the world seems to frown. He has a hidden source of joy, a present Savior, a blessed hope.

17-22. **Pray without ceasing.** See notes on Luke 18: 1, and Eph. 6: 18. 18. **In everything give thanks.** Always be thankful for God's benefits, and always express your thanks. For scriptural examples, see Acts 27: 35; 2 Cor. 1: 11; Acts 28: 15; Eph. 5: 20. **This is the will of God.** The three duties just named are probably comprehended. 19. **Quench not the Spirit.** Do not resist it, or counteract its influence by sensual lives. He does who disobeys the word of God, or refuses to follow the exhortations of those led by the Spirit, or who stifles his own conscience. 20. **Despise not prophesyings.** Inspired teachings. The prophets were specially inspired men in the early church. They were needed, because as yet it did not have the New Testament Scriptures for a guide. This inspired preaching must not be despised. 21. **Prove all things.** What was spoken they must put to the test, and all that stood the test, they must hold fast to. There were those who could "discern spirits" (1 Cor. 12: 10). There were also rules for testing (1 John 4: 1-8). 22. **Abstain from all appearance of evil.** The meaning is to avoid evil in every form.

23-26. **The God of peace.** Who bestows peace of soul. **Sanctify you wholly.** Make you holy in every respect. **Your whole spirit and soul and body.** Let the whole man be preserved blameless. 24. **Faithful is he.** He who has called you is faithful, and if you trust him he will preserve you. 25. **Pray for us.** How often Paul requests this prayer! See Eph. 6: 19; Col. 4: 3, and 2 Thess. 3: 1. 26. **Greet all the brethren with a holy kiss.** See notes on Rom. 16: 16, and 1 Cor. 16: 20.

27, 28. **I charge you by the Lord.** His affectionate solicitude impels this solemn charge. Otherwise those in charge of the new church might think the letter was for them specially and that they were to teach its spirit and thoughts to the people. **Read unto all.** In the public assembly. 28. **The grace of our Lord.** The usual farewell benediction.

INTRODUCTION TO THE SECOND EPISTLE TO THE THESSALONIANS.

The circumstances connected with the planting of the Church of Thessalonica, the character of the surroundings, and the trials of the young Christian brotherhood have all been explained in the introduction to the preceding epistle, to which I refer the reader. Those circumstances called for a second letter, which must have followed the first after an interval of only a few months, the only instance save that of the Corinthian letters in which the apostle directed two successive epistles to the same congregation.

That the Second Epistle followed soon after the First is indicated (1) by the fact that almost the same state of affairs is described in each: There was persecution and trial, there was an eager expectation of the speedy Advent of the Lord, excepting that in the Second Epistle the excitement had led to greater extremes, and in each certain ones are described who were neglecting their ordinary employments as unnecessary in view of the Lord's coming. Compare 2 Thess. 3: 6-14 with 1 Thess. 4: 10-12, and 1 Thess. 2: 9. In the second place both Silas and Timothy were present with Paul at the writing of each epistle. Compare the opening salutations.

The reasons for writing the letter are apparent. The conditions that called out the preceding letter still existed, and the information brought by the messenger who had carried the letter showed the need of further instruction. The principal object is to correct the erroneous belief that the day of the Lord's coming was very close at hand. This belief had received the more currency because some reported that Paul had so declared, and had even so stated in a letter. Hence he now shows that certain great events must precede that day, and that these events are yet future. He again enforces the teaching of the Lord that the time is unknown, and charges that all follow their usual employments.

This epistle, like the First, was evidently written during Paul's long stay at Corinth, and both may be assigned to the same year.

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

CHAPTER I.

Greetings.

SUMMARY.—Salutation. Patient Waiting Under Tribulation. The Revelation of Christ for Judgment. The Punishment of the Disobedient.

1 Paul,^a and Silvanus, and Timotheus, unto the church of the Thessalonians^b in God our Father, and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father, and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth^c exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that^d we ourselves glory in you in the churches of God,^e for your patience and faith^f in all your persecutions and tribulations that ye endure;

5 Which is^g a manifest token of the righteous judgment of God, that ye may be counted^h worthy of the kingdom of God, for which also ye suffer:

6 Seeingⁱ it is a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled, rest^j with us,

CHAPTER I.

Paul and Silvanus, and 1 Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ; Grace 2 to you and peace from God the Father and the Lord Jesus Christ.

We are bound to give 3 thanks to God alway for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth; so that we our- 4 selves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure; which is a manifest 5 token of the righteous judgment of God; to the end that ye may be counted worthy of the kingdom of God, for which ye also suffer: if so be that it is a 6 righteous thing with God to recompense affliction to them that afflict you, and 7 to you that are afflicted

^a 2 Cor. 1:19. ^b 1 Thes. 1:1. ^c Job 17:9; Psa. 84:7. ^d 2 Cor. 7:14. ^e 1 Thes. 1:3. ^f 1 Thes. 2:15. ^g Phil. 1:28. ^h Rev. 3:4. ⁱ Rev. 6:10. ^j Rev. 14:13.

1, 2. **Paul, Silvanus and Timotheus.** See note on 1 Thes. 1:1. The first two verses are nearly identical.

3-5. **We are bound to thank God.** In 1 Thes. 3:9-13, he states that he prayed ceaselessly for the Thessalonians. Here he points out how his prayers were answered. The messenger who had returned to him told him many things concerning the church which filled him with thankfulness. One of these was that their **faith groweth exceedingly**. Though persecuted, their faith did not fail, but became stronger. And with their faith their love . . . toward each other also abounded. 4. **So that we glory.** On account of these things he spoke their praises in the churches, those of Achaia, where he then was. It is always a stimulus to report to the churches the good work elsewhere, **Churches of God**. A designation given by the apostles to the churches oftener than any other, though also spoken of as churches of Christ. **Your patience.** There was a patient endurance of trial for Christ. 5. **A manifest token of the righteous judgment.** Your sufferings are a proof of judgment to come. The wicked are not receiving their deserts; the righteous are suffering. A future judgment, hence, must come, because God is righteous. **That ye may be counted worthy.** Their sufferings not only proved a judgment to come, but tried them, purified them, and proved them worthy.

6-10. **Seeing it is a righteous thing.** Your trials prove a coming judgment, because it is a righteous thing for God to punish those who trouble you. They must be requited for their wrongs.

when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming^a fire, taking vengeance on them^b that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and^c from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That^d the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming⁸ fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer⁹ punishment, *even* eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified¹⁰ in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day. To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every desire of goodness and every work of faith, with power; that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.¹²

CHAPTER II.

The Man of Sin.

SUMMARY.—Not to be Troubled Supposing the Day of the Lord at Hand.

An Apostasy Must First Come. Then the Revelation of the Man of Sin. The Wicked One Destroyed at the Lord's Coming. Exhortation to Stand Fast.

1 Now, we beseech you, brethren, by the coming of our Lord Jesus Christ,^e and *by* our gathering together unto him,

CHAPTER II.

Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering

^a Heb. 10:27; 12:29; 2 Pet. 3:9. ^b Psa. 79:6. ^c Deut. 33:2; Isa. 2:19. ^d 1 Pet. 1:7. ^e Matt. 24:31; 1 Thes. 4:17.

7. And not only that, but it is a righteous thing that he give to **you who are troubled rest**. That rest would come when there would be no persecutors, no stripes, no stonings, no prisons. It shall be **when the Lord Jesus shall be revealed**. At the Lord's coming. Compare Matt. 24:30. 8. **In flaming fire**. The flaming fire denotes brightness, glory, purity, and also destruction to adversaries. Dazzling brightness is always associated with his coming. God was revealed at Sinai in flaming fire (Exod. 3:2; 19:18). **Them that know not God**. Know him not because they refuse to know him. See Rom. 1:28. **And obey not**. This class refuse to accept and obey the gospel. Their day of grace will end with the day of the Lord. 9. **Who shall be punished**. Those who obey not the gospel shall be punished. The punishment is **eternal destruction**. This does not mean annihilation, but an eternal banishment from the **presence of the Lord**. In Matt. 25:41, the doom of the wicked is, "*Depart from me*." The saints "*are ever with the Lord*;" the wicked are driven forever from his presence. 10. **When he shall come**. These final judgments shall be when he comes to be **glorified in his saints**. The saints risen, glorious, rejoicing in salvation, shall be a glory of the Lord. **Admired in all them that believe**. All believers will look upon him with wonder and admiration.

11, 12. **Wherefore we pray always**. In view of this glorious judgment, he prays that they may stand and be counted worthy. **Of this calling**. The Christian calling. **Fulfil all the good pleasure of his goodness**. The idea is, "Perfect in you the love of goodness and the work of faith." 12. **That the name of our Lord . . . glorified**. Holy lives glorify the Lord.

This chapter is written to remove misapprehension on the subject of the Lord's coming. It shows that it must not be expected until certain events have taken place. These are, (1) A falling away, or apostasy; (2) The removal of some power which hindered the manifestation of the man of sin; (3) The manifesta-

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except^a there come a falling away first, and^b that man of sin be revealed, the^c son of perdition;

4 Who opposeth and^d exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

together unto him; to the 2
end that ye be not quickly
shaken from your mind,
nor yet be troubled, either
by spirit, or by word, or by
epistle as from us, as that
the day of the Lord is *now*
present; let no man beguile 3
you in any wise: for *it will*
not be, except the falling
away come first, and the
man of sin be revealed, the
son of perdition, he that 4
opposeth and exalteth him-
self against all that is called
God or that is worshipped;
so that he sitteth in the
temple of God, setting
himself forth as God. Re- 5
member ye not, that when
I was yet with you, I told
you these things? And now 6
ye know that which re-
straineth, to the end that
he may be revealed in his

^a 1 Tim. 4:1. ^b Dan. 7:25; Rev. 13:11. ^c John 17:12. ^d Isa. 14:13; Ezek. 28:2; Dan. 11:36; Rev. 13:6.
^e 1 Cor. 8:5.

tion of the man of sin, and following this, the coming of the Lord. He had told them of these things while with them (verse 5), but now writes more fully. He does not seek to show all, but some of the events which will precede Christ's coming.

1, 2. **By the coming.** Rather, concerning the coming. His importunity is respecting this and "the gathering of the saints." 2. **That ye be not soon shaken in mind.** Be not agitated, or in distress (troubled). **Neither by spirit.** By some one who says he has a revelation of the Spirit. **Nor by word.** Nor by one who claims to quote a word or letter from us. It is thought that a forged letter had been circulated to which Paul alludes. In the close of this Epistle he shows how his letters may be known to be genuine. Some suppose, however, that by "letter" he refers to an incorrect interpretation which was placed on his first letter.

3. **Except there come a falling away first.** An apostasy must precede the Coming. That is, there shall be a general falling away from the purity of the faith. No apostasy of magnitude occurred in the history of the church for centuries, which could answer to Paul's description, but the gradual declension, corruption, and departure from the ancient faith, which was fully developed a few hundred years later, has always been spoken of by Protestant church historians as *The Apostasy*. There is no good reason for doubting that it is to this the apostle refers. **And that man of sin be revealed.** He shall be revealed then in connection with the apostasy. **The son of perdition.** This expression occurs once elsewhere, and is there applied to Judas, an apostate. Here it evidently has a similar application. Some power, once Christian, falls away and becomes opposed to Christ.

4. **Who opposeth and exalteth himself.** I shall endeavor in a few words to identify this power. Various explanations have been given, but there is only one power that exhibits all the marks given by Paul. Observe these: (1) The man of sin exalts himself above God. (2) He sits in the temple, that is, in the church, for that is always the sense in which Paul uses this term. He is a church power. (3) He claims powers that only belong to divinity. (4) He shows off signs and lying wonders (verse 9); or, in other words, lays a claim to miraculous powers. Every one of these marks applies to the papacy: (1) Its development was simultaneous with that of the apostasy. (2) Its development was *let* (hindered) until the pagan Roman empire fell, but was rapid after it was *taken out of the way* (verse 7). (3) The papacy has set aside divine laws and has made other spiritual laws to bind men, and has claimed divine prerogatives. A newly-elected Pope is adored and styled "Lord God, the Pope." (4) It is in the temple of God, that is, it arose in the church, and still claims to be the "Holy Catholic Church." (5) The claim of Infallibility is "sitting as God in the temple." (6) The papacy has always claimed miraculous powers, and it is a fact well known that it has often worked off *lying wonders* (verse 9). No fact is better established than that the hierarchy of the church have often deceived by false miracles. Indeed, these have often been detected and explained.

6-10. **Ye know now what withholdeth.** They knew because Paul had told them when with them. We have not that advantage, but I believe that he told them that this development could not take place until pagan imperial Rome fell. We know that it did *withhold*, or prevent it. 7. **For the mystery of**

7 For^a the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way:

8 And then shall that Wicked be revealed, whom^b the Lord shall consume^c with the spirit of his mouth, and shall destroy^d with the brightness of his coming:

9 *Even him*, whose coming is^e after the working of Satan, with all power,^f and signs, and lying wonders,

10 And with all deceivableness of unrighteousness in^g them that perish; because they received not the love of the truth, that they might be saved.

11 And^h for this cause God shall send them strong delusion,ⁱ that they should believe a lie.

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold^j the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God,

own season. For the mystery of lawlessness doth already work: only *there is* one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; *even he*, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. And for this cause 11 God sendeth them a working of error, that they should believe a lie: that 12 they all might be judged who believed not the truth, but had pleasure in unrighteousness.

But we are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: whereunto he called you 14 through our gospel, to the obtaining of the glory of our Lord Jesus Christ. So 15 then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.

Now our Lord Jesus 16

^a 1 John 4:3. ^b Dan. 7:10. ^c Job 4:9; Isa. 11:4; Rev. 2:16; 19:15. ^d Heb. 10:27. ^e John 8:41; Eph. 2:2; Rev. 18:23. ^f Deut. 13:1; Matt. 24:24; Rev. 13:13; 19:21. ^g 2 Cor. 2:15; 4:3. ^h Rom. 1:24; 1 Kgs. 2:22. ⁱ Matt. 24:5; 1 Tim. 4:1. ^j 1 Cor. 11:2.

iniquity. This revelation of the man of sin. It was a mystery, that is, something yet hidden. **Doth already work.** Causes are beginning to work which will lead to it. **Only he who now letteth.** He that hindereth must first be taken out of the way. There was no room for an arrogant spiritual power in Rome as long as imperial Rome continued to persecute the church. A persecuted church cannot be a haughty church. Two things were needful before the papal power could be developed; viz., the overthrow of paganism, and the removal of the capital of the Empire from Rome. When these things were done, it was free to seize the old Roman scepter. **8. Then shall that Wicked be revealed.** After the hindering power is removed. **Whom the Lord shall consume.** The Wicked power will be destroyed by the Lord's coming, and will continue to exist, possibly, until that event. **9. Whose coming.** That of the Wicked power. **Is after the working of Satan.** That is, it will deceive men as Satan does. **Lying wonders.** False miracles. **10. Deceivableness of unrighteousness.** Unrighteous delusions which will be accepted by its votaries, by them that perish. Those that perish, receive not the love of the truth. They have a disinclination to receive it.

11, 12. For this cause God shall send them strong delusion. Because they do not receive the truth. He who refuses to receive the truth will at last believe lies. It is the law of human nature. God sends the delusion by natural laws. **12. Be damned.** Because "they had pleasure in unrighteousness."

13-17. Chosen you to salvation. In contrast with those who fall victims to the man of sin, the Thessalonian Christians had been chosen to life. **From the beginning.** From the beginning God had determined on the salvation of the Gentiles, and arranged the plans by which they were saved. See notes on Romans, chapter 9, for a full discussion of this subject. **Through sanctification of the Spirit.** This clause tells how God chose them to salvation. To this there are two sides, the human and the

even our Father, which^a hath loved us, and hath given us everlasting consolation, and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

CHAPTER III.

Closing Admonitions.

SUMMARY.—A Request for Prayer. A Command to Withdraw from the Disorderly. An Admonition to the Idle. The Salutation with his Own Hand.

1 Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as *it is* with you;

2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and^b keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And^c the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that^d ye withdraw yourselves^e from every brother that walketh disorderly, and not after the tradition which he received of us.

Christ himself and God our Father which loved us and gave us eternal comfort and good hope through grace, comfort your hearts 17 and stablish them in every good work and word.

CHAPTER III.

Finally, brethren, pray 1 for us, that the word of the Lord may run and be glorified, even as also *it is* with you; and that we may 2 be delivered from unreasonable and evil men; for all have not faith. But 3 the Lord is faithful, who shall stablish you, and guard you from the evil one. And we have confidence in the Lord touching you, that ye both do and will do the things which we command. And the 5 Lord direct your hearts into the love of God, and into the patience of Christ.

Now we command you, 6 brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us.

^a Rev. 1:5. ^b John 17:15; 2 Pet. 2:9. ^c 1 Chron. 29:18; Matt. 22:37; 1 John 4:16. ^d Rom. 16:17. ^e 1 Cor. 5:11; 1 Tim. 6:5; 2 John 10.

divine. On the human side they **believed the truth**. On the divine side, God sanctified them by the Spirit. He has chosen from the beginning all that believe and accept the truth. 14. **Whereunto he called you**. See how God calls! It is by the gospel. 15. **Therefore, stand fast**. In view of your calling. **Hold the traditions**. Instructions. 16. **Everlasting consolation**. God's consolations are eternal in their effects.

1-5. **Pray for us**. How often Paul makes this request in his letters! Compare 1 Thess. 5:25; Eph. 6:19; Col. 4:3. **That the word of the Lord, etc.** He asks no prayers for his own ease, or worldly prosperity, but that he may be helped in his work of the gospel. **Have free course**. Not be hindered by opposition which might prevent success. When in bonds (2 Tim. 2:9) he rejoiced that the word of the Lord was "not bound." **Be glorified**. By its powers to save. See Acts 13:48. 2. **That we may be delivered**. That the wicked may not have power to prevent us from spreading the gospel. He is not moved by a desire to escape such hardships or dangers as these may cause, but by a desire that his work may move right on. **All have not faith**. In all ages the preaching of the gospel divides those who hear it into two classes, the believers and unbelievers. 3. **The Lord is faithful**. Men may be unbelievers, and hostile, but the Lord is faithful to every promise, and in spite of evil men will **keep you from evil**. From the power of the evil one. 4. **We have confidence in the Lord**. That by the Lord's power and protection **ye both do, and will do the things commanded**. 5. **Patient waiting**. "The patience of Christ" (Revision). A patient endurance for Christ.

6-10. **Now we commend you**. He has (verse 4) expressed a belief that they will readily obey his commands. He now gives one. **Brethren**. The command is not directed to priest or presbyter, but to the whole church. Compare 1 Cor. 5:4, 5. **Withdraw yourselves**. Decline to receive as a brother longer. Exclude from fellowship. **Every brother that walketh disorderly**. This command applies to other disorderly walking also, but has a direct reference here to those who refused to work. **Not after the tradition**. The instructions received from us. 7. **Ye know how ye ought to follow us**. For Paul's example in the matter of work at Thessalonica, see 1 Thess. 2:9. He labors for his own support. 9. **Not because we have not power**. A right to support at your hands, but because we wished to

* 7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you:

8 Neither did we eat any man's bread for nought; but^a wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not^b because we have not power, but to make ourselves an ensample^c unto you to follow us.

10 For even when we were with you, this we commanded you, that^a if any would not work, neither should he eat.

11 For we hear that there are some which walk among you^c disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ,^f that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well-doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet^g count *him* not as an enemy, but admonish *him* as a brother.

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

The second *epistle* to the Thessalonians was written from Athens.

For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; neither did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that we might not burden any of you: not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us. For when we were with you, this we commanded you. If any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing. And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother.

Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.

The salutation of me, Paul, with mine own hand, which is the token in every epistle: so write. The grace of our Lord Jesus Christ be with you all.

^a Acts 18:3; 20:34. ^b Matt. 10:10; 1 Tim. 5:17. ^c 1 Pet. 5:3. ^d Gen. 3:19; 1 Thes. 4:11. ^e Isa. 56:10. ^f Rom. 12:11. ^g Lev. 19:17.

set you an example of industry. 10. **We commanded.** Even then he gave a command that if any refused to work for their food, they should be refused support by others. He who is able to work, and unwilling, should not be fed.

11-13. **We hear.** The word was brought, no doubt, by the messenger who returned to him. **Which walk among you disorderly.** By doing nothing. It is a sin to be an idler. God requires industry. **Busybodies.** "The devil finds some mischief, still, for idle hands to do." 12. **Now . . . such we command.** Such are solemnly commanded in the name of Christ to go to work, to live quiet lives, and to support themselves. The idlers were restless and meddlesome. 13. **Be not weary in well doing.** Do not get weary of the duties of life, so as to desire an idle life. Discharge all duties faithfully, whether secular or religious.

14-16. **If any man obey not.** Whoever does not obey these charges, let him be noted, withdrawn from. See verse 6. He must be made ashamed of his course by seeing that it is repudiated by the church. 15. **Yet count him not as an enemy.** The object of discipline is to save. Compare 1 Cor. 5:5. Give him kind and brotherly admonition, and let him know the reason for your course. 16. **The Lord of peace.** Christ, who bestows peace upon all who walk in him.

17, 18. **The salutation of Paul.** Here he adds the salutation in his own hand-writing. The Epistle thus far had been written by one to whom he dictated, as was his custom, but he now adds his autograph. This autograph was the proof of genuineness. Their attention is perhaps called to this on account of a spurious epistle (2:2).

INTRODUCTION TO THE FIRST EPISTLE TO TIMOTHY.

Four of the epistles of Paul are addressed to persons; one, that of Philemon, on personal matters; the other three to evangelists who had long labored under his directions, and who were charged at the time they were written with responsible trusts in which they needed his instructions. From the circumstance that Timothy and Titus were each exercising the care of the churches of a district these have been called the Pastoral Epistles. Yet the words Shepherd or Pastor, flock, and feed, do not occur in them, as they do in John 21: 16; Acts 20: 28; Eph. 4: 11; 1 Pet. 5: 2, but at the same time the duties implied in those relations are strongly urged. They deal more intimately with church organization and church culture, than any of the other epistles.

If the generally accepted view of the date of these three epistles is received they have the common feature of belonging to the closing years of the apostle's life. The epistles of Ephesians, Philippians, Colossians and Philemon, are the epistles of the captivity. On the hypothesis of Paul's release from the first imprisonment at Rome, in accordance with the universal statement of the early church, these epistles are held to have been written after his release, and after he had once more made a tour of the churches which he had planted in Asia and Europe. Conybeare and Howson assign First Timothy to the date of A. D. 67. Certain allusions in these epistles can only be explained by assigning them to a date as late as this. The apostle had, after a circuit of the churches of Asia Minor, come into Macedonia, and from thence sent back to Timothy, who had been left in charge of the work in the city and district of Ephesus, instructions and admonitions which would be of service to him in his duties. Well aware of the difficulties he would meet at Ephesus, of the factious spirit of certain false teachers, the epistle is written not only to show him how he ought to act, but in order to support him by its authority. It was probably written a little more than a year before the apostle's martyrdom at Rome.

Timothy, to whom it is directed, was his own "son in the gospel." From the Acts and the Epistles the outlines of his history are easily gathered. He was born in the Asiatic district of Lycaonia. His father was a Greek but his mother a Jewess. From his infancy he was instructed by his mother and grandmother, whose names have been preserved, in the Hebrew scriptures, but had remained, probably at the demand of his father, uncircumcised. Converted by Paul, showing good gifts among the Lycaonian churches, Paul determined to make him a traveling assistant, and as it would aid much in enabling him to reach Jews, he had him circumcised. Indeed a *Mamzer*, a "bastard," as a child of a Jewish mother and heathen father was called by the Jews, would have had no access to the synagogue without circumcision.

From this time the allusions to Timothy in connection with Paul's work are so frequent that, did space permit, we could easily trace his course. Finally, we find him attending Paul to Jerusalem on the occasion when Paul was made a captive. During the imprisonment at Cæsarea he was probably absent, sent to the churches by Paul, but after the arrival at Rome, as we learn from "the Epistles of the Captivity," he again joined him. He had probably attended him on his last tour of the churches of Asia, was left behind at Ephesus, was there the recipient of two letters, which are the last allusions to

him in the New Testament, unless he be "the angel of the church at Ephesus" named in Rev. 2: 1, as some have supposed.

The genuineness of the Pastoral epistles was never questioned in the primitive church. They are in the oldest translation of the New Testament, the Peshito, which belongs to the second century, are in the oldest canon of the New Testament books, the Muratori, which is assigned to the date of A. D. 170, are quoted by several of the Fathers of the Second Century, and are declared by Eusebius in his church history to be "universally received." Some objections have been raised to them by certain rationalistic German critics, such as Baur, but these objections have been fully answered. The space that our plan allows will not permit me to consider these, further than to say that if they differ somewhat from the keen logic of Paul's earlier letters that is easily accounted for by the fact that these are *personal*, and are addressed to the most intimate of personal friends, to whom he writes in unreserved freedom and with the tenderest affection. The style of every writer differs according to the subjects treated and the persons addressed.

It only remains to be added that nothing has ever been written which contains, in the same space, so much that is indispensable to the preacher, the pastor, and to every church official. These classes may consider themselves especially addressed in the persons of Timothy and Titus, and they should study and reflect upon these letters until every charge, every truth and every admonition is written upon their hearts.

THE FIRST EPISTLE OF PAUL TO TIMOTHY.

CHAPTER I.

The Work Assigned to Timothy.

SUMMARY.—Greetings. Why Timothy was Left at Ephesus. The True Object of the Commandment. Whom the Law Affects. Paul's Call to the Apostleship. Hymenæus and Alexander.

1 Paul, an apostle of Jesus Christ by^a the commandment^b of God our Saviour, and Lord Jesus Christ, *which^c is our hope:*

2 Unto^d Timothy, *my own son in the faith:* Grace, mercy, *and* peace, from God our Father, and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus,^e when I went into Macedonia, that thou mightest charge some that^f they teach no other doctrine,

4 Neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith; *so do.*

5 Now^g the end of the commandment is charity,^h out of a pure heart, and of a good conscience, and of faith unfeigned:

CHAPTER I.

Paul, an apostle of Christ 1 Jesus according to the commandment of God our Saviour, and Christ Jesus our hope; unto Timothy, 2 my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

As I exhorted thee to 3 tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, neither 4 to give heed to fables and endless genealogies, the which minister questionings, rather than a dispensation of God which is in faith; *so do I now.* But the 5 end of the charge is love out of a pure heart and a good conscience and faith

^a Gal. 1:1. ^b 1 Tim. 2:8; 4:10; Tit. 1:3; 2:10; 3:4; Jude 25. ^c Col. 1:27. ^d Acts 16:1; 1 Cor. 4:17. ^e Acts 20:1,3; Phil. 2:24. ^f Gal. 1:6,7. ^g Rom. 13:8; Gal. 5:14. ^h 2 Tim. 2:22.

1, 2. **Paul, an apostle.** As one object of this letter was to strengthen Timothy's authority, Paul writes as an apostle. **By the commandment.** See Rom. 16:26. As the Judaizing opposers tried to show that Paul was inferior to Peter and the other apostles, he often recalls the fact that his appointment came not from them, and that he was independent of them. The Lord sent him to the Gentiles, as they were sent to the Jews (Acts 9:15). 2. **Timothy, my own son in the faith.** One of his converts. Compare Titus 1:4.

3, 4. **As I besought thee to abide still at Ephesus.** Paul, it is presumed, seeing on the occasion of his last visit the need of a trusty evangelist at Ephesus to counteract the errors which were arising, had left Timothy behind. He was not left there as a bishop, as has been sometimes claimed, for we find that a part of his business was to appoint bishops; but as the representative of the apostle, an evangelist. The office of Titus in Crete was similar. **That they teach no other doctrine.** Than the gospel which they had been taught. Some of the errors which he was to correct are stated in the next verse. 4. **Neither give heed to fables.** In Titus 1:4, the fables are called "Jewish." It is likely such fables as those of the Talmud are meant, legends which have been added to the history of the Old Testament, additions to the Scriptures. Though the Talmud was committed to writing a little later, it aimed to collect the legends and traditions which had been long in existence. **Endless genealogies.** Philo, a learned Alexandrian Jew who wrote a little before Paul's time, built up a whole system on genealogies. The names in the genealogies with him represented the various conditions of the soul. Some have supposed that Paul refers to some foolish fancies of the Gnostics, but those were of later date. **Which minister questions.** Raise discussion.

5-7. **The end of the commandment.** The purpose of the charge (see Revision) intrusted to you (see verse 3) is love. You must show these teachers that instead of teaching foolish fables they must

6 From which some having swerved, have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that^a the law *is* good, if a man use it lawfully;

9 Knowing^b this, that the law is not made for a righteous man, but for^c the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers,

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me^d faithful,^e putting me into the ministry;

13 Who^f was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because^g I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and^h love which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptation,ⁱ that Christ Jesus came into the world to save sinners; of whom I am chief.

unfeigned: from which 6 things some having swerved have turned aside unto vain talking; desiring to be 7 teachers of the law, though they understand neither what they say, nor whereof they confidently affirm. But we know that the law 8 is good, if a man use it lawfully, as knowing this, that law is not made for a 9 righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for abusers of themselves with men, for men-stealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine; according to the gospel of the glory of the blessed God, which was committed to my trust.

I thank him that enabled 12 me, *even* Christ Jesus our Lord, for that he counted me faithful, appointing me to *his* service; though I 13 was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; and 14 the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. Faithful is 15 the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I

^a Rom. 7: 12. ^b Gal. 3: 19. ^c Rev. 21: 8. ^d 1 Cor. 7: 25. ^e 2 Cor. 3: 5, 6; 4: 1; Col. 1: 25. ^f Acts 8: 3; 9: 1; 1 Cor. 15: 9; Phil. 3: 6. ^g Luke 23: 34; John 9: 39; Acts 26: 9. ^h Luke 7: 47. ⁱ Matt. 9: 13; Luke 19: 10; Rom. 5: 8; 1 John 3: 5.

inculcate love. **Out of a pure heart.** The three things essential to a pure and holy love are: (1) A pure heart; (2) a good conscience, and (3) sincere faith. **6. From which some having swerved.** From love based on these three principles. **Unto vain jangling.** Are engaging in idle disputes. **7. Desiring to be teachers.** To be teachers of law; there is no article. These aspire to a work for which they are totally unfitted. Who has not met the class of men described?

8-11. The law is good, if a man use it lawfully. Its object was not, however, to teach fables, and genealogies, and foolish fancies. The men he opposes asserted that the law was good, but made a wrong use of it. **9. The law is not made for a righteous man.** Law (there is no article) is not given to justify righteous men, but to restrain, condemn and punish the wicked. A long catalogue of sins, common in the Gentile world, are given, which were all condemned by the law. **10. Men-stealers.** Those who stole men and sold them into slavery. **Contrary to sound doctrine.** Everything is forbidden which is opposed to the gospel. **11. According to the glorious gospel.** The sound doctrine taught in the gospel, which was his trust.

12-14. Who hath enabled me. Hath given me power to preach this glorious gospel, by counting me faithful, and appointing me to his service. **13. Who was before a blasphemer.** He never could forget his old life, before he was converted. **But I obtained mercy.** The reason is that he was honest, sincere in his opposition, being an unbeliever, and acting ignorantly. Had he been a wilful sinner, he would never have been chosen. **14. And the grace of our Lord abounded.** In the mercy shown to him, for his eyes were opened, he became a believer and was filled with love of Christ.

15, 16. This is a faithful saying. That Christ came to save sinners. He, a sinner saved, was a proof that the saying was faithful. **Of whom I am chief.** Because he had sinned so grievously in per-

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto^a the King eternal, immortal,^b invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy,^c according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck:

20 Of whom is^d Hymeneus^e and Alexander: whom I have^f delivered unto Satan, that they may learn not to blaspheme.

am chief: howbeit for this 16 cause I obtained mercy, that in me as chief might Jesus Christ shew forth all his longsuffering, for an ensample of them which should hereafter believe on him unto eternal life. Now 17 unto the King eternal, incorruptible, invisible, the only God, *be* honor and glory for ever and ever. Amen.

This charge I commit 18 unto thee, my child Timothy, according to the prophecies which went before on thee, that by them thou mayest war the good warfare; holding faith and 19 a good conscience; which some having thrust from them made shipwreck concerning the faith: of whom 20 is Hymeneus and Alexander: whom I delivered unto Satan, that they might be taught not to blaspheme.

CHAPTER II.

Directions Concerning Public Worship.

SUMMARY.—Prayers for Rulers. The Will of God that All Should Be Saved. How Men Must Pray. Concerning the Dress of Women at Worship. Concerning Women Teaching.

1 I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2 For^g kings, and^h for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty:

CHAPTER II.

I exhort, therefore, first 1 of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all 2 that are in high place; that we may lead a tranquil and quiet life in all godliness

■ Psa. 10: 16; Dan. 7: 14. ^b Rom. 1: 23. ^c 1 Tim. 4: 14. ^d 2 Tim. 2: 17. ^e 2 Tim. 4: 14. ^f Matt. 18: 17; 1 Cor. 5: 5. ^g Jer. 29: 7. ^h Rom. 13: 1.

secuting Christ. He was a great sinner saved. 16. **Howbeit.** One cause of his obtaining mercy was that in him Christ might show forth how long-suffering he is. He forgave, saved, and blessed the bitter enemy. **A pattern.** An example for all believers to follow.

17. **Now unto the King.** The remembrance of the great mercy to him causes him to break forth in praise. Compare Rom. 16: 25-27, and 1 Tim. 6: 16. **Eternal.** King of the ages.

18-20. **This charge I commit unto thee.** The charge referred to in verses 3 and 5. **According to the prophecies.** Timothy was selected for the ministry by divine direction. One so chosen was chosen according to prophecy, the ordinary meaning being simply a declaration of the divine will. See notes on 1 Cor. 12: 28. **That thou by them mightest war, etc.** For this purpose the prophetic will chose him. 19. **Holding faith.** Essential to every saint, and especially to a minister. Some, however, had swerved from the faith, and **made shipwreck.** Faith is an "anchor, sure and steadfast." 20. **Of whom is Hymeneus.** He is mentioned as a heretical teacher in 2 Tim. 2: 17. Of Alexander nothing is known. **Delivered unto Satan.** Excommunicated. Compare 1 Cor. 5: 5.

1, 2. **I exhort, first of all.** This chapter contains some directions concerning public worship. Paul probably means that, first in order, prayers should be offered for all men, etc. So says Conybeare and Howson, and many others. Thus should the worship open. **Supplications, prayers, intercessions.** It is difficult to distinguish between these three words. "Perhaps the idea in 'supplication' is that of want; in 'prayers' that of solemn devotion, and in 'intercessions' that of individual petitions to God."—*Plumptree*. 2. **For kings, and for all that are in authority.** For all rulers over us. This duty is not dependent on the righteousness of the rulers. The Roman emperors were intensely wicked. Jews were enjoined to pray for their heathen rulers (Jer. 29: 7; Ezra 6: 10). **That we may lead, etc.** The

3 For this *is*^a good and acceptable in the sight of God our Saviour;

4 Who^b will have all men to be saved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified^d in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not,) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every^e where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

and gravity. This is good 3 and acceptable in the sight of God our Saviour; who 4 willeth that all men should be saved, and come to the knowledge of the truth. For there is one God, one 5 mediator also between God and men, *himself* man, Christ Jesus, who gave 6 himself a ransom for all; the testimony to be borne in its own times; whereunto 7 I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

I desire therefore that 8 the men pray in every place, lifting up holy hands, without wrath and disputing. In like manner, 9 that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which 10 becometh women professing godliness) through good works. Let a woman 11 learn in quietness with all

^a Rom. 12: 2. ^b Isa. 55: 1, 7; John 3: 16; 1 Pet. 3: 9. ^c John 17: 3. ^d Gal. 4: 4. ^e Mal. 1: 11; John 4: 21.

special object of these prayers is that the earthly rulers may be so overruled that Christians shall live and worship in peace. Wars, seditions and persecutions would be injurious to the saints.

3, 4. **For this.** This custom of praying for rulers. Our prayers should be as comprehensive as the will of God to save. 4. **Who will have all men to be saved.** The Scriptures uniformly represent it as the divine will that all should come to life. But he does not will to save men irrespective of the conditions of salvation. They must, in order to be saved, **come to a knowledge of the truth.** In other words, must hear, receive, and obey the gospel.

5-7. **For there is one God.** One God of all men, not many gods. Hence the One God desires equally the salvation of all his creatures. **And one mediator.** For all men. The gospel scheme is universal. **The man, Christ Jesus.** Taking upon himself manhood in order to be the Savior of all men. 6. **Who gave himself a ransom for all.** Not for an elect nation, like the Jews, or for elect individuals arbitrarily selected, but for all men. All men have been redeemed by his blood, if they will accept the ransom. **To be testified.** The testimony, or preaching of this ransom, was to be given at due seasons. 7. **Whereunto.** To testify of this ransom. **I am ordained a preacher.** Appointed a herald. See margin of Revision. **An apostle.** An apostle also, with the authority of an apostle. **I speak the truth.** The Judaizers denied his apostleship. Hence this special affirmation.

8. **I will therefore that men pray everywhere.** This refers back to verse 1. **Everywhere.** In all places of public worship. **Lifting up holy hands.** This seems to indicate an attitude in prayer. The hands lifted up must be sanctified to holy deeds. **Without wrath and doubting.** Wrath would unfit for prayer. So would doubt; but the word rendered "doubt," is better rendered "disputing," as in the Revision.

9, 10. **In like manner, that women also.** When they come to the public worship, let them not spend their thoughts in adorning their bodies, but **adorn themselves in modest apparel.** In simple attire which will not attract attention. **With shamefacedness.** A shrinking from all that is indelicate. **Sobriety.** Self-restraint; not yielding to vain impulses. **Not with braided hair.** The Gentile women were much given to arranging the hair in plaits over the head, with bands of gold. Such vain and idle show at worship is forbidden, as well as the wearing of pearls, or costly array. At the house of God a display is not comely. Compare 1 Peter 3: 3. 10. **But.** There is another adorning which better becomes godly women. Let their lives be adorned by kindly, helpful deeds.

11-15. **Let the women learn in silence.** In the public worship of the Gentile churches the teaching was confined to the men. For a discussion of the reasons, see notes on 1 Cor. 14: 33-36, where the same

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived; but the woman, being deceived, was in the transgression.

15 Notwithstanding she shall be saved^a in childbearing, if they continue in faith, and charity, and holiness, with sobriety.

subjection. But I permit 12 not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first 13 formed, then Eve; and 14 Adam was not beguiled, but the woman being beguiled hath fallen into transgression: but she 15 shall be saved through the childbearing, if they continue in faith and love and sanctification with sobriety.

CHAPTER III.

Bishops and Deacons.

SUMMARY.—The Qualifications of Bishops. Of Deacons. Their Wives The Reason for Writing to Timothy of These Matters. The Mystery of Godliness.

1 This *is* a true saying, If a man desire the office of a bishop^b, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

CHAPTER III.

Faithful is the saying, If 1 a man seeketh the office of a bishop, he desireth a good work. The bishop there- 2 fore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach;

a Gen. 3: 15, 16; Isa. 7: 14; 9: 6. *b* Acts 20: 28.

directions are given. **With all subjection.** Submission to the authorized teachers of the church. 12. **I suffer not a woman to teach.** To become an authorized teacher of the church, a work confined to the presbyters. **Nor to usurp authority.** Authoritative teaching and ruling were united. 13. Some reasons drawn from the story of man in Eden are given for these rules. It will be seen that Paul regards these events as shadowing forth spiritual lessons. **Adam was first formed.** Man came in order before woman. 14. **And Adam was not deceived.** It was man who was first created, but woman who was first led into the transgression. For these reasons a burden was laid on women which is spoken of in the next verse. 15. **Notwithstanding she shall be saved in childbearing.** Rather, *through* childbearing. Work was laid upon the fallen man; the pains of childbearing on the fallen woman. The apostle means here, that women will be saved in the line of their duties, and that those duties are domestic rather than public. There surely is no recommendation of the celibacy of monasticism. Possibly, too, another thought still may be alluded to. The first woman was assured that her seed should bruise the serpent's head. It was woman's glory that one of her sex was chosen to be the mother of our Lord. Thus through childbearing the Savior of all men comes into the world. **If they continue.** Domestic duties will not save unless to these are added the graces of a holy life.

1. **If a man desire the office of a bishop.** Here, for the first time in the New Testament, is there a delineation of the qualifications and duties of bishops and deacons. Both offices have been alluded to in Acts, and both are named in the first verse of the Epistle to the Philippians. To form a correct idea of the New Testament bishop we must get away from modern episcopacy. The New Testament bishop was not diocesan, but in charge of a single church. Each church had a plurality. Elders or presbyters, and bishops were only different designations for the same office. This arrangement was not changed until after the close of the first century and the death of the last of the apostles. Of these statements, admitted by the candid learned even of episcopal bodies, the following proofs may be briefly submitted: (1) Paul (Acts 20: 17) summons the "elders" of the church at Ephesus, and in verse 28 calls them "bishops." (2) In the church of Philippi the "bishops and the deacons" are named as the officers (Phil. 1: 1). (3) Paul in this Epistle names "bishops and deacons" as the officers (chapter 2), but in 5: 17-22, names "elders" as officers intrusted with the same duties already named as those of the bishops. (4) In the Epistle to Titus, Paul commands (1: 5) to "ordain elders in every city," but in describing the qualifications of an elder he calls him a bishop (1: 7). (5) Peter (1 Peter 5: 1, 2) addresses "elders" and commands them to exercise the office of "bishops" over the flock. The Greek word, as well as the word bishop, etymologically means to act as an overseer, or to take the oversight. (6) I might add that Clement of Rome, who wrote to Corinthians about the beginning of the second century, uses the terms interchangeably. **Desireth a good work.** A very important duty.

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One^a that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not ■ novice, lest, being lifted up with pride, he fall into the condemnation of the devil.

7 Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

8 Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even so *must* their wives *be* grave, not slanderers; sober, faithful in all things.

no brawler, no striker; but 3
gentle, not contentious, no
lover of money; one that 4
ruleth well his own house,
having *his* children in sub-
jection with all gravity; 5
(but if a man knoweth not 5
how to rule his own house,
how shall he take care of
the church of God?) not a 6
novice, lest being puffed up
he fall into the condemna-
tion of the devil. Moreover 7
he must have good testi-
mony from them that are
without; lest he fall into
reproach and the snare of
the devil. Deacons in like 8
manner *must be* grave, not
doubletongued, not given
to much wine, not greedy
of filthy lucre; holding the 9
mystery of the faith in a
pure conscience. And let 10
these also first be proved;
then let them serve as dea-
cons, if they be blameless.
Women in like manner 11
must be grave, not slander-
ers, temperate, faithful in

■ Josh. 24:15.

2-7. **A bishop then must be blameless.** None must be appointed because they desire the place. None are eligible unless they fill the following qualifications. **Blameless.** Not under charges; of good repute. **The husband of one wife.** A married man, and having only one wife. In those loose times of divorce, men might be converted who had successively several wives. Divorce for unscriptural reasons would not free a man from his first, lawful wife. Hence the limitation to those who had only one living wife. I do not think there is any reference to re-marriage after the death of a wife. **Vigilant.** Temperate. See Revision. **Sober.** Sedate. **Given to hospitality.** Often saints by persecution were made homeless. The bishops must set the example of receiving such. **Apt to teach.** Men who have the knowledge and discretion which fit them to teach the flock. **3. Not given to wine.** Not a drunken brawler, is the idea of the Greek. We must always bear in mind that the church had been formed of Gentiles whose morals had been at a very low standard. **4. One that ruleth well his own house.** This implies that he must be a man of family. **Having his children.** He must be a father with obedient children. **5. For if a man know not.** The order of his own house will show whether he is fit to have a charge in the house of God. The sins of Eli's sons showed that Eli, though a good man, was unfitted to rule. **6. Not a novice.** One recently converted. Those chosen for bishops must be old and tried. Paul and Barnabas did not ordain elders until their second visit to the churches (Acts 14: 23). **Lifted up with pride.** A novice, suddenly exalted, was in danger of undue elation. **7. Moreover, he must have a good report of them which are without.** Have an established character which speaks well for the church among the unconverted. **Lest he fall into reproach.** Into some snare of the devil, some improper conduct, which will bring reproach on the church.

8-10. **Likewise must the deacons.** The ancient church understood that the seven appointed in Acts, chapter 6, were the first deacons. They were not called deacons, but filled a diaconate. In Phil. 1: 1, we find deacons existing. Their office seemed to have been to look after the temporal matters of the church, and especially to care for the poor and the widows. **Not double-tongued.** Not saying one thing to one man, and another thing to others. **Not greedy of filthy lucre.** Men who are covetous and unscrupulous as to modes of getting money are not to be chosen. **9. Holding the mystery of the faith.** The gospel, God's revealed mystery to all believers. **10. Let these also first be proved.** Not novices, but men fully tested. Before they use the office of a deacon, their characters must be thoroughly examined, and they must be found blameless.

11. **Even so must their wives.** The word in the Greek may mean women, or wives. It is ren-

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of truth.

16 And, without controversy, great is the mystery of godliness:^a God was manifest in the flesh,^b justified in the Spirit,^c seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

all things. Let deacons be 12 husbands of one wife, ruling their children and their own houses well. For they 13 that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.

These things write I unto 14 thee, hoping to come unto thee shortly; but if I tarry 15 long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth. And without 16 controversy great is the mystery of godliness; He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

CHAPTER IV.

A Falling Away Predicted.

SUMMARY.—An Apostasy in Latter Times. Some of the Marks of that Apostasy. Directions to Timothy in View of This. The Preacher to Be an Example. To Take Heed to Himself.

1 Now the Spirit^d speaketh expressly, that^e in the

CHAPTER IV.

But the Spirit saith ex-1

a Isa. 7:14; John 1:14. *b* Matt. 3:16; John 1:32; Rom. 1:4. *c* Matt. 28:2; Luke 2:13. *d* John 16:13. *e* 1 Pet. 1:20.

dered wife in verse 12. The Revision says, "Women must be, etc." I believe that the Old Version is nearer right. The duties of women generally are certainly not spoken of in the midst of a discussion of elders and deacons. Either deaconesses are meant, or the wives of bishops and deacons; more likely the latter. We know that an injudicious wife may mar the work of a church officer. Not slanderers. Not given to tattling.

12, 13. Let the deacons be the husbands of one wife. The same word is used in the Greek here for wife that is used in verse 11. See notes on "one wife" under verse 2. Ruling their children. See notes on verses 4 and 5. 13. For they that, etc. These demands for the office are high, for those who exercise it well purchase a good degree. Secure a high position in the church and in God's favor. And great boldness in the faith. To fill these duties well gives strength, and often fits for higher duties. Stephen and Philip became evangelists.

14-16. These things I write, . . . hoping to come unto thee shortly. It is not certain that he was ever able to visit Ephesus again, though it is thought that he did on his way to Crete. 15. But if I tarry. In that case he wrote that Timothy might understand how to act. Behave thyself in the house of God. Conduct thyself in the management of the church. Which is the church of the living God. The house of God is not the temple of Diana, which stood there at Ephesus. The pillar and ground of the truth. The church is the pillar and support of the truth because it preaches it to the world, preserves it, and transmits it from generation to generation. 16. Without controversy. Undoubtedly. Great is the mystery of godliness. The mystery that God has revealed to us in the gospel in order to make men godly. The great things revealed in this mystery are next named, certainly wonderful things, well called great. God was manifest in the flesh. Was manifested in Jesus Christ. Justified in the Spirit. When, after his condemnation to death, the power of God raised him from the dead. Seen of angels. The angels were at the open tomb and told the women of his resurrection. Preached unto the Gentiles. A wonderful fact in the mind of a Jew like Paul, who had been trained to believe that the Gentiles were accursed. Received up into glory. At the Ascension. Six elements enter into this mystery of godliness, elements all of which are fully revealed in the gospel. The mystery is not something incomprehensible, but the hidden wisdom of God revealed in the gospel; a sense similar to that in which mystery is always used in the Scriptures. Compare Matt. 13: 11; Rev. 1: 20; Rev. 17: 5, 7.

1-3. Now the Spirit speaketh expressly. In revelations made to Paul and other inspired men. See 2 Thess. 2: 3. In latter times. In future times. How far away is not indicated. Some shall

latter times some shall depart from the faith, giving heed^a to seducing spirits,^b and doctrines of devils;

2 Speaking lies in hypocrisy; having^c their conscience seared with a hot iron;

3 Forbidding^d to marry,^e and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For^f every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up^g in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth little; but godliness is profitable unto all things, having^h promise of the life that now is, and of that which is to come.

pressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer.

If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed *until now*: but refuse profane and old wives' fables. And exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that

^a 2 Pet. 2:1. ^b Dan. 11:35; Rev. 9:20. ^c Eph. 4:19. ^d Prov. 18:22; Heb. 13:4. ^e 1 Cor. 8:8. ^f Titus. 1:15. ^g 2 Tim. 3:14. ^h Psa. 37:4; 84:11; Matt. 6:33.

depart from the faith. There shall be an apostasy. Compare 2 Thess. 2: 3. Some of the marks of this apostasy are now given. **Giving heed to seducing spirits.** The apostle seems to recognize a preternatural element which speaks by false prophets, in false utterances which claims to be from God. These seducing spirits might work through hierarchs, who claimed to speak for God, or through councils which claimed to make infallible utterances. **Doctrines of demons.** Doctrines suggested by demons. The Greek *daimonion*, demon, not devil, always refers in the New Testament to an evil spirit. **2. Speaking lies through hypocrisy.** Rather, "Some shall depart . . . through the hypocrisy of men, speaking lies." See Revision. **Having their conscience.** The liars just mentioned. The sensitiveness of their consciences is destroyed by the brand of the devil. **3. Forbidding to marry.** Not long after Paul's time the superior holiness of the unmarried life began to be preached in the church, and this resulted at last in monasticism and a celibate clergy. **Commanding to abstain from meats.** The ascetic practices which began to grow up in the church a little later extended to foods. To eat the least palatable food which would sustain life was counted a virtue. These ascetics generally forbade animal food, and some lived only on bread and water. These practices are still found among certain orders of the Latin and Eastern churches. **Which God hath created.** The foods which God hath created are for use, to be eaten thankfully by those who **know the truth**, instead of having their minds darkened by delusions.

4, 5. For every creature. Everything God has created is good, and has its proper use. Hence, it is not to be refused as sinful. This applies to what God has created. He did not create one drop of alcohol. **5. It is sanctified.** The food we eat is made holy when we offer thanks to God for it and pray his blessing upon it. This passage shows that the early saints were always wont to offer thanks before eating.

6-9. If thou put the brethren in remembrance. Impress upon them what has just been written. **A good minister.** Thus shall Timothy well discharge his office, and prove himself a faithful minister. **7. Refuse profane and old wives' fables.** The foolish myths and legends of the heathen, and also the marvelous additions which Jewish rabbis had made to the Old Testament. Reject all these. **Exercise thyself rather unto godliness.** Train thyself to a godly life, as the gymnast trains himself to bodily exercise. **8. For bodily exercise.** The Greeks gave great attention to bodily training. At Ephesus, where Timothy then was, may still be seen the remains of the stadium where the athletes displayed their skill. Let Christians display the same assiduity in training for godliness. **For the bodily**

9 This *is* a faithful saying, and worthy of all acceptance.

10 For therefore we both labour and suffer reproach, because we trust in the living God,^a who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let^b no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect^c not the gift that is in thee, which was given thee^d by prophecy,^e with the laying on of hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both^f save thyself, and them that hear thee.

which is to come. Faithful 9 is the saying, and worthy of all acceptance. For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe. These things 11 command and teach. Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Till I come, give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and 16 to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear them.

^a Psa. 36: 6; Acts 14: 17; 17: 25, 28. ^b Titus 2: 15. ^c 2 Tim. 1: 6. ^d 1 Tim. 1: 18. ^e Acts 6: 6. ^f Ezek. 33: 9.

exercise profits little, while the godly training is profitable in all things. It makes men happier, more prosperous, more healthy here, and in addition it prepares them for the life to come. The way to reach heaven is not either to starve, or to exercise the body. 9. This is a faithful saying. A trustworthy saying. Verse 8 is referred to.

10, 11. For therefore. On account of the eternal life which godliness insures. We labor and suffer reproach. Compare 2 Cor. 11: 21-27. 11. These things. Especially what has been embraced in verses 8-10.

12-16. Let no man despise thy youth. The remainder of the chapter is personal. Timothy was much younger than Paul, much younger than most of the presbyters, but he must have been fully thirty-five years old. He was converted about A. D. 46, and was then a young man, quite young, according to the ideas of that age, to be over presbyters. In A. D. 51 (Acts 16: 1-3), Paul had taken him away from home. I suppose that he must have been twenty at that time. If so, he was from thirty-five to thirty-eight years old at this time. Be thou an example. So should every preacher be, and in all the characteristics which follow. 13. Give attendance to reading. To the reading of the Scriptures to the people. In that age, when printed books were unknown, the knowledge of the Scriptures had to be communicated in this way. To doctrine. To instruction. 14. Neglect not the gift. The allusion is to special spiritual gifts given to him to fit him for the duties of an evangelist. These were given, and were essential, in that first age. By prophecy. As the Spirit at Antioch said to the prophets, "Separate to me Paul and Barnabas," I suppose a revelation was given that Timothy was to be set apart, and that he would be spiritually endowed for his work. With the laying on of the hands. He was ordained in the usual way, and at the ordination the Spirit conferred upon him new gifts. It must be borne in mind that the ancient evangelists had no New Testament to guide them, and hence needed special qualifications. 15. Meditate upon, etc. Rather, Let these things be thy special care. Give thyself wholly to them. The preacher must be heart and soul in his work in order to succeed. 16. Take heed unto thyself. This is the special duty of every minister. Let him watch himself first of all. And unto the doctrine. Take heed what you teach.

CHAPTER V.

The Widows of the Church.

SUMMARY.—Rules for Reproving. Honoring Widows. How They Should be Supported. Who are to be Taken Into the Number of Widows. The Younger Widows. The Presbyters. A Charge Concerning Timothy's Health.

1 Rebuke^a not an elder, but entreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and^b to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplication and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under three-score years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged^c strangers,

CHAPTER V.

Rebuke not an elder, but 1
exhort him as a father; the
younger men as brethren.
the elder women as moth- 2
ers; the younger as sisters,
in all purity. Honour wid- 3
ows that are widows in-
deed. But if any widow 4
hath children or grand-
children, let them learn
first to show piety towards
their own family, and to
requite their parents: for
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sight of God. Now she 5
that is a widow indeed, and
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on God, and continueth in
supplications and prayers
night and day. But she 6
that giveth herself to pleas-
ure is dead while she liv-
eth. These things also 7
command, that they may
be without reproach. But 8
if any provideth not for
his own, and specially his
own household, he hath
denied the faith, and is
worse than an unbeliever.
Let none be enrolled as a 9
widow under threescore
years old, *having been* the
wife of one man, well re- 10
ported of for good works;
if she hath brought up
children, if she hath used
hospitality to strangers, if
she hath washed the saints'

a Lev. 19: 32. b Matt. 15: 4. c Acts 16: 15.

1, 2. **Rebuke not an elder.** An aged man. Treat him with deference due to age. It is evident from the four classes named together, the young men, the aged women, and the young women, that the reference in the word "elder" is not to office, but to age.

3, 4. **Honor widows that are widows indeed.** In the church at Jerusalem the widows were honored with support (Acts 6: 1). The teaching of Paul here seems to place widows who were above sixty years old, and without children or grandchildren to support them, in a class of church widows devoted to the work of the church and supported out of its funds. Such were "widows indeed." 4. **But if any widow have children or nephews.** These must support them, and thus "show piety at home." Nephews is better rendered "grandchildren."

5-8. **She that is a widow indeed.** Has neither husband nor children, and is left desolate. Having no earthly trust, she *trusteth in God*, and shows this by her devout life. 6. **She that liveth in pleasure.** The widow that plays the wanton is dead spiritually. 7. **These things give in charge.** Insist upon these things. 8. **If any provide not for his own.** The support of his relatives and servants is referred to. Children and grandchildren must support their aged parents. Any one who does not provide for his own family, whether it be wife and children, or aged parents, has practically denied the faith, and is worse than an unbeliever, for even unbelievers do these things.

9, 10. **Let not a widow be taken.** Into the order of widows supported by the church and engaged in its work. **Under threescore.** None but the aged. **Having been the wife of one man.** Not having had more than one husband living at the same time, as was very common in those days of easy divorce. 10. **Well reported of.** Good character was a requisite. **Good works.** The good works are

if she^a have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having^b damnation, because they have cast off their first faith.

13 And^c withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not.

14 I^d will therefore that the younger women marry, bear children, guide the house,^e give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If^f any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let^g the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith,^h Thou shalt not muzzle the ox that treadeth out the corn. And,ⁱ The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

feet, if she hath relieved the afflicted, if she hath diligently followed every good work. But younger widows refuse: for when they have waxed wanton against Christ, they desire to marry; having condemnation, because they have rejected their first faith. And withal they learn also *to be* idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I desire therefore that the younger widows marry, bear children, rule the household, give none occasion to the adversary for reviling: for already some are turned aside after Satan. If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.

Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and in teaching. For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer is worthy of his hire. Against an elder receive not an accusation, except at the mouth of two or three

^a Gen. 18: 4; Luke 7: 38. ^b Heb. 6: 4, 6; 10: 28. ^c 2 Thess. 3: 11. ^d 1 Cor. 7: 9. ^e Titus 2: 8. ^f Gen. 47: 12; Ruth 2: 18; Matt. 15: 4. ^g Gal. 6: 6. ^h Deut. 25: 4. ⁱ Deut. 24: 14; Luke 10: 7.

named. **Brought up children.** Either her own, or orphans or neglected children. **Lodged strangers.** The duty of hospitality is often urged. Often, in that age, saints were made homeless by persecution. **Washed the saints' feet.** A duty of hospitality, not a church ordinance. **Relieved the afflicted.** A ministering angel.

11-16. **The younger widows refuse.** Do not take them into this number for the reason that they in part will wish to marry again. 12. **Having damnation.** Not because they marry, but because after entering a class consecrated entirely to the church work they forsake its duties in order to marry. 13. **Withal, they learn to be idle.** They have not that gravity which is required for this work of visitation and ministration laid upon the "widows indeed," but wander from house to house to gossip. 14. **I will, therefore, that the younger women marry.** None are to enter upon this consecrated life but the aged; there are to be no young nuns. The apostle distinctly forbids the conventual system which now exists in the Romish church. 16. **If any . . . that believeth have widows.** If any have widows among their relatives, let them support these, instead of the church, in order that the church may support the "widows indeed."

17-20. **Let the elders that rule well.** The officials called "bishops" in 3: 2, are here called elders. See note on the passage referred to. **Counted worthy of double honor.** Held in especial esteem, and not only treated with respect, but maintained. **Especially they who labor in the word and doctrine.** The class that we call preachers, or pastors. That support is referred to is shown by verse 18. 18. **The Scripture saith.** Deut. 25: 4. See note on 1 Cor. 9: 9. **And the laborer is worthy of his reward.** This is quoted from Luke 10: 7. Paul says it is Scripture. Therefore, Luke's Gospel was already written and in Paul's hands when this Epistle was written. He calls this Gospel "Scripture." Peter applies the same term to Paul's writings (2 Peter 3: 16). 19. **Against an elder receive not.** Accusations against bishops might be brought before Timothy. They were not to be considered unless

20 Them^a that sin rebuke before all, that others^b also may fear.

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality.

22 Lay^c hands suddenly on no man, neither^d be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also^e the good works of *some* are manifest beforehand; and they that are otherwise cannot be hid.

witnesses. Them that sin 20
reprove in the sight of all,
that the rest also may be
in fear. I charge thee in 21
the sight of God, and
Christ Jesus, and the elect
angels, that thou observe
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dice, doing nothing by par-
tiality. Lay hands hastily 22
on no man, neither be par-
taker of other men's sins:
keep thyself pure. Be no 23
longer a drinker of water,
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men's sins are evident, go-
ing before unto judgment;
and some men also they
follow after. In like man- 25
ner also there are good
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and such as are otherwise
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CHAPTER VI.

Various Duties Enjoined.

SUMMARY.—Duties of Servants. Life the Test of Doctrine. The Blessedness of Contentment. The Danger of the Love of Money. Charge to the Man of God. A Lesson for the Rich.

1 Let as many^f servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

CHAPTER VI.

Let as many as are ser- 1
vants under the yoke count
their own masters worthy
of all honour, that the
name of God and the doc-
trine be not blasphemed.

a Titus 1: 13. b Deut. 13: 11. c 1 Tim. 4: 14. d 2 John 11. e 1 Pet. 3: 8-16. f Titus 2: 9.

supported by two or three witnesses. The same rule is found in Deut. 19: 15. 20. Them that sin. Whether they be elders, or private members, if convicted, rebuke them publicly, for the sake of the lesson to others. Do not hush the matter up privately.

21-25. I charge thee. The solemnity of this charge shows that Paul had a fear that Timothy's sympathies might lead him aside from a strictly judicial course. The elect angels. Why "elect" we do not certainly know. They may be the good angels as distinct from the bad angels, or those who were chosen to assist in the work of human redemption may be meant. Angels are often mentioned in this connection. Observe these things. Carry out this discipline without respect to persons. 22. Lay hands suddenly on no man. "All the old commentators, and the great majority of modern ones, apply this to ordination." The meaning is that no man must be ordained to office until his fitness is surely known. Neither be partaker, etc. He who appoints an unfit man to office becomes in a certain sense responsible for that man's sins. Keep thyself pure. Free from the sins of other men. 23. Drink no longer water. I suppose the thought of Timothy's trials called to mind a sense of his physical condition. Hence, he gives a medical prescription. The water of that region is not good. The writer well remembers a fearfully sick day that he passed at Ephesus in 1889, due to the water. Paul, hence, advises that instead, he try the light wines, with only the smallest percentage of alcohol. The prescription is not of a beverage, but of a remedy for an invalid. 24. Some men's sins are open beforehand. Discipline has been spoken of. Some men's lives are fully known, and their sins cry out, but others conceal them, and they will only be fully manifest at judgment. 25. Likewise also the good works. The same rule applies to good works. Some get credit for more by far than they deserve, while the good deeds of others will not be fully revealed until judgment. Then all will be estimated aright.

1, 2. Let as many servants as are under the yoke. Under the yoke of slavery. The slaves were as numerous as the free population, and many of the early Christians belonged to this class. Count their own masters worthy of all honor. There was danger that these converted slaves would despise their heathen masters. If they were to do so, it would create a great odium against the

2 And they that have believing masters, let them not despise *them*, because^a they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud,^b knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of^c men of corrupt minds, and destitute of the truth,^d supposing that gain is godliness:^e from such withdraw thyself.

6 But^f godliness with contentment is great gain.

7 For^g we brought nothing into *this* world, and *it* is certain we can carry nothing out.

8 And^h having food and raiment, let us be there-with content.

9 Butⁱ they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For^j the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved. These things teach and exhort.

If any man teacheth a different doctrine, and consenteth not to sound words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain. But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

^a Col. 4: 1. ^b 1 Cor. 8: 2. ^c 2 Tim. 3: 8. ^d Titus 1: 11. ^e Rom. 16: 17. ^f Psal. 37: 16. ^g Job. 1: 21; Eccl. 5: 15. ^h Gen. 28: 20; Heb. 13: 5. ⁱ Matt. 13: 22. ^j Exod. 23: 8.

Christian religion and lead to attempts to extirpate it. Slavery was to be destroyed, not by putting a spirit of insubordination into slaves, but by putting a Christian spirit into masters. **2. Because they are brethren.** Converted masters must not despise their masters because in the church they are equal. Rather, they must serve them better, because they are beloved brethren, and partakers of the benefit of their service.

3-5. If any man teach otherwise. Teach new doctrines or duties which differ from the doctrine of Christ. See 1: 3. **4. He is proud.** The idea is that he is blinded with pride, so that he really knows nothing. **Doting.** Morbidly dwelling upon foolish questions. He no doubt refers to foolish disputes which had been sprung upon the church by heretical teachers. **5. Thinking that gain is godliness.** Men who have come into the church for gain and think that godliness is a source of gain.

6-8. Godliness with contentment. In contrast with this false view a godly life with contentment is a great gain. It brings its greatest gain in eternity. **7. For we brought nothing.** See Job 1: 21. Since we must leave the earth as we came into it, contentment and an immortal hope are better than earthly gains. **8. Having food and raiment.** Having the necessities of life let us be content without piling up wealth.

9, 10. They that will be rich. Who have set their heart on riches. **Fall into temptation.** Are tempted to do sinful things in order to build up wealth. It is not so much the possession of wealth, as cupidity and a trust in riches, which constitute the danger. See notes on Mark 10: 24. **10. For the love of money is the root of all evil.** Not the money itself, which if used as by a steward of God is a blessing, so much as the love of it. This greedy love is the source of every sin. Men murder, cheat, lie, rob, run saloons, gambling houses, brothels, all for the love of money. For love of money Judas sold his

11 But thou,^a O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight^b the good fight of faith, lay hold on^c eternal life, whereunto thou art also called,^d and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who^e quickeneth all things, and *before* Christ^f Jesus, who before Pontius Pilate witnessed a good confession,

14 That thou keep *this* commandment without spot, unrebukeable, until^g the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is*^h the blessed and only Potentate,ⁱ the King of kings, and Lord of lords;

16 Who^j only hath immortality, dwelling in^k the light which no man can approach unto;^l whom no man hath seen, nor can see:^m to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

But thou, O man of God, 11 flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the 12 good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. I 13 charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep 14 the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which 15 in its own times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of Lords; who only hath im- 16 mortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom *be* honour and power eternal. Amen.

Charge them that are rich 17 in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; 18 that they do good, that they be rich in good works, that they be ready to distribute, willing to commu-

^a Deut. 33:1. ^b 2 Tim. 4:7. ^c Phil. 3:12. ^d Heb. 13:23. ^e John 5:21. ^f Rev. 1:5. ^g 1 Thes. 3:13. ^h 1 Tim. 1:11. ⁱ Rev. 17:14. ^j John 5:26. ^k 2 Chron. 5:14. ^l Exod. 33:20; Deut. 4:12; John 1:18; 6:46. ^m Eph. 3:20; Phil. 4:20; Jude 25; Rev. 7:12.

Master. Some . . . have erred. Have wandered from the faith through the love of money. Judas is one example.

11, 12. **O man of God.** This expression is used in the sense of an evangelist devoted to God's work. See 1 Sam. 9:6, 8; 1 Kings 13:1, 4, 8. **Flee these things.** The love of money. Instead of following after money, seek after righteousness, etc. 12. **Fight the good fight of faith.** The thought is of a soldier. See 1:18. The Christian life is a struggle. Oppose hurtful earthly lusts, but seize upon eternal life. **Hast professed a good profession.** When called to eternal life. "This refers probably to his baptism, when, as we know from very early times, a public profession of faith was made."—*Speaker's Commentary*. "The Divine call, and the confession of believers are correlatives; they imply each other."—*Bengel*. Compare Acts 8:37.

13-16. **I charge thee.** See 1:5, 18. The whole epistle is a charge, and here at the close Paul renews the charge very solemnly. **Quickeneth.** Giveth life to. **Who before Pontius Pilate witnessed a good confession.** The Greek may be rendered "under Pontius Pilate." Jesus before the Sanhedrim confessed that he was the Christ, the Son of God, and on that confession they condemned him to death and hurried him to Pilate for execution. I believed this is what Paul refers to. Though, before Pilate our Lord reaffirmed in substance this same confession (John 18:33-37). 14. **That thou keep the commandment.** Not one only, but the will of Christ. **Until the appearing.** The language seems to imply a feeling that Christ would come in Timothy's time; at any rate Timothy is to keep that in view. 15. **Which in his times he shall show.** In his own times. Man knows not the day or hour. **The Blessed and only potentate.** All power in heaven and earth had been placed in his hands (Matt. 28:18; Rev. 17:14; 19:16). 16. **Who only hath immortality.** See John 5:26. He is the source from whence there comes to man eternal life. **Dwelling in light.** Surrounded by the divine splendors which no mortal can gaze upon.

17-19. **Charge them that are rich.** These in Ephesus had riches. These must be humble and "condescend to men of low estate." Their trust must be in God, rather than in uncertain riches.

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* unto thee. Amen.

The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

19 nicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.

20 O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith.

Grace be with you.

18. **That they do good.** The right use of wealth is given. Let it be a means of doing good so that they may be rich in good works. 19. **Laying up store.** Treasure in heaven by giving for good purposes. See close of verse 18.

20, 21. **O Timothy.** A final exhortation to faithfully discharge his trust. **Oppositions of science.** The wild speculations which were already taught by dreamers and which were probably derived from Jewish sources. These speculations a half century later had ripened into what was called Gnosticism. Some had already run off after speculations and departed from the faith. There are allusions in the Epistles to Ephesus and Colosse to the germs of this same false teaching.

INTRODUCTION TO THE SECOND EPISTLE TO TIMOTHY.

The Second Epistle to Timothy has a melancholy interest as the last letter which Paul ever wrote, written from his second imprisonment in Rome, only a short time before his martyrdom. In the Introduction to First Timothy the uniform testimony of the early church that Paul was released, shortly after the close of Acts, and engaged for several years in missionary work, was stated. On this point the testimony is clear, and goes back even to Clement of Rome, a companion of Paul named in one of his Epistles, who states in his Epistle to the Corinthians that Paul was enabled to carry out his purpose of preaching the gospel in the extreme West. This verdict of antiquity is supported by criticism, and the allusions in the three Pastoral Epistles can only be explained by conceding that there was a release, a period of missionary activity, and finally a second arrest, and imprisonment at Rome.

On this hypothesis Conybeare and Howson outline the interval between the dates of the two letters to Timothy. Shortly after the first was written Paul is supposed to have again visited Ephesus, to have gone from thence, in company with Titus, to Crete. The latter was left in charge of the work there when Paul left for Europe (Titus 1: 5). Where the Epistle to Titus was written cannot be certainly known, but it was at some point on the route from Crete to Nicopolis, a city situated on the Grecian shore of the Adriatic Sea (Titus 3: 12). If Paul reached there for the winter, as he proposed, it is probable that here he was again arrested, and from thence borne to Rome for trial. The only writing extant that came from this second period of imprisonment is the Second Epistle to Timothy.

Timothy, his "beloved son in the gospel," was still laboring in distant Ephesus, but the aged apostle, about to go to rest from his weary labors, desired to see him once more in the flesh. Hence, he bids him come, as speedily as possible; but, lest he might arrive too late to receive his parting words, he impresses upon him in this letter, with the earnestness of a last charge, the various duties of his office, and especially of opposing the dangerous heresies which threatened to destroy the vitality of the Christian religion.

THE SECOND EPISTLE OF PAUL TO TIMOTHY.

CHAPTER I.

Timothy's Preparation for His Work.

SUMMARY.—Paul's Affection for Timothy. Timothy's Early Training in the Scriptures. Paul's Suffering for Christ. The Charge to Hold Fast Sound Words. Phygellus and Hermogenes.

1 Paul, an apostle of Jesus Christ by the will of God, according to^a the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father, and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy:

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and^b thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, that^c thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For^d God hath not given us the spirit of fear;^e but of power, and of love, and of a sound mind.

CHAPTER I.

Paul, an apostle of Christ 1 Jesus by the will of God, according to the promise of the life which is in Christ Jesus, to Timothy, 2 my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

I thank God, whom I 3 serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day longing to see thee, remem- 4 bering thy tears, that I may be filled with joy; having been reminded of 5 the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice, and, I am persuaded, in thee also. For the which 6 cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands. For God 7 gave us not a spirit of fearfulness; but of power and

^a Heb. 9: 15. ^b Acts 16: 1. ^c 1 Tim. 4: 14. ^d Rom. 8: 15. ^e Luke 24: 49.

1, 2. Paul, an apostle. See note on 1 Tim. 1: 1. 2. To Timothy. See sketch of the public life of Timothy in the Introduction to 1 Timothy.

3-5. Whom I serve from my forefathers. Like Timothy (verse 5), he had been taught by his parents to fear and serve the Lord. Even before he became a Christian, he verily thought he served God. See Acts 23: 1; 24: 14, and Rom. 11: 23, 24, 28. 4. Greatly desiring to see thee. There is something pathetic in this language. The lonely prisoner calls to mind the tears of Timothy at their last parting, and feels a yearning desire to see and counsel him face to face once more. 5. When I call to remembrance. As he looked back he saw Timothy from his youth up a believer. His grandmother and mother had been converted before him, and he had followed them into the kingdom. See Acts 16: 1.

6-7. Wherefore I put thee in remembrance. From the earnestness with which he stirs up Timothy in both Epistles, it seems likely that he did not possess the rugged, restless energy of Paul. Stir up the gift of God. The supernatural gift which he received by the imposition of the apostolic hands. The gift of office was conferred by ordination at the hands of the presbytery; the gift of miraculous powers, by the imposition of the hands of an apostle. 7. God hath not given us the spirit of fear. When the gifts of the Spirit were bestowed at the laying on of my hands, not a spirit of cowardice, but of power, miraculous power, and of love, and of a sound mind, of divine wisdom, was imparted.

8 Be^a not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel, according to the power of God;

9 Who hath saved us, and^b called us with a holy calling,^c not according to our works, but according^d to his own purpose and grace, which was given us in Christ Jesus before^e the world began;

10 But^f is now made manifest by the appearing of our Saviour Jesus Christ, who^g hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed^h unto him against that day.

13 Holdⁱ fast the^j form of sound words, which^k thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord^l give mercy unto the house of Onesiphorus;^m for he oft refreshed me, and was not ashamed of my chain:

love and discipline. Be not ⁸ ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; who saved ⁹ us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before times eternal, but hath ¹⁰ now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the gospel, whereunto I was appointed a preacher, and an apostle, and a teacher. For the ¹¹ which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day. Hold the ¹² pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. That good thing which was ¹³ committed unto thee guard through the Holy Ghost which dwelleth in us.

This thou knowest, that ¹⁴ all that are in Asia turned away from me; of whom are Phygellus and Hermogenes. The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not

^a Mark 8:38; Rom. 1:16. ^b 1 Thes. 4:7. ^c Titus 3:5. ^d Rom. 8:28. ^e Eph. 1:4; 1 Pet. 1:20. ^f Eph. 1:9; Col. 1:26; 1 Pet. 1:20. ^g 1 Cor. 15:54; Heb. 2:14. ^h 1 Pet. 4:19. ⁱ Titus 1:9; Heb. 10:23; Rev. 2:25. ^j Rom. 2:20; 6:17; 1 Tim. 1:10; 6:3. ^k 2 Tim. 2:2. ^l Matt. 5:7. ^m Phil. 7.

8-12. Be not . . . ashamed. Since "the spirit of fear" was not imparted, there must be boldness to testify for the Lord. Of me, his prisoner. Though a prisoner, he was a prisoner for righteousness' sake. It may be that this was a gentle rebuke; that Timothy had failed in boldness. Be thou a partaker. Ready to share with me whatever may befall. According to the power of God. Suffer afflictions, bearing them, sustained by the power of God. 9. Who hath saved us. God's power hath saved us and all believers. Not according to our works. He called us according to his purpose to call men before the world began. He purposed to call the Gentiles—a race rebellious. See notes on Romans, chapter 9. 10. But is now made manifest. His purpose, formed before the world began, was made manifest when Christ appeared. Who abolished death. Took away from death his power, and will finally destroy him (1 Cor. 15:26). Brought life and immortality to light. Revealed them in the gospel. 12. For which cause I also suffer. Because he was appointed an "apostle and teacher of the Gentiles." See verse 11. Compare Acts 22:21, and Eph. 3:1. That which I have committed unto him. His whole interests, his life, body, soul and spirit. He leaves all in God's hands with perfect confidence.

13, 14. Hold fast the form of sound words. Hold and teach sound doctrine, the pure faith, the gospel as Paul taught it to him, preaching it in faith and love. 14. That good thing which was committed unto thee. The sound faith just alluded to. Don't let it be perverted. Keep it by the help of the Holy Spirit. This charge is given in view of the conduct of some from the province of Asia, where Timothy was then dwelling, referred to in verse 15.

15-18. This thou knowest. The language that follows seems to mean that there had been a large

17 But, when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto^a him that he may find mercy of the Lord^b in that day: and in how many things he^c ministered unto me at Ephesus, thou knowest very well.

ashamed of my chain; but, 17 when he was in Rome, he sought me diligently, and found me (the Lord grant unto him to find mercy of 18 the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

CHAPTER II.

To Be a Workman Approved of God.

SUMMARY.—Training Other Evangelists. Warring as a Good Soldier. Suffering with Christ. Rightly Dividing the Word of Truth. Purity of Life.

1 Thou therefore, my son,^d be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses,^e the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness as a good soldier of Jesus Christ.

4 No^f man that warreth entangleth himself with the affairs of *this* life, that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

6 The husbandman that laboreth must be first partaker of the fruits.

CHAPTER II.

Thou therefore, my child, 1 be strengthened in the grace that is in Christ Jesus. And the things which 2 thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Suffer hardship with me, 3 as a good soldier of Christ Jesus. No soldier on ser- 4 vice entangleth himself in the affairs of *this* life; that he may please him who enrolled him as a soldier. And if also a man contend 5 in the games, he is not crowned, except he have contended lawfully. The 6 husbandman that labour-eth must be the first to

^a Matt. 25: 34. ^b 2 Thes. 1: 10. ^c Heb. 6: 10. ^d Psa. 68: 35; Eph. 1: 19; 3: 16; 6: 10; Col. 1: 1; 1 Tim. 1: 2. ^e 1 Tim. 1: 18. ^f 1 Cor. 9: 25.

defection in Asia already. Some think that Paul refers to professors of Christ from the province of Asia, then in Rome, who had all deserted him. **Phygellus and Hermogenes.** Nothing more than this reference is known of them. **16. Onesiphorus.** How different with this faithful disciple, from the rest of the Asiatics! In spite of Paul's chain, and danger, he often visited and cheered him. Paul was chained to a soldier. **17. He sought me.** Not only was not ashamed, but sought him at great pains and found him. **18. In that day.** The day when he shall be called to meet the Lord. **He ministered to me at Ephesus.** He then belonged to Ephesus, had ministered to Paul there, and shown his faithfulness again at Rome. The language seems to imply that these kind deeds were past. Perhaps Onesiphorus had started back home.

1, 2. Thou, therefore, my son. Since his son, Timothy, should follow his example, and seek to be strong through the grace of Christ. **2. And the things that thou hast heard of me.** The instruction that I gave thee to fit thee for preaching Christ, do thou impart to other men, faithful, in order that they may be able to teach others also. As Paul prepared Timothy to preach the gospel, so he is to prepare other men. **Among many witnesses.** This probably refers to Timothy hearing Paul teach these things before many congregations. **Faithful men.** Trustworthy men.

3-6. Thou, therefore, endure hardness. Timothy was a soldier of the cross. It is the part of a soldier to suffer as well as to fight. **4. No man that warreth.** The soldier to do good service must devote himself entirely to the soldier's life, giving up worldly affairs. So the soldier, like Timothy, engaged as a minister, should have no other business. **5. And if a man also strive.** In the various athletic games of the Greeks. Unless he complies with the regulations, no prize will be assigned to him in any contest. So one, striving for the Christian crown, must seek to please the Master. **6. The husbandman that laboreth.** The farmer has the first right to the fruits. Three illustrations, that of the soldier, the athlete, and the husbandman, are here given. They all bear on the life of Timothy. "All three must deny themselves and suffer, in order to receive the reward. The soldier denies himself the

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ, of the^a seed of David,^b was raised from the dead, according^c to my gospel:

9 Wherein I suffer trouble, as an evil-doer, *even* unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes,^d that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It^e is a faithful saying:* For^f if we be dead with *him*, we shall also live with *him*:

12 If^g we suffer, we shall also reign with *him*:^h if we deny *him*, he also will deny us:

13 Ifⁱ we believe not, *yet* he abideth faithful;^j he cannot deny himself.

14 Of these things put *them* in remembrance,^k charging *them* before the Lord that^l they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But^m shun profane and vain babblings; for they will increase unto more ungodliness.

partake of the fruits. Con- 7
sider what I say; for the
Lord shall give thee under-
standing in all things. Re- 8
member Jesus Christ, risen
from the dead, of the seed
of David, according to my
gospel: wherein I suffer
hardship unto bonds, as a 9
malefactor; but the word
of God is not bound. There- 10
fore I endure all things for
the elect's sake, that they
also may obtain the salva-
tion which is in Christ Je-
sus with eternal glory.
Faithful is the saying: For 11
if we died with him, we
shall also live with him: if 12
we endure, we shall also
reign with him: if we shall
deny him, he also will deny 13
us: if we are faithless, he
abideth faithful; for he
cannot deny himself.

Of these things put them 14
in remembrance, charging
them in the sight of the
Lord, that they strive not
about words, to no profit,
to the subverting of them
that hear. Give diligence 15
to present thyself approv-
ed unto God, a workman
that needeth not to be
ashamed, handling aright
the word of truth. But 16
shun profane babblings:
for they will proceed fur-

^a Acts 2: 30; 13: 23; Rom. 1: 3, 4. ^b 1 Cor. 15: 1. ^c Rom. 2: 16. ^d 2 Cor. 1: 6. ^e 1 Tim. 1: 15. ^f Rom. 6: 5, 8; 2 Cor. 4: 10. ^g Rom. 8: 17; 9: 6. ^h Matt. 10: 33; Mark 8: 33; Luke 12: 9. ⁱ Rom. 3: 3; 9: 6. ^j Num. 23: 19. ^k 1 Tim. 5: 21; 6: 13; 2 Tim. 4: 1. ^l 1 Tim. 1: 4. ^m Titus 1: 14.

world; the athlete obeys rigid laws; the husbandman labors and waits for a reward. So you must be content to deny yourself, to suffer, and to wait for your reward."

7-10. Consider what I say. Reflect, and take in its meaning. **8. Remember.** This is spoken for encouragement in suffering. **That Jesus Christ of the seed of David.** Even as the prophets had predicted that he should be. **Was raised from the dead.** He suffered, died, but was not holden of death, and was exalted. **My gospel.** The gospel I preach everywhere. **9. Wherein I suffer trouble.** For this gospel. For it I am now a prisoner as an evil doer. **The word of God is not bound.** Its great preacher was, but the Word could not be. It was being preached abroad by thousands of tongues. **10. Therefore I endure.** Since the work goes on, I endure cheerfully. **For the elect's sakes.** All came upon him on account of his devotion to the church. He suffered that others, God's chosen ones, might obtain salvation.

11-13. It is a faithful saying. A true saying. Some think that the 11th and 12th verses were part of an early hymn. **If we be dead with him.** Rather, as in the Revision, "Died with him." Compare Rom. 6: 4, 5, 8, and Col. 2: 12. The reference is to death to the old life, and burial into the death of Christ at baptism. **12. If we suffer.** We die in order to live. So our suffering with Christ "works out for us a far more exceeding and eternal weight of glory." Compare also Rom. 8: 17, and Matt. 19: 27, 28. **If we deny him.** See Matt. 10: 13. **13. If we believe not.** If we prove faithless, he will still be faithful to keep every promise he has made.

14-18. Put them in remembrance. Those to whom you minister. **Charging . . . that they strive not about words.** We see proofs in both letters to Timothy that the idle speculations which did the church such damage a little later had already begun. **15. Study to show thyself.** To this end the utmost diligence must be used. **Approved unto God.** Such a preacher that his work will please the Heavenly Father. **A workman that needeth not to be ashamed.** Whose life and work are such as to honor Christ and the gospel. This requires a pure life as well as judicious work. **Rightly dividing the word of truth.** The Revision reads, "Handling aright." The Greek word means, literally, "cutting straight." The thought, probably, is to present the truth clearly, truthfully, without

17 And their word will eat as doth a canker: of whom is Hymeneus^a and Philetus;

18 Who concerning the truth have erred, saying^b that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless^c the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient;

25 In meekness instructing them that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

ther in ungodliness, and 17
their word will eat as doth
a gangrene: of whom is
Hymeneus and Philetus;
men who concerning the 18
truth have erred, saying
that the resurrection is
past already, and over-
throw the faith of some.
Howbeit the firm founda- 19
tion of God standeth, hav-
ing this seal, The Lord
knoweth them that are
his: and, Let every one
that nameth the name of
the Lord depart from un-
righteousness. Now in a 20
great house there are not
only vessels of gold and of
silver, but also of wood
and of earth; and some
unto honour, and some
unto dishonour. If a man 21
therefore purge himself
from these, he shall be a
vessel unto honour, sanc-
tified, meet for the mas-
ter's use, prepared unto
every good work. But flee 22
youthful lusts, and follow
after righteousness, faith,
love, peace, with them that
call on the Lord out of a
pure heart. But foolish 23
and ignorant questionings
refuse, knowing that they
gender strifes. And the 24
Lord's servant must not
strive, but be gentle to-
wards all, apt to teach, for-
bearing, in meekness cor-
recting them that oppose 25
themselves; if peradvent-
ure God may give them re-

a 1 Tim. 1: 20. b 1 Cor. 15: 12. c Matt. 24: 24; Rom. 8: 35; 1 John 2: 19.

blunders, and with an exactness which cannot be gainsaid. 16. But shun. Preach the truth. Shun foolish speculations. Profane. Unholy. 17. And their word. The profane and vain babblings. Eat as doth a canker. Eat deeper and deeper, like a gangrene. Of whom is Hymeneus. See 1 Tim. 1: 20. 18. Who concerning the truth have erred. Their speculation is stated. They preached, as some do in our own times, that the resurrection which Christ teaches is only a moral resurrection, a resurrection of the soul to a better life. This error was taught also in Corinth (1 Cor. 15: 12), and found some currency in the second century.

19. Nevertheless. Notwithstanding the faith of some is overthrown (verse 18), God's firm foundation stands. It stands unshaken. His promises are sure. Having this seal. On seals were often inscriptions, and the thought here is of the inscription. Upon this seal are two inscriptions. The first cheers with the assurance that the Lord knows his own, and will not forget them; the second shows who are his. The Lord knows his people, and his people obey him. Thus they may know that they are known of God.

20-22. But in a great house. As in a house there are vessels of honor and dishonor, gold and earthen, so in the house of God, the church, there are even some earthly materials. 21. If a man therefore purge himself from these. If a man wishes to be a noble vessel, of gold, for honorable uses in the Lord's house, let him cleanse himself from earthly lusts. 22. Flee also youthful lusts. Hence, let youthful passions be controlled. Flee these, and follow righteousness, etc. See note on I Tim. 4: 12.

23-26. Foolish and unlearned questions avoid. Such unprofitable questions and speculations as the false teachers raise. 24. The servant of the Lord must not strive. Hence, should not engage in these profitless discussions. 25. In meekness correcting. Opposers must be corrected, but not rudely; rather gently, kindly, humbly. If God . . . will give them repentance. God gives repentance often by providences which lead to repentance. 26. And that they may recover. They are in the snare of the devil, taken captive at his will. The only hope is that in the providence of God they "may recover" themselves (the idea is, to "return to soberness." See margin of Revision), repent,

26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

penance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God.

CHAPTER III.

A Defection from the Truth Foretold.

SUMMARY.—False Teachers Predicted. Enemies of the Truth Described. Paul's Life Known to Timothy. His Example Commended. The Holy Scriptures.

1 This know also, that^a in the last days perilous times shall come:

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers,^b disobedient to parents, unthankful, unholy,

3 Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For^d of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts;

7 Ever learning, and never able to^e come to the knowledge of the truth.

8 Now^f as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

CHAPTER III.

But know this, that in 1 the last days grievous times shall come. For men 2 shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, 4 puffed up, lovers of pleasure rather than lovers of God; holding a form of 5 godliness, but having denied the power thereof: from these also turn away. For of these are they that 6 creep into houses, and take captive silly women laden with sins, led away by divers lusts, ever learning, 7 and never able to come to the knowledge of the truth. And like as Jannes and 8 Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate con-

a Jude 18. b Rom. 1: 30. c 1 Tim. 5: 8. d Matt. 23: 14. e 1 Tim. 2: 4. f Ex. 7: 11.

and acknowledge the truth. Men are commanded to *Repent* (Matt. 3: 2; Acts 2: 38, etc.), but here God is alluded to as "peradventure" giving repentance. The meaning is made clear by comparing with Acts 11: 18: "Then hath God also to the Gentiles granted repentance unto life." The meaning there is that God has granted to the Gentiles the privilege of repentance, even as unto the Jews. So Paul's idea here is that God, peradventure, may grant these, though sinning so grievously, opportunities for repentance, instead of delivering them over to hardness of heart.

1-5. **In the last days.** In the last ages of the world. The expression is often used of the gospel dispensation. **Perilous times.** Grievous, times of distress. 2. **For men shall be.** Some of the characteristics of men in that period are given. Such men probably exist in all ages, but at the time referred to by Paul they shall be in the predominance. **Lovers of their own selves.** Selfish. 3. **Truce-breakers.** "Implacable," in Revision. Those who will not make or keep peace. 4. **Heady.** Headstrong. **Lovers of pleasures.** Lovers of pleasure rather than lovers of God. 5. **Having a form of godliness.** This implies that the persons described professed to be religious, worshippers of God in outward form. A godless church is described. **Denying the power.** Rejecting its power. Their lives are not moulded by it. **From such turn away.** This implies that some of this formal, godless religion had begun to show itself even at that time.

6, 7. **This sort are they.** Men of this sort are they who form a party by creeping into houses and by their seductive influences lead silly women captive. Not the sensible, pious women, but silly women, already laden with sins. Hence, easily led away. 7. **Ever learning.** Listening with greedy ears to every one that comes along, but never learning anything.

8, 9. **As Jannes and Jambres.** These were the traditional names of the Egyptian magicians who opposed Moses. See Exod. 7: 11. Paul adopts these names in referring to them. As these opposed Moses, so do the false teachers just described oppose the truth. These names are found in a Jewish Targum on

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as^a theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions, which came unto me^b at Antioch,^c at Iconium, at Lystra; what persecutions I endured:^d but out of *them* all the Lord delivered me.

12 Yea, and^e all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 And that from a child thou hast known the holy scriptures, which^f are able to make thee wise unto salvation, through faith which is in Christ Jesus.

16 All^g scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness;

17 That^h the man of God may be perfect, thoroughly furnished unto all good works.

cerning the faith. But they 9 shall proceed no further: for their folly shall be evident unto all men, as theirs also came to be. But thou 10 didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me. Yea, and all that would 12 live godly in Christ Jesus shall suffer persecution. But evil men and impostors 13 shall wax worse and worse, deceiving and being deceived. But abide thou in 14 the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou 15 hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every 16 scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that 17 the man of God may be complete, furnished completely unto every good work.

^a Ex. 8: 13; 9: 11. ^b Acts 13: 14. ^c Acts 14: 2. ^d Psal. 34: 19; 2 Cor. 1: 10. ^e Matt. 10: 24; John 17: 14; Acts 14: 22; 1 Cor. 15: 19; 1 Thes. 3: 3. ^f Psal. 119: 11; John 20: 31; Rom. 10: 17. ^g Luke 1: 70; 2 Pet. 1: 20. ^h 1 Tim. 6: 11; Titus 1: 9.

Exod. 7: 11, and 22: 11. **Reprobate.** Have abandoned the faith. 9. **They shall proceed no further.** They shall be exposed, and their folly made manifest to prevent them from further success. As Jannes and Jambres could not stand before Moses, these men shall fail before the truth.

10-13. **Thou didst follow my teaching** (Revision). Timothy had known his teaching and manner of life, and followed it. 11. **Persecutions . . . at Antioch, at Iconium, at Lystra.** See Acts, chapters 13, 14. These persecutions befell Paul in the part of Asia where Timothy was reared, and hence he would be familiar with all. **Out of them all the Lord delivered me.** Hence, let Timothy cheerfully suffer, if need be, and trust the Lord. 12. **All that will live godly.** In that age persecution was inseparable from a devoted Christian life. The same has been true, to a certain extent, in all ages. If the church was less worldly it would be more persecuted. 13. **Evil men and seducers.** The men who hate the church shall become worse and worse. **Seducers.** Enchanters, men who lead astray.

14-17. **Continue thou.** Refusing to heed the evil men, continue in the truth. **Knowing of whom thou hast learned them.** Of pious parents first, but more especially of Paul. 15. **And that from a child.** Taught by his grandmother, Lois, and his mother, Eunice (1: 5), he had learned to know the Scriptures from childhood. **Holy Scriptures.** The Books given by inspiration. The Jewish Scriptures are primarily meant, but a part of the New Testament was already written. **Make thee wise.** Give thee the wisdom that leads to salvation. If the Old Testament could make him wise, how much more the New! **Through faith which is in Christ Jesus.** This is essential. Unless the Scriptures lead to Christ, there is no salvation. 16. **All Scripture.** The Revision is much better: "Every Scripture inspired of God is also profitable," etc. Whether it is, depends on its inspiration. For instance, the Apocrypha is called Scripture, but is not inspired. **For doctrine.** For teaching. 17. **That the man of God.** The preacher. See 1 Tim. 6: 11; 1 Kings 13: 1; 2 Kings 6: 6. **May be perfect.** Fully fitted for his work. The sense is "complete." **Thoroughly furnished.** Fully equipped. If he is master of the Holy Scriptures, he is so equipped. If this was true when Paul wrote, with only a part of the New Testament written, with what emphasis may it be said now when we have both the Old and New Testaments in full!

CHAPTER IV.

The Last Solemn Charge.

SUMMARY.—A Charge to Preach the Word. Paul's Time of Departure at Hand. His Blessed Confidence. Timothy Asked to Come. Deserted by Others in the Hour of Trial, Yet the Lord was with Him. Parting Salutations.

1 I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke,^a exhort with^b all long-suffering and doctrine.

3 For the time will come when they will not endure^c sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and^a shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an^e evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me^f a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

CHAPTER IV.

I charge *thee* in the sight 1 of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the word; be 2 instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the 3 time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn 4 away their ears from the truth, and turn aside unto fables. But be thou sober 5 in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry. For I am already 6 being offered, and the time of my departure is come. I have fought the good 7 fight, I have finished the course, I have kept the faith: henceforth there is 8 laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

^a Titus 1: 13. ^b 1 Tim. 4: 13. ^c 1 Tim. 1: 10. ^d 1 Tim. 1: 4. ^e Acts 21: 8. ^f Rev. 2: 10.

1, 2. **I charge thee.** How impressive this charge from the weary, war-worn apostle, as he stood on the edge of the grave! The names of God and of Christ are invoked to give it solemnity. Christ is named in his capacity of Judge, who shall judge not only Timothy's hearers, but himself. **Quick and the dead.** Living and dead. See 1 Thess. 4: 5. **At his appearing and his kingdom.** This final judgment is placed at the time when Christ shall appear in his kingdom of glory. See Matt. 25: 31. **2. Preach the word.** Proclaim the Word, as a herald of Christ. This is implied in the Greek. The Word is the Gospel and its teachings. Nothing else must be preached. The excellence of the Scriptures has just been mentioned (3: 16, 17). These equip the preacher for his work. **Be instant, etc.** Preach on all occasions. Be urgent in the work.

3, 4. **For the time will come.** Hence, there is need of diligence now. **Sound doctrine.** Gospel teaching. **Heap to themselves teachers.** Run from one teacher to another; unsettled and restless. **Having itching ears.** Ears which seek to be tickled by some new sensation. This class is numerous still. **4. And they shall turn away their ears from the truth.** It is a moral law, continually illustrated, that those who do not seek truth will receive untruth.

5-8. **Watch thou.** Rather, Be thou sober, and on the alert. Do not sleep. **Do the work of an evangelist.** Preach the gospel and look after the churches. **Make full proof.** Discharge thy ministry fully. **6. For I am now ready to be offered.** Poured out as an offering by having his blood shed. See margin of Revision. **The time of my departure.** Death, to Paul, was simply a departure, a leaving the body and this world for a better state. **At hand.** His death had been predetermined by his enemies, and was near. **7. I have fought the good fight.** The figure is drawn from the Grecian games. Literally, "I have striven a good strife." **I have finished the course.** Drawn from the games also. The race is run to the end. **I have kept the faith.** In spite of every opposition and affliction.

9 Do thy diligence to come shortly unto me:

10 For^a Demas hath forsaken me, having loved^b this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus to Dalmatia.

11 Only Luke is with me. Take^c Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And^d Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander^e the coppersmith did me much evil; the^f Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me,^g but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding^h the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was deliveredⁱ out of the mouth of the lion.

Do thy diligence to come 9 shortly unto me: for De- 10 mas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. Only Luke is 11 with me. Take Mark, and bring him with thee: for he is useful to me for ministering. But Tychicus I 12 sent to Ephesus. The cloak 13 that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments. Alexander the coppersmith 14 did me much evil: the Lord will render to him according to his works: of whom 15 be thou ware also; for he greatly withstood our words. At my first defence 16 no one took my part, but all forsook me: may it not be laid to their account. But the Lord stood by me, 17 and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth

^a Col. 4: 14; Phile. 24. ^b 1 John 2: 15. ^c Acts 12: 25; 15: 37; Col. 4: 10. ^d Acts 20: 4; Eph. 6: 12. ^e Acts 19: 33; 1 Tim. 1: 20. ^f 2 Sam. 3: 39; Psa. 28: 4; Rev. 18: 6. ^g Acts 7: 60. ^h Matt. 10: 19. ⁱ 2 Pet. 2: 9.

tion he has remained true. How true, his whole life shows. **8. Henceforth there is laid up for me.** As the successful competitor in the games receives a crown, so the crown awaited him. **The crown of righteousness.** The crown given for righteousness. **The righteous Judge.** He was about to die by the sentence of an unrighteous judge. The higher Judge would reverse the sentence and give him a crown. **And not to me only.** All can have the same hope. All who serve him, and would love to see him come as their best friend, shall have the same crown.

9-13. Do thy diligence to come. In view of his speedy departure, in view of Paul's need of him. **10. For Demas hath forsaken me.** Demas is named in Col. 4: 14 and Philemon 24 favorably, but in the time of trial his courage failed. Death seemed to threaten, and as he clung to life, he fled. **Crescens.** Not named elsewhere. **Titus.** Well known as one of Paul's companions. **Dalmatia.** The district east of the Adriatic in Illyricum, where we know churches were already planted. It is likely he was there by Paul's orders. See Titus 3: 12. **11. Only Luke is with me.** Of my traveling companions. The old friend is faithful to the last. **Take Mark.** John Mark, so well known. He seems to have been at this date at Ephesus. For more of Luke and Mark, see Introduction to the Gospels which they wrote. **12. Tychicus have I sent to Ephesus.** He probably carried this letter and was to supply Timothy's place. Tychicus is named several times, Acts 20: 4; 21: 29 and in the last chapters of Colossians and Ephesians. **13. The cloak.** If his imprisonment is prolonged he will need it. **Carpus.** Probably his host at Troas. **The books.** Manuscripts. **Especially the parchments.** Papyrus and parchment were both used for books, and he wishes particularly the latter.

14, 15. Alexander the coppersmith. An Alexander is named in Acts 19: 23 and in 1 Tim. 1: 20 as belonging to Ephesus. This may have been the same man. We cannot be sure whether the evil was done in Ephesus, or Rome. **Did me much evil.** By his opposition. **The Lord reward him.** The Christian, when wronged, is to turn over to the Lord the recompense for the wrong. **15. Of whom be thou ware.** This seems to indicate that Alexander was at Ephesus still.

16-18. At my first answer. This seems to point to a first hearing of the case, which had then been adjourned, perhaps to wait for witnesses. Then, as now, cases were often postponed, or there were second trials. **No man stood with me.** None of his brethren dared to appear in his support. It was the last year of the reign of Nero, and times were terrible. **17. The Lord stood with me.** He had a better helper than man. He had an assurance that the Lord was with him. **That by me.** The Lord strength-

18 And^a the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute^b Prisca and Aquila, and the household^c of Onesiphorus.

20 Erastus^d abode at Corinth: but Trophimus^e have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

of the lion. The Lord will 18 deliver me from every evil work, and will save me unto his heavenly kingdom: to whom *be* the glory for ever and ever. Amen.

Salute Prisca and Aquila, 19 and the house of Onesiphorus. Erastus abode at 20 Corinth: but Trophimus I left at Miletus sick. Do 21 thy diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

The Lord *be* with thy 22 spirit. Grace *be* with you.

a Psa. 121: 7. *b* Acts 18: 2. *c* 2 Tim. 1: 16. *d* Acts 19: 22. *e* Acts 20: 4.

ened him, so that in his defense he could proclaim to the Gentiles boldly the principles of the gospel. For the manner in which he was wont to defend himself, see in Acts his famous speeches before Felix, Festus and Agrippa. **Out of the mouth of the lion.** Probably a proverbial expression indicating deliverance from great danger. Some have thought it meant that he was delivered from being thrown to the lions. **18. And the Lord shall deliver me.** In the future as in the past. **From every evil work.** From evil doers.

19-22. Salute Prisca and Aquila. These tried friends, whom he met first in Corinth, afterwards in Ephesus, who returned also to Rome, were now again in Ephesus. **The house of Onesiphorus.** See 2 Tim. 1: 16. Some have thought that this form implies that Onesiphorus was dead, but that does not follow necessarily. **20. Erastus abode at Corinth.** Probably his old home (Rom. 16: 23). **Trophimus.** He was an Ephesian (Acts 21: 19). These personal details were better understood by Timothy than by us, but I suppose that this statement is made to explain why Trophimus was not in Rome. This verse proves that this letter does not belong to the date of Paul's first imprisonment, since years have passed between Paul's last visit to Miletus and the first Roman imprisonment. **21. Come before winter.** He could not come in the winter because navigation was suspended. **Eubulus.** Not before mentioned. It is probable that all these were Roman brethren. **Pudens.** He is thought to have been a Roman senator, from data secured outside of the New Testament. **Linus.** A Linus appears as a bishop of Rome not many years later. **Claudia.** It has been argued that this lady was the daughter of a British king, and the wife of Pudens. See Conybeare and Howson.

Shortly after this Epistle was written, within a few months at most, Paul had his second hearing, was sentenced to death by execution, was led out of the city at the Ostian Gate to a place called the Three Fountains, and there was beheaded. At least all early tradition, and the Fathers, among them Clement, one of his companions, support this view.

INTRODUCTION TO THE EPISTLE TO TITUS.

The Epistle to Titus was written before the Second, and there is good reason to believe, after the First Epistle to Timothy. It belongs to a period when Paul was not a prisoner, and can hardly be assigned to that portion of his life which is covered by the historian of Acts. There is not in Acts any allusion whatever to a visit to Crete, or to churches in that great island, a fact that cannot be accounted for except by placing his Cretan missionary tour after his first imprisonment. It is probable that churches had been planted before his visit, as in Rome and many other places; that after his first letter to Timothy he returned to Ephesus, and from thence passed into the island. When he left, as the work of organization was left incomplete, Titus remained in order to "supply what was wanting" (1: 5), and afterwards Paul wrote to him to give further instructions concerning the work. Hence the date of the letter will be somewhere from A. D. 65 to 68.

Crete is a great island, stretching one hundred and fifty miles from east to west, but only about thirty-five miles in width, mountainous but fertile, and had in 1867 a population of 210,000, mostly Greeks. It is closely connected with early Greek legend and history, and although under Turkish rule, is in full sympathy with the Kingdom of Greece. Its modern history is mainly a record of resistance to the Turkish power.

Titus, to whom the letter is addressed, was a Greek. He attended Paul to Jerusalem at the time the question of Gentile Christians was considered (Acts 15). Paul refused to allow him to be circumcised (Gal. 2: 1-5; 2 Cor. 2: 12; 7: 5-16). He bore Paul's first letter to Corinth, and is often referred to in the epistles, although his name is not mentioned in Acts. From 2 Tim. 4: 10, we learn that he was in Dalmatia, at the time Paul wrote from his prison, and we find (Titus 3: 15) that Paul bade him come from Crete to Nicopolis, which is on the same coast as Dalmatia. It is still claimed in Dalmatia that he was the missionary of that region.

The genuineness of the letter, like that to Timothy, was never questioned until a recent period, but every objection made by the rationalistic critics of the German school has been satisfactorily answered, and there is no reasonable ground for doubt that all three of the Pastoral Letters belong to the last years of the great apostle's life.

THE EPISTLE OF PAUL TO TITUS.

CHAPTER I.

Directions to Titus.

SUMMARY.—Why Titus was Left. The Qualifications of Elders. False Teachers who Must be Stopped. The Character of Cretans. Condition of the Cretan Churches.

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect,^a and the acknowledging of the truth which^b is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before^c the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me,^d according to the commandment of God our Saviour;

4 To^e Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest^f set in order the things that are wanting, and^g ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as^h the steward of God; not self-willed, not soon angry,ⁱ not given to wine, no striker, not given to filthy lucre;

CHAPTER I.

Paul, a servant of God, 1 and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness, in hope of eternal 2 life, which God, who cannot lie, promised before times eternal; but in his 3 own seasons manifested his word in the message, wherewith I was intrusted according to the commandment of God our Saviour; to Titus, my true child 4 after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour. For this 5 cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge; if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly. For the bishop must be 7 blameless, as God's steward; not selfwilled, not soon angry, no brawler, no striker, not greedy of filthy lucre; but given to hospitality, a lover of good, soberminded, just, holy, temperate; holding to the 9

^a 2 Tim. 2:25. ^b 1 Tim. 6:3. ^c 2 Tim. 1:9. ^d Acts 9:15. ^e 2 Cor. 2:13; Gal. 2:3. ^f 1 Cor. 11:34. ^g Acts 14:23. ^h Matt. 24:45. ⁱ Lev. 10:9.

1-4. A servant of God. Paul usually calls himself a "servant of Christ." James 1: 1 uses the form here. **According to.** His apostleship looked to the promotion of the faith of God's elect. **And acknowledging of the truth.** Bringing men to acknowledge the truth. **2. In hope of eternal life.** All his work as an apostle was in hope, etc. **3. Manifested.** God has manifested the eternal life promised by his word in the gospel. **4. To Titus, mine own son.** Concerning Titus, see Introduction. The language here shows that he was one of Paul's converts.

5, 6. For this cause left I thee. Paul had then been in Crete, attended by Titus, and had left him there to set the churches in order. **In Crete.** See Introduction. **The things that are wanting.** Not only in organization, but in instruction and practice. **Ordain.** "Appoint," in the Revision. The mode of appointing is not here indicated. **Elders.** See notes on 1 Tim. 3: 1-6. **In every city.** A plurality were to be appointed wherever there were churches. **6. If any be blameless.** The appoint-

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able^a by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially^b they of the circumcision:

11 Whose mouths must be stopped; who subvert^c whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One^d of themselves, *even* a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies.

13 This witness is true: wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments^e of men, that turn from the truth.

15 Unto^f the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

16 They^g profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers. For there are 10 many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must 11 be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, 12 a prophet of their own, said, Cretans are alway liars, evil beasts, idle gluttons. This testimony is true. For which cause re- 13 prove them sharply, that they may be sound in the faith, not giving heed to 14 Jewish fables, and commandments of men who turn away from the truth. To the pure all things are 15 pure; but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. They 16 profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

^a 1 Tim. 1:10. ^b Acts 15:1. ^c Matt. 23:14. ^d Acts 17:28. ^e Isa. 29:13; Matt. 15:9. ^f Luke 11:39. ^g Ezek. 33:31.

ment is conditioned on finding the right kind of men. See notes on 1 Tim. 3: 1-6 for a discussion of the qualifications.

7-9. For a bishop. An elder and bishop were then different names for the same office. See notes on parallel passage in 1 Timothy. **Must be.** Unless he has these traits he must not be appointed. **Blameless.** No charge against him. Compare 1 Tim. 3: 2, 3. See notes there. **8. A lover of hospitality.** See note on 1 Tim. 3: 2. **9. Holding fast the faithful word.** Sound in the gospel doctrine, and able to teach it to others, as well as to refute opposers.

10-13. There are many unruly and vain talkers. The last sentence suggests to Paul to speak of the Cretan errorists. The allusions to the false teachers show that the Epistle belongs to the closing years of the apostle's life. **Of the circumcision.** Jews, perhaps Judaizing Christians who had so troubled the Gentile churches. See the Galatian letter. **11. Whose mouths must be stopped.** Muzzled. The way to stop them is for the churches to refuse to hear them. All false teachers, or bad men, should now be stopped from preaching in the same way. **Subvert whole houses.** Subvert their faith. **For filthy lucre's sake.** For base gain. **12. One of themselves.** Of the Cretans. **A prophet.** A Cretan sage, seer and teacher, Epimenides by name, who lived about B. C. 500. **The Cretans are always liars.** This hard testimony of his countrymen is quoted from a poem, now lost. **13. This witness is true.** Paul's observations confirmed it. So do many ancient writers. *Cretize* (Cretanize) became a slang phrase for lying. **Wherefore.** Their bad conduct must be sharply rebuked until the gospel so transforms them that they will become sound in the faith.

14-16. Jewish fables. See note on 1 Tim. 1: 4. **Commandments of men.** Commandments which are only the traditions of men, additions to God's ordinances. See Mark 7: 4, 8. **15. Unto the pure all things are pure.** In the "Jewish fables" just referred to were rigid regulations concerning foods and purifications. Hence Paul adds, "It is not food that makes one impure. To the pure all things are pure. When one is unbelieving and defiled, no food can make him pure." See notes on Rom. 14: 14 and 1 Cor. 8: 4-8. **16. They profess that they know God.** These teachers of Jewish fables and carnal ordinances profess to know and serve God, yet their immoral lives are a denial of him.

CHAPTER II.

Practical Duties Versus Unsound Doctrine.

SUMMARY.—Duties of the Aged. Of the Young Men and Women. Of Servants. Christian Life. Christian Hope.

1 But speak thou the things which become^a sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The^b aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children;

5 *To be* discreet, chaste, keepers at home,^c good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober-minded.

7 In^d all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,^e

8 Sound^f speech, that cannot be condemned;^g that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

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But speak thou the things 1 which befit the sound doctrine: that aged men be 2 temperate, grave, sober-minded, sound in faith, in love, in patience: that aged 3 women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that 4 they may train the young women to love their husbands, to love their children, to be sober-minded, 5 chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed: the younger 6 men likewise exhort to be sober-minded: in all things 7 shewing thyself an example of good works; in thy doctrine *shewing* uncorruptness, gravity, sound speech, that cannot be 8 condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us. *Exhort* 9 servants to be in subjection to their own masters, *and* to be well-pleasing to them in all things; not gainsaying; not purloining, but 10 showing all good fidelity; that they may adorn the doctrine of God our Sav-

^a 1 Tim. 6:3. ^b 1 Pet. 3:3, 4. ^c Col. 3:18; 1 Pet. 3:1, 5. ^d 1 Pet. 5:3. ^e Eph. 6:24. ^f 1 Tim. 6:3. ^g Neh. 5:9.

1-6. **Speak . . . sound doctrine.** Instead of inculcating Jewish fables and speculations impart healthy teaching; teach practical duties. 2. **That the aged men be sober.** Not given to wine. We must keep in mind that the converts had recently been given to heathen vices. **Temperate.** Exhibiting self-control. **Sound in faith.** True believers. **In patience.** Steadfastly persevering. 3. **The aged women likewise.** One general rule is given, in effect that they seek holy lives. **Not false accusers.** Not given to slander, and insinuations of evil, a fault by no means uncommon among certain classes of women. **Teachers of good things.** Both by example and precept. How beautiful is an aged Christian woman of saintly life! 4. **That they may teach.** A special mission is to teach the young women. What they were to be taught follows. 5. **To be discreet.** How often thoughtless indiscretion has caused great pain and trouble! **Keepers at home.** Those who are continually going must neglect the duties of domestic life. See 1 Tim. 5:13. 6. **Young men . . be sober-minded.** The precept, sober-minded, occurs four times in six verses, and may be accounted for by the volatile character of the Cretans. See 1:12, 13.

7, 8. **Showing thyself a pattern.** While exhorting others. **Showing uncorruptness.** Sincerity. 8. **Sound speech.** Speech of a healthy, moral effect. **He that is of the contrary part.** Opposers, whether heathen, Jews, or false teachers.

9, 10. **Exhort servants.** Slaves. See notes on Eph. 6:5-8. Many of the first converts were servants. 10. **Not purloining.** Men robbed of liberty and labor have always been under temptation to steal. **Good fidelity.** Faithfulness in duty which will secure the master's confidence. **That they may adorn.** The virtues of a Christian servant would commend Christianity to the master. As a matter of fact we know that many masters were converted by their servants.

11 For the grace of God that bringeth salvation^a hath appeared to all men,

12 Teaching us, that,^b denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed^c hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity,^d and purify unto himself^e a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

11 our in all things. For the 11 grace of God hath appeared, bringing salvation to all men, instructing us, 12 to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed 13 hope and appearing of the glory of our great God and Saviour Jesus Christ; who 14 gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

These things speak and 15 exhort and reprove with all authority. Let no man despise thee.

CHAPTER III.

Various Duties of Social Life.

SUMMARY.—Duties of Christian Life. The Former State of Christians. How God Saved Us. The Bath of Regeneration. The Treatment of Heretics. Personal Directions.

1 Put them in mind to be subject to principalities and powers, to obey magistrates,^f to be ready to every good work;

2 To^g speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not^h by works of righteousness which we have done, but according to his mercy he saved us,ⁱ by the washing of regeneration, and renewing of the Holy Ghost;

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Put them in mind to be 1 in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil 2 of no man, not to be contentious, to be gentle, shewing all meekness toward all men. For we also 3 were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness 4 of God our Saviour, and his love toward man, appeared, not by works done 5 in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing

a John 1: 9. b Luke 1: 75. c Acts 24: 15. d Heb. 9: 14. e Ex. 15: 9; Deut. 7: 6; 14: 2. f Heb. 13: 21. g Ex. 20: 16; Eph. 4: 31. h Rom. 3: 20; Gal. 2: 16. i John 3: 3, 5; 1 Pet. 3: 21.

11-15. **Hath appeared to all men.** The divine favor shown forth in the gospel of salvation is for all men, servants as well as masters. 12. **Teaching us.** We are taught in this system of grace that we must deny ourselves all sinful lusts, and live godly lives. 13. **Looking for.** The attitude of Christians is that of waiting in expectation of the fulfilment of a glorious hope. Compare 1 Cor. 1: 7; Phil. 3: 20; 1 Thess. 1: 9. 14. **Who gave himself.** The Lord who will appear gave the greatest of all things, himself, for us. **That he might redeem us.** To deliver us from sin, not only from its power, but its penalty. **A peculiar people.** Separate, chosen, holy in life. The Jews were, under the old covenant, a peculiar people; now, Christians, are God's Israel. 15. **Let no man despise thee.** Command respect.

1, 2. **Be subject to principalities and powers.** To the authorities over them. The Cretans were subjected to Roman sway B. C. 67, but had always been turbulent and impatient. Christians should keep aloof from seditions which could only work evil. 2. **Gentle.** Forbearing and patient.

3-7. **For we ourselves.** We Christians. **Were sometimes.** Once we were just as foolish, disobedient, turbulent and sinful as others. 4. **But after that.** That we are not so now is due, not to

6 Which^a he shed on us abundantly through Jesus Christ our Saviour;

7 That, being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works: these things are good and profitable unto men.

9 But^b avoid foolish questions, and genealogies, and contentions, and strivings against the law; for they are unprofitable and vain.

10 A man that is an heretic,^c after the first and second^d admonition, reject;

11 Knowing that he that is such is subverted, and sinneth,^e being condemned of himself.

12 When I shall send Artemas unto thee, or^f Tychicus, be diligent to come unto me to Nicopolis; for I have determined there to winter.

13 Bring Zenas the lawyer^g and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good

of the Holy Ghost, which he poured out upon us richly, through Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life. Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to maintain good works. These things are good and profitable unto men: but shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain. A man that is heretical after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned.

When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter. Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let our people also learn to main-

^a Ezek. 36: 25; Joel 2: 28; John 1: 16. ^b 1 Tim. 1: 4; 2 Tim. 2: 23. ^c 2 Cor. 13: 2. ^d Matt. 18: 17; 2 Tim. 3: 5; 2 John 10. ^e Acts 13: 46. ^f Acts 20: 4; 2 Tim. 4: 12. ^g Acts 18: 24.

ourselves, but to the love of God shown in the gospel. 5. **He saved us.** Not by our righteousness, but by his mercy. The means chosen by his mercy to place us in the state of salvation are next spoken of. **By the washing of regeneration and renewing of the Holy Ghost.** Two elements enter into the saving; these are referred to in John 3: 5 as the birth of water and of the Spirit. God's spirit effects the renewal of the spirit of man by bringing him to faith and repentance through the preaching of the gospel; thus the renewal of the Holy Spirit is begun, and the gift of the Holy Spirit is promised as a sequence of baptism. Rom. 6: 1-8 shows that the sinner dies to sin, is buried by baptism, rises to a new life, and is a new creature. **Washing of regeneration.** Literally, "Bath of regeneration." All commentators of reputation refer this to baptism, such as Meyer, Olshausen, Lange, Plumptre, Schaft, Canon Cook, Wesley, etc. Regeneration is due to the Holy Spirit, but baptism is an outward act that God requires to complete the fact. The term "regeneration" only occurs here and in Matt. 19: 28. 6. **Which.** The Holy Spirit. **Shed on us abundantly.** On the church. On some even in miraculous measure. See Acts 2: 1-10. 7. **That being justified.** Our sins all forgiven, that through God's grace, we might be accepted as his children.

8, 9. **This is a faithful saying.** What has been said in the last four verses. **Affirm confidently.** That they are saved by the gospel, and hence must live holy lives. **Maintain good works.** Active in good deeds. 9. **But avoid foolish questions.** How often this admonition! **Genealogies.** See note on 1 Tim. 1: 4. **Strivings about the law.** Disputes over points connected with the Jewish law.

10, 11. **An heretic.** A divider, or schismatic. Any one who preaches doctrines which divide the household of faith is a heretic. So is any schismatic or factious man. **Reject.** First admonish and warn, repeat it, and if there is no change, then refuse his fellowship. 11. **Knowing, etc.** No one can continue factious unless he is perverted from the truth. This is the only passage in the New Testament where "heretic" occurs, though "heresy" is elsewhere named.

12-15. **When I shall send.** Titus was not stationed permanently in Crete, as a diocesan bishop, but was left for a certain work (1: 5), and is now bidden to leave as another is sent to take his place. **Artemas.** Otherwise unknown. **Tychicus.** Often named as one of Paul's companions. See notes on Col. 4: 7 and Eph. 6: 21. **Come unto me to Nicopolis.** A town on the west coast of Greece in Epirus, so named because Augustus Caesar gained the great battle of Actium there. It means, "City of Victory." History seems to make it probable that Paul did go there to winter, was again arrested, and carried to

works for necessary uses, that they be^a not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

tain good works for necessary uses, that they be not unfruitful.

All that are with me salute thee. Salute them that love us in faith.

Grace be with you all.

^a Col. 1: 10; Phil. 1: 11; 2 Pet. 1: 8.

Rome to die. 13. **Bring Zenas the lawyer.** Of him nothing more is known. **And Apollos.** See Acts 18: 24-28. It was the custom of the churches to help the early evangelists forward in their journeys. 14. **Let ours.** Our fellow-Christians. This suggests that it would be a good work to aid Zenas and Apollos.

INTRODUCTION TO THE EPISTLE TO PHILEMON.

This, the fourth of the personal letters of Paul, differs from the other three, as well as from all other epistles of Paul, in that it is neither doctrinal, nor intended for general church instruction. It has its interest in that it shows by a particular example the application of the great principles of Christian brotherhood to social life. It is written to Philemon, an active Christian of Colosse, a convert of Paul, in behalf of Onesimus, a runaway slave of Philemon, who had found refuge in Rome, had in some way been brought under Paul's instruction during his first Roman imprisonment, and had been brought to Christ. In Col. 3: 9 and 4: 9 he is mentioned as belonging to Colosse, commended as a faithful and beloved brother who had been of great service, and it is there stated that he would return from Rome to his old home along with Tychicus, while this epistle explains the occasion of his return, and throws a practical light on the new relations of master and slave, which could not be done by precept alone.

A few words concerning ancient slavery will assist in an understanding of the lesson of the epistle. Slavery was universal. Aristotle, one of the most enlightened of the Greeks, held that the Creator had made the majority of the human race for slavery. Even the Mosaic law permitted the relation, but mitigated the condition of the slave by protective regulations which made Jewish slavery far the mildest in the world. Under the Roman law the slave was not considered a man, but a chattel without any civil rights whatever, completely at the mercy of his master. The master could sell him, give him away, torture him, crucify him, put him to death, even feed him to his fishes, and there was no law to interfere in his behalf. But when Christ came he introduced new relations between man and man. All in the church were a brotherhood. In Christ Jesus there was neither bond nor free, male nor female. All stood on a footing of equality before the Lord; all were brethren; all God's children, and to be bound to each other by the ties of brotherly love.

Such revolutionary ideas were sure in the course of time to destroy the condition of slavery, but in the meanwhile, Christianity sought to prepare men for the revolution before it was declared, and hence the relation was continued under new regulations. The servant was to continue to render faithful service to a master who was a brother beloved, and the master was to love and trust his servant as a brother, and to do unto him as he would be done by in such a relation. Hence in the early church thousands of masters and slaves met on an equal footing and often the slaves were the bishops who ruled the church and watched over the spiritual welfare of their masters.

Onesimus, an unconverted slave of Philemon, had fled, whether after or before his master's conversion, is unknown. When he was converted the principles of Christian teaching would require him to return, but the conditions of his return are explained in the affectionate letter which he carries back to Philemon. He returns a servant, but as a more than servant, "a brother beloved, not only in the flesh, but in the Lord," and Philemon is desired to so receive him in a tender appeal to his consciousness of how much he owes to him who asks. He is reminded that Onesimus is Paul's own son in the Gospel, as well as himself. A sense of the fault is exhibited, and forgiveness for the offender is required, not by the authority of apostolic power, but of love.

This epistle must have been written about the same time as that to the Colossians, and was carried by the same messengers. Its genuineness is accepted by almost all critical authorities, the rationalist Baur being the only notable exception.

THE EPISTLE OF PAUL TO PHILEMON.

The Appeal for Onesimus.

SUMMARY.—Greetings. Thanksgivings for Philemon's Faith. Entreaty for Onesimus. The Change in Onesimus. His Return. An Appeal to Philemon's Love for Paul. Paul's Hope to Visit Colosse. Closing Salutations.

1 Paul,^a a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon *our* dearly beloved,^b and fellow-labourer,

2 And to *our* beloved Apphia, and Archippus^c *our* fellow-soldier, and to the^d church in thy house:

3 Grace^e to you, and peace, from God *our* Father, and the Lord Jesus Christ.

4 I^f thank my God, making mention of thee always in my prayers,

5 Hearing^g of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual, by^h the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saintsⁱ are refreshed by thee, brother.

8 Wherefore,^j though I might be much bold in Christ to enjoin thee that which is convenient,

Paul, a prisoner of Christ 1 Jesus, and Timothy *our* brother, to Philemon *our* beloved and fellow-work-er, and to Apphia *our* sister, and to Archippus *our* fellow-soldier, and to the church in thy house: Grace to you and peace 3 from God *our* Father and the Lord Jesus Christ.

I thank my God always, 4 making mention of thee in my prayers, hearing of thy 5 love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints; that the fel- 6 lowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ. For I had much 7 joy and comfort in thy love, because the hearts of the saints have been re-freshed through thee, brother.

Wherefore, though I have 8 all boldness in Christ to enjoin thee that which is

^a Eph. 4:1; 2 Tim. 1:8. ^b Phil. 2:25. ^c Col. 4:17. ^d Rom. 16:5; 1 Cor. 16:19. ^e Eph. 1:2. ^f 1 Thes. 1:2; 2 Thes. 1:3; Col. 1:4. ^g Eph. 1:15. ^h Phil. 1:9. ⁱ 2 Cor. 7:13; 2 Tim. 1:16. ^j 1 Thes. 2:6.

1-3. Paul, a prisoner. A prisoner at Rome. The first words are an appeal to the sympathy of Philemon. He refers to his chains five times in this letter. **Timothy our brother.** Two other Epistles of the Captivity name Timothy in the first verse. See Phil. 1:1 and Col. 1:1. **Unto Philemon.** See Introduction. Philemon evidently lived in Colosse, but Paul had never been there. He had probably converted him in Ephesus, the capital of the province, during his long sojourn there. **2. Our beloved Apphia.** Supposed to have been Philemon's wife. **And Archippus.** The connection has suggested that he was Philemon's son. He was no doubt a minister. See Col. 4:18. **The church in thy house.** As the early church had no houses of worship, it met in private houses. **3. Grace.** The benediction of grace would remind him of God's mercy.

4-7. I thank my God. Here he begins to speak directly to Philemon, whom he always mentions in his prayers. **5. Hearing of thy love and faith.** The ground of his thankfulness is Philemon's godly life. **6. That the communication of thy faith.** Rather, "fellowship," as in the Revision. The word is *koinonia*, and the prayer is that the fellowship of faith between Philemon and Onesimus may become effectual in showing forth forgiveness, which would of course be comprehended in every good thing. Here, however, the statement is general. **7. For I had much joy and comfort.** Alluding to the time when news came to him of the state of the church at Colosse and of Philemon's active Christian life. The news was brought, no doubt, by Epaphras (Col. 1:7).

9 Yet, for love's sake, I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my^a son Onesimus, whom^b I have begotten in my bonds;

11 Which in time past was to thee unprofitable, but now profitable to thee and to me;

12 Whom I have sent again: thou therefore receive him that is mine own bowels;

13 Whom I would have retained with me, that^c in thy stead he might have ministered unto me in the bonds of the gospel.

14 But without thy mind would I do nothing;^d but thy benefit should not be as it were of necessity, but willingly.

15 For^e perhaps he therefore departed for a season, that thou shouldest receive him forever;

16 Not now as a servant,^f but above a servant, a brother beloved, specially to me, but how much more unto thee, both^g in the flesh, and in the Lord?

17 If thou count me therefore^h a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;

besitting, yet for love's ⁹ sake I rather beseech, being such an one as Paul the aged, and now a prisoner also of Christ Jesus: I beseech thee for my child, whom I have begotten in my bonds, Onesimus, who ¹¹ was aforetime unprofitable to thee, but now is profitable to thee and to me: whom I have sent back to ¹² thee in his own person, that is, my very heart: whom I would fain have ¹³ kept with me, that in thy behalf he might minister unto me in the bonds of the gospel: but without thy ¹⁴ mind I would do nothing; that thy goodness should not be as of necessity, but of free will. For perhaps ¹⁵ he was therefore parted from thee for a season, that thou shouldest have him for ever; no longer as a ¹⁶ servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord. If then thou count- ¹⁷ est me a partner, receive him as myself. But if he ¹⁸ hath wronged thee at all, or oweth *thee* aught, put

^a Col. 4:9. ^b 1 Cor. 4:15; Gal. 4:19. ^c 1 Cor. 6:17; Phil. 2:30. ^d 2 Cor. 9:7. ^e Gen. 45:5,8; Rom. 8:28. ^f Matt. 23:8; 1 Tim. 6:2. ^g Col. 3:22. ^h 2 Cor. 8:23.

8-14. Wherefore. After this introduction Paul states the purpose of the letter. **Though I might be much bold in Christ.** As an apostle, and as the one who gave Philemon the gospel, he had the right to command what is besitting. **9. Yet.** Yet he does not come thus with commands, but as beseeching for love's sake. **Paul the aged.** That his appeal may be more sure to touch Philemon, he reminds him that Paul is an old, gray-haired, scarred veteran of Christ, who has grown aged in his service, and is now a prisoner suffering for his Lord. **10. For my son Onesimus.** His spiritual son, whom he in his bonds, while a prisoner in chains, had converted. It is possible that Epaphras met Onesimus, his fellow-townsmen in Rome, and brought him to Paul. **11. Which in time past was to thee unprofitable.** He may not only have been a restless, discontented servant, but in addition, he ran away. **But now profitable.** Such a change has taken place in him. He has served Paul in his bonds well, and will also serve Philemon well. **12. Whom I have sent again.** Not only that he may make amends to thee for his wrong, but that thou mayst be able to treat him as a brother in Christ. **Mine own bowels.** Rather, "My very heart" (Revision). I am so much attached to him. To be unkind to him would wound Paul's very heart. **13. Whom I would have retained.** Would gladly have kept him with me to render for thee the service you would be glad to give me while I am in chains, only (14) **without thy mind would I do nothing.** He wished, if such a service was rendered, it might be with Philemon's free consent.

15-17. Perhaps he therefore departed, etc. Perhaps his departure was providential, to lead to his conversion, to give you a faithful helper, and to save him forever. **16. Not now as a servant.** His relation is changed. He is more than a servant, a Christian brother, beloved specially to me. See verse 12. **How much more unto thee.** He has both temporal, fleshly relations to thee (those of master and servant), and besides is your brother in Christ. Both these ties ought to bind him to you. The gospel held Christian masters responsible for both the moral and the physical welfare of their servants. **17. If thou count me a partner.** Christian fellow-laborers are partners. See 2 Cor. 8: 23, where Titus is named as Paul's partner. Then receive him, as you would me.

18-21. If he hath wronged thee. By defrauding thee of his service. Some have seen in this a suggestion that Onesimus had robbed Philemon, but that inference is not necessary. See Introduction on

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having^a confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for^b I trust that^c through your prayers I shall be given unto you.

23 There salute thee^d Epaphras, my fellow-prisoner in Christ Jesus;

24 Marcus,^e Aristarchus,^f Demas,^g my fellow-labourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

Written from Rome to Philemon by Onesimus a servant.

that to mine account; I 19
Paul write it with mine
own hand. I will repay it:
that I say not unto thee
how that thou owest unto
me even thine own self be-
sides. Yea, brother, let me 20
have joy of thee in the
Lord: refresh my heart in
Christ. Having confidence 21
in thine obedience I write
unto thee, knowing that
thou wilt do even beyond
what I say. But withal 22
prepare me also a lodging:
for I hope that through
your prayers I shall be
granted unto you.

Epaphras, my fellow- 23
prisoner in Christ Jesus,
saluteth thee; and so do 24
Mark, Aristarchus, Demas,
Luke, my fellow-workers.
The grace of our Lord 25
Jesus Christ be with your
spirit. Amen.

a 2 Cor. 7: 16. *b* Phil. 1: 25; 2: 24. *c* 2 Cor. 1: 11. *d* Col. 1: 7; 4: 12. *e* Acts 12: 12. *f* Acts 19: 29; 27: 2; Col. 4: 10.
g Col. 4: 14.

the gospel and slavery. 19. **I, Paul, have written it with mine own hand.** If you hold this wrong against him, here is my written bond that I will repay it. **Albeit.** Here is a reminder that Philemon owed his own salvation to Paul, a reminder which would certainly prevent him from putting in a claim against the apostle. 20. **Let me have joy of thee.** By learning that you have cheerfully granted all I ask in this letter. 21. **Having confidence.** This letter is written in full confidence that even more than I ask will be granted. Perhaps this is a hint that Philemon might grant Onesimus his freedom.

22-25. **Prepare me also a lodging.** All the letters of the first imprisonment express confidence that he will be set at liberty. That Paul visited Asia again is almost certain, and perhaps he visited Colosse. 23. **There salute thee Epaphras.** See notes on Col. 1: 7. He probably founded the Colossian church. See also Col. 4: 12. **My fellow-prisoner.** Perhaps only in the sense that he shared Paul's imprisonment by becoming his companion. 24. **Marcus.** Mark. See Introduction to Mark. **Aristarchus.** A Macedonian. See Acts 27: 2. **Demas.** See 2 Tim 4: 10 for his later history. **Lucas.** See Introduction to Luke. Also Col. 4: 14. These are all mentioned in the closing salutations of the Colossian letter.

INTRODUCTION TO THE EPISTLE TO THE HEBREWS.

That this Epistle is entitled to a place in the New Testament Scriptures has been discussed but little in comparison with the question of its authorship. It is quoted at large by Clement of Rome before the close of the first century, by Ignatius, Polycarp, Justin Martyr, Irenaeus, and others in the second century, is found in the Versions of the second century, is named in the Ancient Canons, and is affirmed to be a part of the Holy Scriptures by the Council of Antioch (A. D. 269) and of Nice (A. D. 325); as well as by later councils.

On the other hand, both the ancient and modern church have been divided concerning the writer to whom it is to be ascribed. Contrary to the usual custom the writer's name is not given in the opening verses, nor in the closing salutations. It differs somewhat in style from any other portion of the New Testament. Some have thought it improbable that Paul, the Apostle to the Gentiles, should have addressed an Epistle to Hebrews; for these, and perhaps other reasons, many devout critics have held that it was written by Barnabas, or by Apollos, or by Luke, and even Clement of Rome has been named as the author. In the ancient church the East with one consent declared in favor of Paul, while the West asserted that it belonged to some other writer, though in modern times the Latin Church has decided the question by the weight of infallibility in favor of the apostle to the Gentiles. Luther and Calvin both held that it was not Pauline, and have been followed by many moderns.

The limits of this work will not allow details concerning this discussion, and I will content myself with briefly stating reasons why I think it is to be ascribed to Paul. (1) There is no proof whatever, of any kind, that any one else was the author. There is only conjecture. (2) Paul is named as the author in the second century by Christian Fathers who were the disciples of men who had sat at the feet of the apostles. (3) The greatest of the Ante-Nicene Fathers who make mention of its authorship affirm that it was written by Paul. (4) It was written in Paul's lifetime, for the temple was evidently still standing; it was written by a friend of Timothy, written from Italy, and evidently by one who was a prisoner. (5) The salutation, or benediction with which it closes is found in the other thirteen epistles of Paul, and is found in the New Testament epistles of no other writer. Paul alone invokes *grace* upon those whom he addresses as his farewell words. (6) The second Epistle of Peter, an Epistle evidently written to Hebrews, declares that Paul had written an Epistle to them. "As our beloved brother Paul, according to the wisdom given to him hath written *unto you*; as also in all his Epistles, etc." This refers to some particular letter, sent to the same persons whom Peter was addressing, and hence there seems to be little doubt that there existed, before Peter died, an Epistle to the Hebrews written by Paul. (7) The argument is thoroughly Pauline. There can be no doubt, even if the language is not Paul's, that he inspired the thoughts. Hence, we are justified in concluding that the Epistle is really one of Paul's, even if his thoughts are in part clothed in the language of another writer.

It is addressed to HEBREWS; evidently Hebrew Christians; probably not so much those of Jerusalem as the "Dispersion," the multitudes of Jewish Christians in Gentile

lands. It shows that those addressed were persecuted, were in danger of being tempted to fall away, that they had not yet shed their blood for Christ, and in order to strengthen them the superiority of Christianity to Judaism is demonstrated by showing the superlative excellence of Christ. He is (1) superior to the *prophets*; (2) superior to the *angels*; (3) superior to *Moses*. (4) His priesthood is superior to that of *Aaron*, being a priest after the order of Melchizedek. (5) Then the superiority of the New Covenant to the Old is shown, being a better covenant, based upon better promises. This is shown in Chs. 8, 9, 10, and then follows in the remaining chapters an exhortation to steadfastness, based upon faith and strengthened by examples of the heroes of the faith.

It is evident from the closing words, whatever may have been the writer's reasons for not incorporating his name in the Epistle, that he was well known to those addressed. He asks their prayers, prays for them, speaks of visiting them with Timothy, and closes with the usual Pauline farewell benediction.

THE EPISTLE OF PAUL TO THE HEBREWS.

CHAPTER I.

Christ Greater than Angels and Prophets.

SUMMARY.—The Message Spoken by the Son. The Glory of the Son.
His Superiority to the Angels.

1 God, who at sundry times, and in^a divers manners, spake in time past unto the fathers by the prophets,

2 Hath^b in these last days spoken unto^c us by *his* Son,^d whom he hath appointed heir of all things, by^e whom also he made the worlds;

3 Who,^f being the brightness of *his* glory, and the express image of his person,^g and upholding all things by the word of his power, when he had by himself purged our sins,^h sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, asⁱ he hath by inheritance obtained a more excellent name than they.

CHAPTER I.

God, having of old time 1
spoken unto the fathers in
the prophets by divers por-
tions and in divers man-
ners, hath at the end of 2
these days spoken unto us
in *his* Son, whom he ap-
pointed heir of all things,
through whom also he
made the worlds; who be- 3
ing the effulgence of his
glory, and the very image
of his substance, and up-
holding all things by the
word of his power, when
he had made purification
of sins, sat down on the
right hand of the Majesty
on high; having become by 4
so much better than the
angels, as he hath inher-
ited a more excellent name
than they. For unto which 5
of the angels said he at
any time,
Thou art my Son,
This day have I begotten
thee?

^a Num. 12:6, 8. ^b Gal. 4:4. ^c John 1:17; 15:15. ^d Psa. 2:8; 33:6; Matt. 21:38; 28:18; John 3:35. ^e John 1:3;
1 Cor. 8:6. ^f Zech. 13:7; John 14:9; 2 Cor. 4:4; Col. 1:15. ^g Rev. 4:11. ^h Psa. 110:1. ⁱ Phil. 2:9.

1-4. **God who.** Instead of the introductory greetings usual in an Epistle, the apostle plunges into the midst of his subject by a grand exordium. **At sundry times.** Rather, "In divers portions," as in the Revision. The Old Testament was given in "portions," not all at once, and at wide intervals. **Spoke.** Though prophets might be chosen as the instruments, the message was that of God. While God spoke through them, the prophets were only men. **2. Hath in these last days.** "At the end of these days" (Revision). At the end of the Jewish dispensation. **Spoken unto us by his Son.** "Last of all he sent his Son." The importance of the message is shown by the messenger. No longer an inspired prophet, but, instead, the Son of God is the speaker. **Whom he hath appointed heir of all things.** The Father delivered all things into the hands of the Son (Acts 2:36; John 17:10). "The heir is the Lord of all" (Gal. 4:1). **By whom also he made the worlds.** Through his agency or instrumentality. Christ, the Logos, is represented as God's medium in creation. See note on John 1:3. **3. Who being the brightness of his glory.** A manifestation of the glory of God. **The very image of his substance.** In Christ we have a tangible, visible representation of the substance of God. We see God in him. "He that hath seen me hath seen the Father" (John 14:9). **By the word of his power.** The Son hath all power, and his power was always manifested by his word. He spoke and it was done, whether it was to still the winds or to raise the dead. So in creation, the word was spoken and it was done. **When he had by himself purged our sins.** Made an atonement for them. **Sat down at the right hand of the Majesty on high.** Of God. The right hand was always the place of honor. See note on Eph. 1:20. **4. Having become so much better.** Superior to the angels. His superiority is shown in the greater name, which he received by inheritance; that of the Son. Our Savior has other names, but this name only is received by inheritance. This superiority is shown by the manner in which God addresses the Son. The apostle particularly shows Christ's superiority to the angels, because through angels the Jewish law was given. See Acts 7:53; Gal. 3:19; Heb. 2:3.

5 For unto which of the angels said he at any time,^a Thou art my Son, this day have I begotten thee? And again,^b I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in^c the first-begotten into the world, he saith, And^d let all the angels of God worship him.

7 And of the angels he saith, Who^e maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*,^f Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even thy God*,^g hath anointed thee with the oil of gladness above thy fellows.

10 And,^h Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 Theyⁱ shall perish, but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

and again,
I will be to him a Father,
And he shall be to me a Son?

And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him. And of the angels he 7 saith,

Who maketh his angels winds,
And his ministers a flame of fire:

But of the Son *he saith*, 8
Thy throne, O God, is for ever and ever:
And the sceptre of uprightness is the sceptre of thy kingdom.

Thou hast loved righteousness, and hated iniquity:
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.

And, 10
Thou, Lord, in the beginning hast laid the foundation of the earth,
And the heavens are the works of thy hands:
They shall perish; but 11 thou continuest:
And they all shall wax old as doth a garment;
And as a mantle shalt 12 thou roll them up,

^a Ps. 2: 7. ^b Ps. 89: 26. ^c Rom. 8: 29. ^d Ps. 97: 7; 1 Pet. 3: 22. ^e Ps. 104: 4. ^f Ps. 45: 6, 7. ^g Isa. 61: 1. ^h Ps. 102: 25. ⁱ Isa. 34: 4.

5-12. For to which of the angels. To none of them did he ever use such language as follows. The style in which the Father addresses Christ shows his superiority to the angels. **Thou art my son.** See Ps. 2: 7. The second Psalm was regarded by the Jews as a prophecy of the Messiah. **This day have I begotten thee.** What day is referred to in the prophecy? Acts 13: 32, 33 answers the question by quoting this very passage and declaring that it was fulfilled in the resurrection of Christ from the dead. He was born from the dead and God, who raised him, thus demonstrated that he was his Son. **I will be to him a Father, etc.** Quoted from 1 Sam. 7: 14. They were spoken originally of David's son Solomon, chosen to be king after him, but he was in a certain sense a type of Christ. Expression "Son of David," "Seed of David," while applicable to Solomon, pre-eminently refers to Christ. **6. When he again bringeth the first born into the world.** Macknight thinks that Christ was brought into the world the first time when he was born at Bethlehem; that the time referred to here is when he comes again to judge the world. Whatever the time referred to Ps. 97: 7 shows his superiority to the angels for it says, "Let all the angels of God worship him." **7. But of the angels he saith.** The quotations made show how God speaks to and of the Son, but quite different are the words used of the angels. **He maketh his angels spirits.** In the Revision we have "winds" instead of "spirits." The word is *Pneumata*, a word which uniformly in the New Testament means *spirit*, and *spirits* in the plural, and I believe that "spirits" is the better rendering. The passage is quoted from Ps. 104: 4 and means that he maketh spirits his messengers, or angels, and flaming ones (the burning seraphs) his ministers. It is incongruous with the thought to introduce into the passage winds and lightnings, natural phenomena, when the theme is the status of angel intelligences. **8. But to the son.** The quotation is from Ps. 45: 6. **Thy throne O God.** Then the Son has an eternal throne, and is divine. **The sceptre, etc.** He then has a kingdom, and rules it with a righteous sceptre. The point is that he is a Divine King with an eternal throne. **9. Therefore God, even thy God, etc.** Because of the holiness of the Son, God the Father hath anointed him. The exaltation of the Son cometh from the Father. He is the Anointed, and above all other anointed kings, priests and prophets. **10. And thou Lord in the beginning.** From Ps. 102: 25-27. A part of the preceding part of the Psalm speaks of the Messiah's Kingdom, and hence these verses may well apply to the Messiah, especially as they harmonize with what we are told elsewhere of his glory. See notes on John 1: 3. **11. They shall**

13 But to which of the angels said he at any time,^a Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

CHAPTER II.

The Superiority of the New Dispensation.

SUMMARY.—The Danger of Neglecting the Great Salvation; the Salvation Offered by Christ. The Superiority of Christ to the Angels Further Shown. Christ, the Divine Man, Put Over All Things. Fitted to be Our Savior by Taking upon Himself Humanity; and by Suffering. Hence, He Took Not the Nature of Angels, But Became the Seed of Abraham. He, a Tempted and Suffering Savior, Can Succor Us Who Suffer and Are Tempted.

1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward;

3 How shall we escape, if we neglect so great^b salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

As a garment, and they shall be changed: But thou art the same, And thy years shall not fail.

But of which of the angels 13 hath he said at any time, Sit thou on my right hand Till I make thine enemies the footstool of thy feet?

Are they not all minister- 14 ing spirits, sent forth to do service for the sake of them that shall inherit salvation?

CHAPTER II.

Therefore we ought to 1 give the more earnest heed to the things that were heard, lest haply we drift away from them. For if the 2 word spoken through angels proved stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we 3 neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard;

^a Psa. 110:1. ^b Isa. 45:17.

perish. All created things shall grow old and pass away. 12. As vesture shalt thou fold them up. The heavens shall be rolled away. They are rolled up to be put away like a worn out garment. But thou art the same. The Son is eternal, the same yesterday, to-day and forever.

13, 14. Sit thou on my right hand. Quoted from Psalms 110: 1. Make thy enemies thy footstool. The custom is alluded to of putting the feet on the necks of conquered enemies. See Josh. 10: 24, 25. This passage is applied to Christ in Acts 2: 35, and in 1 Cor. 15: 25. 14. Are they not all ministering spirits? The real office of the angels is indicated. It is to give service in working out the plans of God for the salvation of the elect. The passage does not teach that each heir of salvation has a guardian angel, but that the angels do service in working out the Divine plans in behalf of the saved.

The work of angels can be learned in the Scriptures from the missions in which they are engaged. It is to aid in carrying out the plans of God for the government and salvation of our race. Under the rule of Christ they are his ministers to aid in the work of redeeming man. For examples of their work see Gen. 19: 1-26; 2 Kings 19: 35; Acts 12: 23; Jude 6; Acts 10: 1-8; Matt. 18: 10; Acts 5: 19, etc. Christ is Lord; they are servants.

1-4. Therefore we ought to give the more earnest heed. Because the message to us is spoken, not by angels or prophets, but by the Son of God. To the things which we have heard. To Christ's gospel, and to his words of instruction. Lest . . . we should let them slip. Lest we should let them slip from us because we drift away from them and refuse to heed them. 2. For if the word spoken by angels. The Jewish law. See notes on Acts 7: 53 and Gal. 3: 19. The law was given through the medium of angels, as was confessed by the Jews. See Josephus, *Antiq.* XV: 5, section 3. Was stedfast. Confirmed by a penalty upon transgressors. Every transgression. Nothing is plainer in all Jewish history than that obedience to the law was rewarded and disobedience punished. 3. How shall we escape. How then, if this was true of the law, can we hope to escape if we neglect the message of the Son? So great salvation. Not a temporal, but an eternal salvation, the salvation of the gospel. Begun to be spoken by our Lord. More especially after his death and resurrection when he bade his disciples go into all the world and preach the gospel to every creature. Was

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and the gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying,^a What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him:

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For^b it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the Captain of their salvation^c perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one; for which cause he^d is not ashamed to call them brethren,

God also bearing witness 4 with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Ghost, according to his own will.

For not unto angels did 5 he subject the world to come, whereof we speak. But one hath somewhere 6 testified, saying,

What is man, that thou art mindful of him?

Or the son of man, that thou visitest him?

Thou madest him a little 7 lower than the angels;

Thou crownest him with glory and honour,

And didst set him over the works of thy hands:

Thou didst put all things 8 in subjection under his feet.

For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him. But we behold him 9 who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should taste death for every man. For it became 10 him, for whom *are* all things, and through whom *are* all things, in bringing many sons unto glory, to make the author of their

^a Psa. 8:4. ^b Luke 24:46. ^c Matt. 3:15. ^d Matt. 28:10; John 20:17; Rom. 8:29.

confirmed to us. If Paul was the writer of Hebrews he places himself in the position of the church, for elsewhere he tells us plainly that he received the gospel from the Lord himself. The apostles who had heard and seen the risen Christ first proclaimed his gospel publicly on Pentecost, an event evidently alluded to in this passage. **4. God bearing them witness.** God bore witness to the truth of their words by the signs and wonders of Pentecost. He also bore witness afterwards by giving them miraculous powers, and by the extraordinary gifts of the Holy Spirit. Note that when the Law was given on Mt. Zion God bore witness with signs and wonders.

5-12. The world to come. Literally, "the inhabited earth in the future." The Jewish dispensation was called by the Jews "the present world." A dispensation following it would be "the world to come." The reference is rather to the future gospel ages than to the eternal world. These are not subjected to the angels. **6. But one in a certain place.** David, Ps. 8:4. **7. Thou madest him a little lower than the angels.** Man, for the time, was made lower than the angels. Yet he was crowned, as the Psalmist tells us, with glory and honor, and given dominion. **8. Thou didst put all things in subjection under his feet.** This introduces the point of the quotation. It declares that all things (except God, 1 Cor. 15:27) have been made subject to man. But we do not see our race in dominion over the heavens, the powers of nature and eternal world. **9. But we see Jesus.** Jesus is the solution of the problem. He was made while in the flesh on earth apparently lower than the angels, and suffered death, but he, the Son of Man, who died as mortals die, the now glorified man, has "all power in heaven and in earth," (Matt. 28:18). Through him, the Son of Man, all things are subjected to glorified humanity. **Taste of death for every man.** To die. He became man in order that he might die for every man, and because of the suffering of death was crowned (Phil. 2:9). It was after his suffering that "all power was given unto his hands." Compare 1 Cor. 15:27; Eph. 1:20; Phil. 3:21. **10. For it became him.** It became God, was fitting, and God's purpose. **For whom *are* all things.** God, who is over all and possesses all. Paul uses this expression Rom 11:36; Col. 1:6; 1 Cor. 8:6. **The captain of their salvation.** Christ, a Prince and a Leader. **Perfect.** Not perfect in

12 Saying,^a I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.

13 And again,^b I will put my trust in him. And again,^c Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood,^d he also himself likewise took part of the same;^e that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through^f fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made^g like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertain-*
ing to God, to make reconciliation for the sins of the people.

18 For^h in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

salvation perfect through sufferings. For both he 11 that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, 12

I will declare thy name unto my brethren, In the midst of the congregation will I sing thy praise.

And again, I will put my 13 trust in him. And again, Behold, I and the children which God hath given me. Since then the children are 14 sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them 15 who through fear of death were all their lifetime subject to bondage. For verily 16 not of angels, doth he take hold, but he taketh hold of the seed of Abraham. Wherefore it behoved him 17 in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for

^a Psa. 22: 22. ^b Psa. 18: 2; Isa. 12: 2. ^c Isa. 8: 18; John 10: 29; 17: 6, 9, 11, 12. ^d John 1: 14; Rom. 8: 3. ^e 1 Cor. 15: 54, 55; Col. 2: 15; 2 Tim. 1: 10. ^f Luke 1: 74; Rom. 8: 7; 2 Tim. 1: 7. ^g Phil. 2: 7. ^h Heb. 4: 15; 5: 2; 7: 25.

holiness, for he was sinless, but perfectly fitted to be our Savior. To this end it was needful that he should suffer as one of our race. 11. **Both he that sanctifieth.** He who makes men holy by purging them of their sins, and those who are made holy are all of one. Are made of one nature because he took our nature and suffered. Hence he is not ashamed to call all the saved, though they are mortals, by the name of brethren. This is done in the Hebrew Scriptures (Ps. 22: 22). The language quoted from the Psalm is ascribed to Christ, but is addressed to God. The point is that the speaker calls the worshipers brethren. 12. **In the midst of the church.** In the Psalm "Congregation" is the term used. The Revision has so rendered it here.

13-15. **And again.** A quotation is now given from Isa. 8: 17 in which the Messiah is represented associating himself with the saints as all children of God. The point is that Christ makes himself the brother of the saved. Verses 17 and 18 are quoted in order to give this point clearly. 14. **He himself likewise.** As these children are all mortal he, though divine, took on himself our mortality. He did this, that through death he might bring to nought the power of him who first brought death on our race. It was needful that he be clothed with mortality in order to die, and needful to die in order to deliver men from the power of sin and give them a glorious hope. 15. **That he might deliver them.** Not only from sin, which gives death its sting, but from all fear of death by giving the hope of a blessed life to come.

16-18. **He took not the nature.** He did not lay hold of an angel form in order to save angels, but the human form and nature, in order to be our Savior. He chose to be of the seed of Abraham, being the Son of Mary, a descendant of Abraham. 17. **It behoved him to be made like his brethren.** Hence, for the reasons given above, it was necessary that he take our nature. **A merciful and faithful high priest.** To be our high priest he must be in full sympathy with us, having experienced our trials and our sufferings. **To make propitiation.** As our high priest he made atonement for us. Conscious of all our frailties he intercedes for us. In him, the Divine man, all who are found in him are justified before God. 18. **In that he suffered,** he is able to sympathize with all who suffer and to succour all who have trials and need help.

These two chapters show that Christ is higher than the angels, and hence that the gospel is superior in its demands to the Law. They show that to Christ as the Son of Man, subjected to death, and glorified, all things have been subjected; that he becomes a brother to the saints, and that he took our nature,

CHAPTER III.

Christ Superior to Moses.

SUMMARY.—Our Apostle and High Priest. He Above Moses, as the Builder is Above the House. Moses a Servant in the House; Christ the Son. Lessons Drawn from Israel Under Moses. How the Israelites Provoked God in the Wilderness. How He Refused Them Admission to the Rest. Unbelief Caused Their Fall.

1 Wherefore, holy brethren, partakers of the heavenly calling, consider the^a Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also^b Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as^c he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man*; but^d he that built all things *is* God.

5 And Moses verily *was faithful* in all his house, as a servant,^e for a testimony of those things which were to be spoken after;

6 But Christ as a Son over his own house; whose^f house are we, if^g we hold fast the confidence and the rejoicing of the hope firm unto the end.

the sins of the people. For 18 in that he himself hath suffered being tempted, he is able to succour them that are tempted.

CHAPTER III.

Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, *even* Jesus; who was faithful to him 2 that appointed him, as also was Moses in all his house. For he hath been counted 3 worthy of more glory than Moses, by so much as he that built the house hath more honour than the house. For every house is 4 builded by some one; but he that built all things is God. And Moses indeed 5 was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a son, 6 over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the

^a Matt. 15: 24; 1 Tim. 8: 15. ^b Num. 12: 7. ^c Zech. 6: 12; Matt. 16: 18. ^d Eph. 2: 10. ^e Deut. 18: 15, 18, 19. ^f Eph. 4: 12; 1 Pet. 2: 5. ^g Matt. 10: 22.

suffered and tasted death, in order that he might become a faithful and merciful high priest, touched with a feeling of our infirmities, able to make atonement for us, and to come to us with an Elder Brother's help in every time of need.

1, 2. **Wherefore.** Seeing Christ is so exalted as the first and second chapters show. **Holy brethren.** Christians made holy by being purged of their sins. **Partakers of the heavenly calling.** Called by a gospel which came from heaven and which will lead those who obey it, and thus become partakers, to heaven. **Consider the Apostle and High Priest.** Christ. An apostle is one sent. Moses, in this sense, was an apostle. Christ was sent from heaven. The Twelve were sent out by Christ. He is not only Apostle, but High Priest; superior to both Moses and Aaron combined. **Our profession.** More correctly, "Our confession," that is, of all confessors of Christ. The confession of Peter (Matt. 16: 16) was the confession of primitive Christians. **2. Who was faithful.** As Moses was faithful to his trust, so has Christ been. **In all his house.** The house of Israel, the nation, the congregation of God. Israel, a type of the church, is spoken of under the figure of a building. In Numbers 12: 6-8, it is declared that Moses was faithful in his house.

3-6. **For this man was counted worthy of more glory.** Jesus, the house-builder, the builder of Israel, as well as of the church, the Divine Savior, is more glorious than Moses, a member of the house of Israel, even as the builder of the house is superior to the house. **4. Every house is builded by some one.** The word man does not occur in the Greek. The meaning is "every house has a builder, but the Builder of all things is God." He built the house of Israel, but Christ is God manifest to us, the Divine personality at work in human redemption; hence, the builder of the typical church, as well as of the antitype. **5. Moses was faithful, etc.** See Numbers 12: 7. **As a servant.** Not as the builder, or as the master, but as a waiting man in the house. **For a testimony.** The whole ministry of Moses was a "testimony" to what would follow after, a shadow of what was to come. This will be brought out more fully in subsequent chapters. **6. But Christ as a son.** Moses was a waiting man in the Lord's house, but Christ, the Son, is Lord over the house, his own church. **Whose house are we.** "Ye are God's building" (1 Cor. 3: 16); "My church" (Matt. 16: 18). **If we hold fast the confidence.** We, Christians, are Christ's house, and will continue to be Christ's house, if we hold fast, etc. The possibility of falling away, as Israelites fell away from God's house of Israel, is pointed out in the following verses.

7 Wherefore (as^a the Holy Ghost saith,^b To-day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness;

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

11 So I swear in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;

15 While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For^c some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

end. Wherefore, even as 7
the Holy Ghost saith,
To-day if ye shall hear
his voice,
Harden not your hearts, 8
as in the provocation,
Like as in the day of the
temptation in the wil-
derness,
Wherewith your fathers 9
tempted me by proving
me,
And saw my works forty
years.
Wherefore I was dis- 10
pleased with this gene-
ration,
And said, They do alway
err in their heart:
But they did not know
my ways;
As I swear in my wrath, 11
They shall not enter into
my rest.
Take heed, brethren, lest 12
haply there shall be in any
one of you an evil heart of
unbelief, in falling away
from the living God: but 13
exhort one another day by
day, so long as it is called
To-day; lest any one of
you be hardened by the de-
ceitfulness of sin: for we 14
are become partakers of
Christ, if we hold fast the
beginning of our confi-
dence firm unto the end:
while it is said, 15
To-day if ye shall hear
his voice,

a 2 Sam. 23: 2; Acts 1: 16. b Psa. 95: 7. c Num. 14; Deut. 1: 34.

7-11. **Wherefore.** Take warning from the fate of Israel. **As the Holy Ghost saith.** The words quoted are found in Psa. 95: 7-11. David there exhorts his brethren to learn a lesson from Israel in the wilderness, and not to provoke God. **To-day if you will hear his voice.** At that very time. So to-day, and ever, God wishes us to hear him *to-day*, not to-morrow. **8. Harden not your hearts.** To harden the heart is to reach such a state that God's voice makes no impression. **As in the provocation.** The Hebrew of the Psalm says *Like Meribah*. The meaning is "Harden not your hearts as our fathers did at Meribah." See the account in Exod. 17: 1-7. See also Num. 27: 14, where Kadesh Meribah is named. Both may be referred to. **Day of temptation.** Day of trial. **9. When your fathers tempted me, proved me.** Tempted me by proving me. Seeing how much murmuring and sin I would endure. **Saw my works forty years.** All his mighty manifestations in their behalf during all the period of their sojourn in the wilderness. **10. Wherefore I was grieved.** The word more nearly means "disgusted." **They do alway err.** Not simply by making mistakes, but their hearts are wrong. **11. So I swear in my wrath.** A figure of speech which means that God, indignant at their unbelief and sin, declared they should not enter Canaan. See Num. 14: 20-35. **Shall not enter my rest.** Canaan, while the Israelites were yet in bondage, was promised as a land of rest. On the weary journey in the wilderness it was still looked to as the rest. To prohibit from entering the rest was then to prohibit from entering Canaan. It is, however, a type of heaven, the land of eternal rest. Hence, the warnings that are pointed out in the next verses.

12-19. **Take heed . . . lest, etc.** They fell from unbelief, which led them to depart from God. Take heed, lest you Hebrew Christians seeking the heavenly rest, should so fall. **13. But exhort one another daily.** Continually stir each other to duty, lest you be hardened against God's voice by the deceitfulness of sin. How sin does deceive us by making false promises of happiness and of safety. **14. Partakers of Christ.** In fellowship with Christ, partakers of his benefits and glory. **If we hold, etc.** If we persevere to the end. The Israelites started well, but did not persevere. The only final perseverance of the saints is to persevere until the work of life is over. **15. While it is said.** The thought and connection are, "You are partakers of Christ, if you remain stedfast, and listen to the exhortation, To-day, if ye will, etc." **16. For some, when they had heard, did provoke.** Some in the wilderness heard God, but refused to listen, and did provoke him. **Howbeit, not all.**

17 But with whom was he grieved forty years? *was it* not with them that had sinned,^a whose carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

CHAPTER IV.

The Rest that Remaineth for the Saints.

SUMMARY.—Diligence Needful to Enter the Rest. A Rest for the Saints. God's Rest a Type. Old Israel Did Not Find the True Rest. There Remaineth a Rest.

1 Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest; as he said,^b As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And^c God did rest the seventh day from all his works.

Harden not your hearts, as in the provocation. For who, when they heard, 16 did provoke? nay, did not all they that came out of Egypt by Moses? And with 17 whom was he displeased forty years? was it not with them that sinned, whose carcasses fell in the wilderness? And to whom 18 sware he that they should not enter into his rest, but to them that were disobedient? And we see that 19 they were not able to enter in because of unbelief.

CHAPTER IV

Let us fear therefore, lest 1 haply, a promise being left of entering into his rest, any one of you should seem to have come short of it. For indeed we have had 2 good tidings preached unto us, even as also they: but the word of hearing did not profit them, because they were not united by faith with them that heard. For we which have believ- 3 ed do enter into that rest; even as he hath said,

As I swear in my wrath, They shall not enter into my rest: although the works were finished from the foundation of the world. For he 4 hath said somewhere of the seventh *day* on this wise, And God rested on the

a 1 Cor. 10: 5. b Psal. 95: 11. c Gen. 2: 2; Ex. 20: 11; 31: 17.

There were a few exceptions; Joshua and Caleb, Eliezer, and perhaps some more of the Levites. 17. With whom was he grieved forty years? With what sort of persons? The answer is, **with them that sinned**, all of whose bodies were left in the wilderness. 18. **To whom sware he?** etc. It was to them who sinned because of their distrust of God. See Num. 14: 20. 19. **So we see . . . because of unbelief.** It was unbelief that kept them out of Canaan. Hence, the lesson which is given more fully in the next chapter. These warnings show us that the Hebrew Christians addressed were subjected to trials, and some of them in danger of apostasy, falling away through unbelief. Hence, the fate of Israel in the wilderness is pointed out. If unbelief shut out the Israelites from the rest in Canaan, unbelief will shut the gates of the heavenly rest to those who have started on the way.

1-3. **Let us therefore fear.** God's promises are conditional. A rest is promised, but we must take heed that we do not come short of it by failing to keep the conditions. 2. **For unto us was the gospel preached.** We have the promises of the gospel, but they had the promises of an earthly land or rest preached to them. They broke the covenant on which the promises were based. **The word preached did not profit them.** The reason was that it was not received in unflinching faith. Hence they did not obey it. So unbelief would make the gospel to us of none effect. 3. **For we which have believed.** Believers in Christ **enter into rest**; have the hope of the promised rest. To have the rest is conditioned upon a trusting faith. **If they shall enter into my rest.** Rather, "They shall not, etc." See Revision. It is the same quotation that is found in 3: 11. The argument is that the Israelites were excluded from God's rest, and hence it follows that some others must enter in, since the rest has not been prepared in vain. **Although the works were finished.** Though God completed his work in six days and rested the seventh, a type of the rest to be given to his saints, yet keeping the Sabbath is not entering into that rest.

4-7. **He spake in a certain place.** In Gen. 2: 2. There it is stated, "God rested on the seventh day from all his works." The Sabbath rest was therefore established long before Israel was denied entrance

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and^a they to whom it was first preached entered not in because of unbelief.

7 (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said,^b To-day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.)

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God *is*^c quick, and powerful, and sharper than any^d two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is*^a a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

seventh day from all his works; and in this *place* 5 again,

They shall not enter into my rest.

Seeing therefore it remaineth that some should enter therein, and they to whom the good tidings were before preached failed to enter in because of disobedience, he again defineth 7 a certain day, saying in David, after so long a time, To-day, as it hath been before said,

To-day if ye shall hear his voice,

Harden not your hearts. For if Joshua had given 8 them rest, he would not have spoken afterward of another day. There re- 9 maineth therefore a sabbath rest for the people of God. For he that is entered into his rest hath himself also rested from his works, as God did from his. Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience. For the word of 12 God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And 13 there is no creature that is not manifest in his sight: but all things are naked

^a Heb. 3:19. ^b Psa. 95:7. ^c Isa. 49:2; Jer. 23:29. ^d Rev. 1:16. ^e 1 Cor. 14:24, 25.

into the rest. Hence it is not *the* rest. 5. In this *place* again. In Psalm 95: 11, which declares that Israel should not enter into God's rest. Though Israel had kept the rest of the Sabbath, they had not entered into God's rest, as this language shows. The rest of the Sabbath is not then the promised rest, nor is Canaan below, from which nearly all Israel was once excluded, because David exhorts the people, though in Canaan, to enter into the rest. 6. Seeing . . . that some must enter. Since God has a rest for his people, and it is not made in vain, there must be some who enter therein. Those to whom it was first offered entered not because of their unbelief. Hence it remaineth to all who, like Joshua and Caleb, have faith. 7. Again he limiteth a certain day. The thought is that there is a day of opportunity. If that day is passed by, the opportunity is gone. The word of the Lord is, To-day if, etc.

8-11. For if Jesus. "Joshua," as in the Revision. Jesus is the Greek form of the Hebrew word Joshua. Joshua led Israel over the Jordan into Canaan, but that did not give them complete rest. If that had been true, David would not have exhorted them to seek to enter into rest. Five hundred years after they entered Canaan this exhortation is given in the 95th Psalm. 9. There remaineth therefore a rest. Since God has a rest for his people, and neither the Sabbath nor Canaan is the rest, these being only types of that rest, a rest remaineth to the people of God. 10. For he that is entered into his rest. When God rested on the Sabbath, the type of the true rest, his works ceased. So when our rest comes, weary toil, trials and sufferings will be over. 11. Let us labor therefore. Since this glorious rest, the heavenly rest, remains for faithful believers, we should seek to enter upon it, and especially take heed that we do not come short through unbelieving disobedience as did Israel.

12, 13. For the word of God. The Israelites came short because they refused to hear the word of the Lord. If we would enter in, we must take heed to the word. It is living and active (Revision), sharper than any two-edged sword. Cutting keenly and in all directions. Dividing of soul and spirit. It not only gives life, but slays, as was the case with the Israelites who fell in the wilderness, and pierces to the soul and spirit. It reaches the very fountains of life. A discernor of the thoughts.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For^a we have not an high priest which cannot be touched with the feeling of our infirmities; but^b was in all points tempted like as *we are*,^c yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAPTER V.

The Superiority of Christ's Priesthood.

SUMMARY.—The Office of a High Priest. High Priests Chosen of God. Christ a Priest of the Order of Melchisedec. He Learned Obedience Through Suffering. The Need of Learning the Deeper Truths of the Gospel.

1 For every high priest, taken from among men, is ordained for men in things *pertaining* to God,^d that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And^e by reason hereof he ought, as for the people, so also for himself, to offer for sins.

and laid open before the eyes of him with whom we have to do.

Having then a great high 14 priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For 15 we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are*, yet without sin. Let us therefore draw 16 near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

CHAPTER V.

For every high priest, be- 1 ing taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can bear gently with 2 the ignorant and erring, for that he himself also is compassed with infirmity; and by reason thereof is 3 bound, as for the people, so also for himself, to offer

a Isa. 5:33. b Luke 22:28. c Dan. 9:24; 2 Cor. 5:21; 1 Pet 2:22; 1 John 3:5. d Heb. 8:3,4. e Lev. 4:3.

It lays bare the thoughts and the intentions. 13. Neither is there any creature. In Christ appears the Word in personal form, while in the gospel we have his spoken word. Here the reference is to the personal Word. Every creature is manifest before him, and all our deeds and thoughts are open to his eyes.

14-16. Seeing then that we have a great high priest. As has been shown. Our high priest now makes intercession in the true Holy of Holies. 15. For we have not a high priest, etc. A high priest must be in sympathy with those for whom he ministers. Christ, who took upon himself our infirmities, is such a high priest. He was tried and tempted as man, but remained sinless. 16. Let us therefore come boldly. Because our high priest can be touched by our infirmities. The throne of grace. The Jewish high priest interceded before the mercy-seat. We may come boldly to the mercy-seat, knowing that our loving Elder Brother is our high priest in the heavens. Hence we may always have confidence when we ask for *grace and help in time of need*.

The practical lesson of the chapter is that the True Rest promised remains. It was not the Sabbath day, nor was it Canaan. It is the heavenly rest of which these are types. Unbelieving disobedience excluded the Israelites from the typical rest of Canaan. So, too, it will exclude those who have started to enter into the heavenly rest if they refuse to hear Christ through unbelief. The believing Joshua and Caleb entered into Canaan. So, too, the true and faithful believers who follow Christ will enter into the rest above.

1-3. Every high priest taken from among men. Such as Aaron and all the high priests of Israel. Is ordained for men. He is appointed to officiate in holy things and to intercede in behalf of his fellow-men. God did not need the high priest, but men needed him. That he may offer both gifts and sacrifices. "Gifts" were strictly bloodless offerings, while "sacrifices" required the life of the victim. These were offered in behalf of men, either by the high priest in person, or under his direction. 2. Who can have compassion, etc. It is needful that the high priest be one in sympathy with men, because he has experienced in person the common infirmities of the race. Otherwise, how could he be a merciful high priest touched by the infirmities of men? 3. And by reason hereof. Of his own infirmity, in that he was of men. Ought, as for the people, so also for himself. As one of a sinful

4 And^a no man taketh this honour unto himself, but he that is called of God, as *was*^b Aaron.

5 So^c also Christ glorified not himself to be made an high priest; but he that said unto him,^d Thou art my Son, to-day have I begotten thee.

6 As he saith also in another *place*,^e Thou art a priest for ever, after the order of Melchisedec:

7 Who in the days of his flesh, when he had^f offered up prayers and supplications, with^g strong crying and tears, unto^h him that was able to save him from death, and was heard in that he feared.

8 Though he were a Son, yet learned he obedienceⁱ by the things which he suffered:

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest, after^j the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

for sins. And no man taketh the honour unto himself, but when he is called of God, even as was Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son, This day have I begotten thee: as he saith also in another *place*,

Thou art a priest forever After the order of Melchizedek.

Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet he learned obedience by the things which he suffered: and having been made perfect, he became unto all them that obey him the author of eternal salvation; named of God a high priest after the order of Melchizedek.

Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing. For when by reason of the time ye ought to be teach-

a 1 Sam. 13:9; 2 Sam. 6:6; John 3:27. b Ex. 28:1; Num. 16:5,40. c John 8:54; Acts 13:33; Rom. 8:3. d Ps. 2:7. e Ps. 110:4. f John 17:1. g Ps. 22:1. h Matt. 26:53. i Phil. 2:8. j Heb. 6:20.

race he needed to approach God in his own behalf, as well as in behalf of men. He offered "atonement for his own sins and for the sins of the people." This was shown forth in the very garments he wore when he offered the national atonement once a year. On the shoulder of the ephod (Exod. 28: 10) were two onyx stones, on which were engraved the names of the twelve sons of Jacob, the representatives of all the tribes of Israel, of Levi the priestly tribe as well as the others. As he stood before the mercy-seat interceding, he bore all these names before the Lord.

4-6. **And no man taketh this honor unto himself.** He must be called to it by God. Aaron was so appointed. See Exod. 28: 1; Lev. 8: 2. 5. **So also Christ glorified not himself.** Did not take the office of himself, but God called him to his priesthood. The time is pointed out when he was so called. It was when God said, **Thou art my son, to-day have I begotten thee.** This refers to when Christ was begotten from the dead, the first-born of the new creation. See Eph. 1: 20-23. At this time he entered fully, at the call of God, upon his high priesthood in behalf of men. 6. **A priest forever after the order of Melchisedec.** Christ's priesthood continues while time endures. He is not of the order of Aaron, but of Melchizedek, a king as well as a priest. See Gen. 14: 18, 19. For a fuller discussion of the priesthood of Melchizedek, see notes on chapter 7: 1-10.

7-10. **Who in the days of his flesh.** Christ, while on earth, is referred to. **When he had offered up prayers, etc.** A particular time when these earnest supplications were offered is pointed out. The agony of Gethsemane is meant. It was then that he said, "If it be possible, let this cup pass from me." Even there he was heard. For an angel descended to strengthen him. **Feared.** Reverenced the Father in humble submission. A pious fear is meant. 8. **He learned obedience.** He claimed no special exemptions because he was the Son, but learned and taught obedience in the supremest test that the world ever saw. **He learned obedience** experimentally. 9. **Being made perfect.** Fitted in all points to be our high priest by his suffering; made, not a perfect man, for he was that already, but a perfect high priest. **He became the author.** Was able to offer the gospel to all nations, and thus to save all them that obey him. He does not save men in disobedience. 10. **Called of God an high priest.** When he had suffered he was called of God an high priest, or entered upon his priesthood. **Order of Melchisedec.** See notes on verse 6 and chapter 7: 1-10.

11-14. **Of whom we have many things to say.** Of Christ in his priesthood. **Hard to be**

13 For every one that useth milk *is*^a unskillful in the word of righteousness; for he is a babe.

14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised^b to discern both good and evil.

CHAPTER VI.

Going On Toward Perfection.

SUMMARY.—Leaving First Principles. First Principles Explained. Going On to Perfection. The Fatal Consequences of Apostasy. Exhortation to Diligence. The Absolute Assurance of God's Promises.

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of^c the doctrine of baptisms, and^d of laying on of hands, and^e of resurrection of the dead,^f and of eternal judgment.

3 And this will we do,^g if God permit.

ers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for fullgrown men, *even* those who by reason of use have their senses exercised to discern good and evil.

CHAPTER VI.

Wherefore let us cease to 1 speak of the first principles of Christ, and press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms, 2 and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, 3

a 1 Cor. 14:20; Eph. 4:13. b 1 Cor. 2:14,15. c Acts 19:4. d Acts 8:14. e Acts 17:31. f Acts 24:25. g 1 Cor. 4:19.

uttered. Hard to be expressed so that you will understand. The priesthood of Christ, after the order of Melchizedek, opens up some difficult questions. Seeing ye are dull of hearing. Of slow understanding. 12. When ye ought to be teachers. You have been disciples long enough to be able to teach others, but still need some one to teach you first principles. See note on 6: 1, 2. Oracles of God. God's word. 13. Every one that useth milk, etc. Those who only understand the A B C's of Christianity are only babes in Christ, like the babes whose food is milk. Such an one cannot handle the word of righteousness skillfully. 14. Strong meat belongeth to them that are of full age. When one has reached manhood we do not expect him to live on the food of babes. So a church member, as time goes on, ought to feed on strong meat, the higher teaching of religion. There should be growth in knowledge. Their senses exercised. The reference here is to the faculties of the soul. A Christian ought to study, to gain a thorough knowledge of the Scriptures and especially of the New Testament, to become able to teach others, and to explain the higher principles of our religion. In addition he ought to be able to discern the moral character of the environments of life, to know not only what to accept and what to reject, but how to warn his less instructed brethren.

1, 2. Leaving the principles. The rudiments, the milk fitted only for babes. Let us go on unto perfection. Go on to the higher lessons which belong to full grown men. The exhortation is to go on from the lessons of Christian childhood to those of manhood in Christ. See verses 13, 14 of chapter 5. Not laying again the foundation, etc. To lay the foundation once is enough, if it is laid right. These first principles are the foundation of Christian life, but we must build higher and higher upon them. Repentance. This was essential in laying the foundation. All men are commanded to repent. Repentance is essentially a change of the will, the rebellious will becoming a will to serve the Lord. Dead works. Some try to save themselves by trusting in their works but they are as vain to save as though they were dead. Faith towards God. Faith as well as repentance enter into the foundation. The sinner must believe upon the Lord, and repent. See Acts 16: 31 and 2: 38. 2. Of the doctrine of baptisms. The third of these first principles which belong to the "foundation" relates to baptism. See Acts 2: 38; also Eph. 4: 5; Matt. 28: 19, etc. But why is the plural used? There is but one baptism in water when the penitent is baptized into Christ (Eph. 4:5; Gal. 3: 27). There is, however, another baptism which was promised before Christ came which was not of water. See Matt. 3: 12. Christ also promised it before his ascension. Hence there is not only the baptism of the body in water, but of the spirit in the Holy Spirit, as fulfilled on the day of Pentecost. Laying on of hands. In the primitive church the extraordinary operation of the Holy Spirit was imparted by the laying on of the Apostolic hands (Acts 8: 17). Of the resurrection of the dead. One of the fundamental but primary principles of Christian teaching. Of eternal judgment. This was comprehended in teaching the resurrection. All were to be rewarded according to the deeds of this life.

3-6. If God permit. We will go on to these higher lessons if God permit. The author is led by the

4 For^a *it is impossible* for^b those who were once enlightened, and have tasted of^c the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance;^d seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For^e God *is* not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence, to^f the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them

if God permit. For as 4 touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the 5 good word of God, and the powers of the age to come, and *then* fell away, it is impossible to renew them 6 again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the land 7 which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessings from God; but if it beareth thorns and 8 thistles, it is rejected and nigh unto a curse; whose end is to be burned.

But, beloved, we are persuaded 9 better things of you, and things that accompany salvation, though we thus speak; for God is 10 not unrighteous to forget your work and the love which ye shewed toward his name, in that ye ministered unto the saints, and still do minister. And we 11 desire that each one of you may shew the same diligence unto the fulness of hope even to the end: that 12 ye be not sluggish, but imitators of them who

^a Matt. 12:32; Heb. 10:26; 1 John 5:16. ^b Matt. 7:22; Heb. 10:32. ^c John 4:10; 6:32; Eph. 2:8. ^d Heb. 10:29. ^e Matt. 10:42; 25:40; John 13:20. ^f Col. 2:2.

Spirit in what he says, and hence humbly defers all he shall say in the rest of the epistle to the will of God.

4. For it is impossible. There are sins that have no forgiveness (Matt. 12:31, 32). There are Apostates who can never find a place for repentance, not because of the failure of God's mercy but because they have destroyed their moral capacity for a heartfelt repentance. Usually the most hardened sinners are apostates. Wore once enlightened. Had the light of the Gospel. See John 8:12. Have tasted. Experienced. The heavenly gift. The new life in Christ. Christ "giveth life unto the world" (John 20:31). Partakers of the Holy Ghost. The Spirit of God is sent into the heart of all sons (Gal. 4:6; Rom. 8:9). 5. And have tasted the good word of God. Fed on that word which is food for the soul. The powers of the world to come. The miraculous gifts of the Spirit. The world to come is used in the Epistles in the sense of the Christian dispensation. 6. If they fall away. Apostatize from the faith. To renew them to repentance. He is so far fallen that he has no capacity left for repentance. Judas the Apostate sorrowed, but his sorrow became despair. There was remorse but not repentance. Crucify . . . the Son of God afresh. By rejecting Christ they place themselves with those who rejected him and crucified him because he affirmed that he was the Son of God. Those meant are not those "overtaken in a fault," or backsliders only, but men once Christian professors who not only turn away from but oppose Christ.

7, 8. For the earth, etc. These two verses show that treatment depends on what kind of fruit is borne. God sends sunshine and rain on the earth. If it brings forth food for man, it is blessed. But if it brings forth thorns and briers they are rejected. So God, who blesses our lives, and refreshes them with the Gospel, demands righteous fruit. If they bear thorns, the end is destruction.

9-12. We are persuaded better things of. That you will not bear thorns and briers. 10. For God is not unrighteous to forget. Though the Hebrew Christians had not advanced in knowledge (5:12), yet they had shown the fruits of the love of Christ in ministering to the saints. 11. Show the same diligence. Not only continue your work of love, but show equal diligence in attaining the

who through faith and patience inherit^a the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he^b swore by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and^c an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto^d the heirs of promise^e the immutability of his counsel, confirmed *it* by an oath;

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope^f set before us:

19 Which^g *hope* we have as an anchor of the soul, both sure and stedfast,^h and which entereth into that within the veil;

20 Whitherⁱ the forerunner is for us entered, *even* Jesus, made an high priest for ever, after the order of Melchisedec.

through faith and patience inherit the promises.

For when God made 13 promise to Abraham, since he could swear by none greater, he swore by himself, saying, Surely bless- 14 ing I will bless thee, and multiplying I will multiply thee. And thus, having 15 patiently endured, he obtained the promise. For 16 men swear by the greater; and in every dispute of theirs the oath is final for confirmation. Wherein 17 God, being minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath: that by two immuta- 18 ble things, in which it is impossible for God to lie, we may have a strong en- couragement, who have fled for refuge to lay hold of the hope set before us: which we have as an an- 19 chor of the soul, *a hope* both sure and stedfast and entering into that which is within the veil; whither as 20 a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

^a Heb. 10:36. ^b Gen. 22:16. ^c Ex. 22:11. ^d Heb. 11:9. ^e Rom. 11:29. ^f Heb. 12:1. ^g Psa. 130:7. ^h Lev. 16:15; Heb. 9:7. ⁱ Heb. 4:14; 9:24.

full assurance of hope, by going on to perfection in knowledge. 12. That ye be . . . followers of them. Of the glorious heroes of the faith, like Abraham, and Moses and the martyrs, like Stephen and James. Faith and patience. These qualities, essential to steadfastness, must be found in those who "inherit the promises."

13-20. For when God made promise. The promises are absolutely sure. See how God confirmed his promise to Abraham! See Gen. 22: 15-18. 14. Saying, surely blessing. The promise so confirmed to Abraham is given in these words. 15. He obtained the promise. It was sure, but he had to patiently endure in order to obtain. The history of Abraham shows how he was blessed. 16. For men verily swear by the greater. When men make a solemn oath in order to settle a fact or covenant beyond controversy they usually swear in the name of God. God, however, could swear by no one greater than himself. 17. God, willing, etc. God, out of condescension to that human weakness which puts more confidence in an oath than in the bare word, confirmed his promise by an oath. 18. That by two immutable things. By his word of promise, and by his oath, neither of which could ever be broken. Strong consolation. In the absolute certainty of God's promises who have fled for refuge. Fled from the wrath revealed against sin to the Gospel with its promises and blessed hopes. 19. Which hope . . . an anchor of the soul. As an anchor holds the ship when the storms are raging, so this hope holds the soul steadfast. Entereth into that within the veil. The veil was before the Holy of Holies in the tabernacle, but it was a type of heaven. Hence this means that the hope reaches to heaven. It is a heavenly hope. 20. Whither the forerunner. As the High Priest entered within the vail into the Holy of Holies, so our High Priest has entered for us, and before us, into the heavens. A High Priest forever, etc. See notes on chapter 7: 1-10.

1-3. For this Melchisedec, king of Salem. See the account of him in Gen. 14: 18-20. That he was a character of exceeding dignity is manifest, not only from the statements of Genesis but of this chapter. There have been many speculations concerning his personality, but no man can lift the veil. He bursts upon us as a priest-king, king of Salem, or Jerusalem, which we now know from discoveries in Egyptian records existed even in those very early ages; "priest of the most High God." There is no account of his parents, none of his birth, none of his death, none of the beginning or end of his priesthood; hence, he appears in the record without parents, genealogy, beginning or end, simply as one that

CHAPTER VII.

Christ's Priesthood After the Order of Melchisedec.

SUMMARY.—The High Dignity of Melchisedec as a Priest. Abraham Paid Him Tithes. Thus Did the Aaronic Priesthood Confess His Superiority. A Type of a Priest Forever. Christ to be a Priest After the Order of Melchisedec. Hence, the Aaronic Priesthood Imperfect. Hence, too, the Law Must be Changed. Christ, the Priest of the New Covenant, Hath an Unchangeable Priesthood.

1 For this^a Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first, by interpretation, King of righteousness, and after that also King of Salem, which is King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but, made like unto the Son of God, abideth a priest continually.

4 Now consider how great this man *was*, unto^b whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily^c they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he, whose descent is not counted from them, received tithes of Abraham, and blessed^d him that had the promises.

7 And, without all contradiction, the less is blessed of the better.

CHAPTER VII.

For this Melchizedek, 1 king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and blessed him, to whom 2 also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; without father, without 3 mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

Now consider how great 4 this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils. And they in- 5 deed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham: but he 6 whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises. But 7 without any dispute the less is blessed of the bet-

^a Gen 14:18; ^{Psa} 110:4; ^{Heb} 5:6, 10. ^b Gen. 14:20. ^c Num. 18:21. ^d Rom. 4:13; Gal. 3:16.

liveth, a fit type of him whose priesthood and kingly state endure forever. **Who met Abraham.** See Gen. 14: 20. Abraham was returning from the pursuit of the marauders who had captured Lot, his nephew. **Blessed him.** The "great father," "the friend of God," thus acknowledges his superior spiritual dignity. **2. To whom also Abraham gave a tenth part of all.** Tithes were paid to him as the priest of the Most High. **King of righteousness.** Such is the meaning of Melchisedek. The word may not be the name, but a title. **King of Salem.** This means "King of Peace." It will be observed that the payment of tithes for religious purposes is at least 400 years older than the Jewish law. See also Gen. 28: 22. **3. Without father, without mother.** See note on verse 1. **Nor end of life.** None as he appears in history. As far as he is revealed to us he is a living character, one that lives right on, **like unto the Son of God.** The Apostle does not affirm this was absolutely so, but that it is thus that Melchisedek appears on the back ground of early history. He abideth, in the Sacred Record, a priest continually.

4-10. How great this man was. When one so great as Abraham recognized his superiority by paying him tithes. **5. The sons of Levi.** The Aaronic priesthood, all of them of the tribe of Levi. **Take tithes of the people according to the law.** They require the enactment of the law in order to collect tithes of the people, their own brethren. The tithes are paid, not because of their great spiritual dignity, but because the law compels it. **6. But he whose descent is not counted from them.** Melchisedek, who was not of the blood of Abraham or tribe of Levi, received tithes of Abraham,

8 And here men that die receive tithes; but there he *receiveth them*, of^a whom it is witnessed, that he liveth.

9 And, as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father when Melchisedec met him.

11 If^b therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that^c our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

ter. And here men that 8 die receive tithes; but there one, of whom it is witnessed that he liveth. And, so 9 to say, through Abraham even Levi, who receiveth tithes, hath paid tithes; for he was yet in the loins 10 of his father, when Melchisedec met him.

Now if there was perfec- 11 tion through the Levitical priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? For 12 the priesthood being changed, there is made of necessity a change also of the law. For he of whom 13 these things are said belongeth to another tribe, from which no man hath given attendance at the altar. For it is evident 14 that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests. And 15 *what we say* is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath been 16 made, not after the law of a carnal commandment, but after the power of an

^a Heb. 5:6. ^b Gal. 2:21. ^c Gen. 49:10; Isa. 11:1; Matt. 1:3; Luke 3:33; Rom. 1:3; Rev. 5:5.

not because of law, but because of his transcendent dignity. **7. The less is blessed of the better.** Though Abraham had the promises of God Melchisedek, as the higher in spiritual dignity and nearer to God, blessed him. See Gen. 27: 27-29. **8. Here men that die receive tithes.** The Aaronic priesthood die, and the death of the high priests is a matter of record. Their mortality was a prominent feature, but in the case of Melchisedek he who receives tithes *liveth* right on as far as the records tell us. We behold him only as a living priest, typical of a priest who liveth forever. **9. Levi also, who receiveth tithes.** The sacred tribe of Israel, the tribe to whom tithes are paid, paid tithes to Melchisedek. **10. He was yet.** All Israel, kings and priests, though yet unborn were represented in Abraham. Hence Levi paid tithes, and thus confessed the superiority of the priesthood of Melchisedek.

11-17. The superiority of the priesthood of Melchisedek to that of Aaron in dignity having been shown, the imperfection of the latter is next pointed out. **If therefore perfection were by the Levitical priesthood.** If it effected the complete pardon of sins and made men holy. **What further need was there, etc.** If it gave all needful spiritual blessings there would be no need of another priesthood. The Aaronic priesthood would have been continued on forever. But a change of the priesthood had been predicted, as will soon be shown. **12. For the priesthood being changed.** The law as given "under the Levitical priesthood" (verse 11), and was all grouped around the priesthood as its very center. Of course, if the priesthood was changed the law of the old priesthood, the law of Moses, must go with it, and give place to a new law. **13. For he of whom these things are spoken.** Of whom an unchangeable priesthood is predicted. **Pertaineth to another tribe.** All the priests of the Jewish dispensation had been of the tribe of Levi, but Christ was not of this tribe. **14. Our Lord sprang out of Judah.** In the genealogies as given by Matthew and Luke. The Messiah was to be the son of David. **15. It is far more evident.** Still more clear than that the new High Priest should be of the tribe of Judah. That could be shown by an argument, because it was affirmed (1) that the Christ was to be the Son of David; (2) David was of Judah; (3) The Christ was to be a priest. On the other hand, without argument, is the clear affirmation that there was to be a new priesthood, a priest after the likeness of Melchisedek. **16. Who is made, etc.** The Levitical priesthood

17 For he testifieth,^a Thou *art* a priest for ever after the order of Melchisedec.

18 For^b there is verily a disannulling of the commandment going on before, for the weakness and unprofitableness thereof.

19 For^c the law made nothing perfect, but the bringing in of^d a better hope *did*; by the which^e we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest*:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The^f Lord sware, and will not repent, Thou *art* a priest for ever, after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he^g continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth^h to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners,ⁱ and made higher than the heavens;

endless life: for it is witnessed of him,

Thou art a priest forever After the order of Melchisedek.

For there is a disannulling 18 of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing 19 perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God. And inas- 20 much as it is not without the taking of an oath (for 21 they indeed have been made priests without an oath; but he with an oath by him that saith of him,

The Lord sware and will not repent himself, Thou art a priest forever);

by so much also hath Jesus 22 become the surety of a better covenant. And they 23 indeed have been made priests many in number, because that by death they are hindered from continuing; but he, because he 24 abideth for ever, hath his priesthood unchangeable. Wherefore also he is able 25 to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.

For such a high priest 26 became us, holy, guileless, undefiled, separated from sinners, and made higher

^a Psa. 110:4. ^b Rom. 8:3; Gal. 4:9. ^c Acts 13:39; Rom. 3:20; Gal. 2:16. ^d Heb. 6:18. ^e Rom. 5:2. ^f Psa. 110:4. ^g Isa. 9:6, 7; John 12:34; Rom. 9:5. ^h Rom. 8:34; 1 Tim. 2:5; 1 John 2:1. ⁱ Eph. 1:20; 4:10.

based their claims on a carnal commandment, a fleshly claim, that of hereditary right. Eleazer succeeded Aaron because he was his son, and so each high priest. The power of an endless life. The claim of the great high priest is not fleshly descent, but that he lives forever. He demonstrated his title to the office by rising from the dead. He was exalted to the kingly priesthood when he arose from the dead (Eph. 1:20). 17. Thou art a priest for ever after the order of Melchisedek. See Ps. 90:4. This declares that the Christ shall be a priest, a priest forever, a priest not of the order of Aaron but that of Melchisedek; a priest-king whose office abideth continually.

18-22. A disannulling of the commandment going before. The old law and the Aaronic priesthood are abrogated because of their imperfection. They could not make men perfect. 19. For the law made nothing perfect. The law was only a preparatory arrangement. It did not fit men for eternal life. The bringing in of a better hope. See the Revision. The idea is: The law was disannulled and a "better hope" brought in, that of the gospel, by which we draw nigh to God. 20. Not without an oath. God never interposed an oath except to show certainty and immutability. Thus he swore to Abraham (Gen. 22:16-18); to the rebellious Israelites (Deut. 1:34); to David, that his seed should endure forever (Psa. 89:4). Since the same solemn assurance is given concerning the priesthood of Christ, the meaning is that it is immutable. 21. For those priests. The Aaronic priests. Their priesthood did not rest upon an oath. Hence, it was not eternal; Christ's did, for God (see Psa. 90:4) gave it the sanctity of an oath. The solemn words are significant, "The Lord sware and will not repent, Thou art a priest forever, etc." 22. By so much. By such solemn means was Jesus made a surety, the pledge and firm assurance. A surety is intended to secure absolute certainty. A better testament. Rather, covenant. Jesus became the pledge of the new covenant, the Gospel. God has established him as its high priest forever, by the sanctity of an oath. This is the line of argument.

23-28. Were many priests. Since they were removed by death there were in succession many Aaronic high priests. 24. But this man, etc. Christ was victorious over death before he entered

27 Who needeth not daily, as those high priests, to offer up sacrifice,^a first for his own sins,^b and then for the people's: for this^c he did once, when he offered up himself.

28 For the law maketh^d men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who^e is consecrated for evermore.

than the heavens; who 27 needeth not daily, like those high priests, to offer sacrifices, first for his own sins, and then for the *sins* of the people: for this he did once for all, when he offered up himself. For 28 the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, *appointeth* a Son, perfected for evermore.

CHAPTER VIII.

The Two Testaments.

SUMMARY.—Our Glorious High Priest. His Sacrifice. The True Tabernacle Above. Christ the Mediator of the New Covenant. The Old Covenant Imperfect. Removed to Give Place to the New.

1 Now of the things which we have spoken *this is* the sum: We have such an high priest, who^f is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the^g true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it^h is* of necessity that this man have somewhat also to offer.

CHAPTER VIII.

Now in the things which 1 we are saying the chief point is *this*: We have such a high priest who sat down on the right hand of the throne of the Majesty in the heavens, a minister of 2 the sanctuary, and of the true tabernacle, which the Lord pitched, not man. For 3 every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this *high priest* also have somewhat

^a Lev. 9: 7; 16: 6, 11; Heb. 5: 3; 9: 7. ^b Lev. 16: 15. ^c Rom. 6: 10. ^d Heb. 5: 1, 2. ^e Heb. 2: 10. ^f Col. 3: 1. ^g Heb. 9: 11. ^h Eph. 5: 2.

upon his priesthood; he lives forever, and hence, there is no change of his priesthood. 25. **Wherefore he is able also to save, etc.** Because he is such a high priest, and hath the power of an endless life. He is not a frail mortal like us; and can save, in every extremity, all who approach God through his priesthood. 26. **Such an high priest became us.** We need just such a high priest; one who hath no sins and is exalted above the heathen. He needs not to save himself, and hence is able to save. 27. **Who needeth not daily.** The daily sacrifice was offered on the altar, under the direction of the high priest, for the sins of the whole nation, including himself. **For this he did once.** Instead of the daily offering for himself and others, Christ made but one offering, himself, when he died upon the cross. This offering was complete when he, as the high priest, ascended into the Holy of Holies above to intercede for the sins of his people. The perfect high priest had offered the perfect sacrifice and had dedicated the new and better covenant. Christ made his offering as a priest in "The true tabernacle, which the Lord pitched, and not man." 28. **For the law, etc.** The law puts imperfect men into the Aaronic priesthood. **But the word of the oath . . . maketh the Son.** The spotless and Divine one who became an eternal priest.

1, 2. **This is the sum.** The crowning truth. **We have such an high priest.** Such as has been set forth in the preceding chapters: sympathizing, sinless, unchangeable, mighty to save, divine. **Set on the right hand.** He has offered his sacrifice and sat down in the heavens at God's right hand. Concerning the significance of sitting at the right hand of God, see notes on Ephesians 1: 21. 2. **A minister of the sanctuary.** Not of any earthly temple, but of the sanctuary above. **The true tabernacle,** the tabernacle made of God, whose Holy of Holies is in the heavens, of which the earthly tabernacle was only a feeble pattern. The earthly tabernacle had an outer court, with the altar, a holy place, and a Holy of Holies. These parts have been understood to be typical (1) of the world, from whence we pass by the altar of sacrifice, the blood of Christ into (2) the holy place, the church, and from the holy place the high priest passed beyond the veil into (3) the Most Holy Place, typical of heaven itself. There our high priest, having rent the veil that all in the church may follow, dwells and intercedes for us. There he presented his offering, the blood of his atonement.

3. **For every high priest is ordained, etc.** It is his appointment to offer gifts and sacrifices. That is his office. Hence, if Jesus is a High Priest he must have an offering, but his offering must be pre-

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law;

5 Who serve unto the example and^a shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle:^b for, See, saith he, *that thou make all things according to the pattern shewed to thee in the mount.*

6 But now^c hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For, finding fault with them, he saith, "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Juda:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and^e I will be to them a God, and they shall be to me a people:

to offer. Now if he were on 4 earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; who serve *that which is* a 5 copy and shadow of the heavenly things, even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was shewed thee in the mount. But 6 now hath he obtained a ministry the more excellent, by how much also he is the mediator of a better covenant, which hath been enacted upon better promises. For if that first *cove-* 7 *nant* had been faultless, then would no place have been sought for a second. For finding fault with 8 them, he saith,

Behold, the days come, saith the Lord,

That I will make a new covenant with the house of Israel and with the house of Judah;

Not according to the 9 covenant that I made with their fathers

In the day that I took them by the hand to lead them forth out of the land of Egypt;

For they continued not in my covenant, And I regarded them not, saith the Lord.

For this is the covenant 10 that I will make with the house of Israel

a Col. 2: 17. *b* Ex. 25: 40; Num. 8: 4. *c* 2 Cor. 3: 6; Heb. 7: 22. *d* Jer. 31: 31. *e* Zech. 8: 8.

sented in the true Holy of Holies above. 4. On earth, he should not be a priest. The law required all the priests who served in the temple to be of the tribe of Levi, but he was not of the tribe of Levi, or of the priests appointed to serve at the altar, hence could not serve at an earthly altar, or in an earthly sanctuary. The law was in force as long as he was on earth and that excluded him. 5. Who serve unto the example and shadow, etc. The service of the priests and of the temple is after the example of, and a shadowing forth of heavenly things. See . . . that thou make all things, etc. A pattern was shown Moses. All must be made after that pattern (Exod. 25: 40). Hence the tabernacle made according to that plan shadowed forth heavenly things. The earthly high priest was a type of the great high priest in the heavens. 6. Now hath he obtained a more excellent ministry. More excellent than that of the Levitical priesthood. He serves in the heavenly sanctuary. Mediator of a better covenant. The high priest was a mediator, interceding with God for the people. Christ is the mediator of the better covenant with its more glorious promises; viz., the Gospel. 7. For if that first covenant. The covenant of Sinai, the Law of Moses, the Old Testament. It was faulty and could not make men perfect. See note on chapter 7: 18.

8-12. I will make a new covenant. By the mouth of Jeremiah (31: 34) the Lord declared that he would make a new covenant which would take the place of the old covenant. This shows that the old did not meet the full needs of men. 9. Not according to the covenant, etc. It shall differ from the covenant of Sinai made while the Lord was leading Israel up from Egypt. Because they continued not in my covenant. Israel had broken the covenant, and been unfaithful. 10. This is the covenant that, etc. This shall be a principle of the new covenant. I will put my laws in their mind. Under the new covenant the minds and hearts shall be given to the Lord and filled with his law. They shall "worship in spirit and truth." Write them in their hearts. Instead of upon tables of stone.

11 And^a they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

CHAPTER IX.

The Old and New Testament.

SUMMARY.—The Tabernacle. Its Furniture. The Significance of Its Service. The Greater Tabernacle and Its High Priest. The Two Testaments. When the New Testament Came into Force. The Dedication of the First Testament. This a Pattern of Heavenly Things. Christ, Our High Priest, Hath Entered the Perfect Tabernacle.

1 Then verily the first *covenant* had also ordinances of divine service, and^b a worldly sanctuary.

2 For^c there was a tabernacle made; the first, wherein *was* the candle-stick, and the^d table, and the shew-bread; which is called the Sanctuary.

3 And^e after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was*^f the gold pot that had manna,^g and Aaron's rod that budded, and^h the tables of the covenant;

After those days, saith the Lord;
I will put my laws into their mind,
And on their heart also will I write them:
And I will be to them a God,
And they shall be to me a people:
And they shall not teach every man his fellow-citizen,
And every man his brother, saying, Know the Lord:
For all shall know me, From the least to the greatest of them.
For I will be merciful to their iniquities,
And their sins will I remember no more.

In that he saith, A new *covenant*, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.

CHAPTER IX.

Now even the first *covenant* had ordinances of divine service, and its sanctuary, a *sanctuary* of this world. For there was a 2 tabernacle prepared, the first, wherein *were* the candlestick, and the table, and the shew-bread; which is called the Holy place. And 3 after the second veil, the tabernacle which is called the Holy of holies; having 4 a golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* a golden pot holding the manna, and Aaron's rod that budded, and the tables of the cove-

^a Isa. 54: 13; John 6: 45; 1 John 2: 27. ^b Ex. 25: 8. ^c Ex. 26: 1. ^d Lev. 24: 5. ^e Ex. 40: 3. ^f Ex. 16: 33. ^g Num. 17: 10. ^h Ex. 25: 16; Deut. 10: 2, 5; 2 Chron. 5: 10.

11. They shall not teach every man his neighbor. Under the old covenant children were born into covenant relation. As they grew up they had to be taught of the Lord, or they would never know him. As a matter of fact many did not learn to know him. But under the new covenant all must learn to know God and the Son whom he hath sent before they can enter the covenant. Every one must enter by faith in Christ, repentance of sin, and surrender to the will of God. Hence all members of the new covenant know God, from the least unto the greatest. 12. For I will be merciful, etc. When they enter into covenant relation through the Gospel every sin will be blotted out.

13. In that he saith, a new covenant. This language implies that the other covenant, the one made at Sinai, is the old covenant. That which . . . waxeth old. This language implies that the old covenant is to pass away. That it has done so is shown in the next chapter.

1-5. The first covenant had also ordinances of divine service. The two covenants, the Mosaic and the Christian, have been named in chapter 8. Here they are contrasted. The first, or Mosaic had its ordinances, and a *sanctuary*, or tabernacle of worship in this world. 2. For there was a tabernacle made. The tabernacle prepared at Sinai. See Exod. chapter 26. The first. The first room, or division, called the holy place. Wherein was the candlestick. See Exod. 25: 31-40. It was made of gold and had seven lamps for burning olive oil. Our space will not allow a discussion of the symbolical meaning of the furniture. Also in the holy place was a table on which were kept twelve loaves of bread, called shew bread. This table was overlaid with gold. See Lev. 24: 5-9. 3. After the second veil. The first veil was over the door into the holy place. The second veil separated the holy place from the Most Holy Place, the innermost recess, the Holiest Place in the worship of Israel. 4. Which had the golden

5 And^a over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

6 Now when these things were thus ordained,^b the priests went always into the first tabernacle, accomplishing the service of God:

7 But into the second *went* the high priest alone^c once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The^d Holy Ghost this signifying, that the^e way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices,^f that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in^g meats and drinks, and^h divers washings,ⁱ and carnal ordinances, imposed on them until the time of reformation.

nant; and above it cheru- 5
bin of glory overshadow-
ing the mercy-seat; of
which things we cannot
now speak severally. Now 6
these things having been
thus prepared, the priests
go in continually into the
first tabernacle, accom-
plishing the services; but 7
into the second the high
priest alone, once in the
year, not without blood,
which he offereth for him-
self, and for the errors of
the people: the Holy Ghost 8
this signifying, that the
way into the holy place
hath not yet been made
manifest, while as the first
tabernacle is yet standing;
which is a parable for the 9
time now present; accord-
ing to which are offered
both gifts and sacrifices
that cannot, as touching
the conscience, make the
worshipper perfect, being 10
only (with meats and
drinks and divers wash-
ings) carnal ordinances,
imposed until a time of re-
formation.

a Lev. 16: 2. b Num. 28: 3; Dan. 8: 11. c Ex. 30: 10. d Heb. 10: 19. e John 14: 6. f Gal. 3: 21. g Rom. 14: 17.
h Num. 19: 7. i Eph. 2: 15.

censer. The critics are divided whether the word rendered **censer** refers to the golden censer or to the altar of incense. Both our versions have adopted **censer**, which is probably correct. In the golden censer was burned incense in the Most Holy Place, when the High Priest entered it once a year (Lev. 16: 12). The altar of incense stood against the vail of the Most Holy Place. **The ark of the covenant.** See Exod. 25: 10-16. This chest, made of acacia wood and overlaid with gold, was the most sacred thing in the tabernacle. **Wherein was the golden pot that had manna** (Exod. 16: 32-34). **Aaron's rod** (Num. 17: 1-11). **The tables of the covenant** (Deut. 10: 1-5). The two stone tables of the law. All these but the tables had been removed before the temple was built (1 Kings 8: 9). Many hold that they were *by* the ark, not *in* it. See Deut. 31: 26; Num. 17: 10. The ark itself disappeared when the temple was destroyed by Nebuchadnezzar. **5. And over it the cherubim.** These symbolic figures, made of gold, hovered over the lid of the ark, called the mercy seat. **Cannot now speak particularly.** Cannot discuss the significance of each of these objects. The cherubim were angels. See Gen. 3: 29.

6-10. The priests go in continually. The present tense used in the Greek as in the Revision. The temple, which was a copy of the tabernacle, was still standing when the Epistle was written. **Into the first tabernacle.** Into the holy place. The priests went in every day in the service. **7. But into the second.** Into the second part, the Most Holy Place, none entered but the high priest alone, he only once a year at the feast of the atonement, and then carrying the blood of the atonement, which he offered for his own sins as well as those of the people. See Lev. 16: 11-15; Exod. 30: 10-25. **The errors of the people.** Their sins of ignorance and mistakes. High handed, open defiance of God's law was not atoned for. **8. The Holy Ghost this signifying.** The divine arrangement, which suffered only the high priest to enter into the Holiest of all, signified that the way into the Holy of Holies above had not yet been made manifest or revealed to men. It required the Gospel to open the way. The vail was yet over the mystery of redemption. **While as the first tabernacle was yet standing.** So long as the first tabernacle or temple worship stood as the divine service, the true and living way opened up through Christ was not made manifest. Even the high priest himself could go to the "mercy seat" only once a year. **9. Which was a figure.** The Jewish rites were not the true and complete divine service but only figures, types. **The gifts and sacrifices** were symbols. Nor could they make the worshiper perfect. They could not cleanse him from all sin, deliver him from all fear, and make his conscience clear. They were not perfect sacrifices but pointed to the perfect sacrifice. The Jewish sacrifices only removed ceremonial impurities and sins of ignorance. **10. Being only.** See the Revision, which is much clearer. These rites were all only **carnal ordinances.** They pertained to the flesh, were outward, did not renew the spirit, and were temporal, imposed until the time of reformation. That is, until the new covenant was ushered in. **Divers washings.** "Baptisms" in the Greek. Immersions of the whole body were

11 But Christ being come an high priest of^a good things to come,^b by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but^c by his own blood, he entered in^d once into the holy place, having^e obtained eternal redemption *for us*.

13 For^f if the blood of bulls and of goats, and^g the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

14 How much more^h shall the blood of Christ,ⁱ who through the eternal Spirit offered^j himself without spot to God, purge^k your conscience from dead^l works^m to serve the living God?

15 Andⁿ for this cause he is the mediator of the new testament, that^o by means of death, for the redemption of the transgressions *that were* under the first testament, they^p which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal in-

^a Heb. 10: 1. ^b Heb. 8: 2. ^c Rev. 1: 5. ^d Zech. 3: 9. ^e Dan. 9: 24. ^f Lev. 16: 14. ^g Num. 19: 2. ^h 1 John 1: 7. ⁱ Rom. 1: 4. ^j 1 Pet. 3: 18. ^k Eph. 2: 5. ^l Heb. 1: 3. ^m Heb. 6: 1. ⁿ Luke 1: 74. ^o 1 Tim. 2: 5. ^p Rom. 3: 25; 1 Pet. 3: 18. ^q Heb. 3: 1.

often required in the Jewish service. For examples see Exod. 29: 4; Lev. 16: 4; Num. 19: 7; Lev. 17: 15, etc. These washings were all carnal ordinances for ceremonial purification.

11-14. But Christ being come. The tabernacle service having been described Christ's work is now placed in contrast. **Through a greater and more perfect tabernacle.** The high priest below passed through the first tabernacle to the Holy of Holies; Christ, our high priest, through a greater one not made with hands, not a material building. What is meant? Various answers have been given, none of which are entirely satisfactory. It seems impossible to limit the meaning to his body, or to the church, or to the world, as some have done. Rather the reference is to the rites of the true and great tabernacle service by which "good things," heavenly blessings are secured, in contrast with those of the earthly tabernacle. The earthly high priest, by complying with its rites, which were only a figure, entered into the Holiest of all; Christ by his sacrifice, the rites of the greater tabernacle service, entered into the true Holiest of all of which the earthly most holy place was only a symbol. It is shown in the next verse that the reference is to the sacrifice by which he entered. **12. By his own blood.** The high priest always carried into the Most Holy Place the blood of the atonement, but Christ carried his own blood when he entered the Holy of Holies above. **Obtained eternal redemption.** By his offering. His ransom was complete, and for all time. **13. For if the blood of bulls and goats.** This was shed for the purification of the people on the day of atonement. **The ashes of an heifer.** See Num. 19: 21. The red heifer was burned, the ashes were put in water, and this water sprinkled on the people for their ceremonial purification. **14. How much more shall the blood of Christ.** If the blood of animals had any efficacy to purify, how much more the blood of Christ? **Through the eternal Spirit.** Led by the Divine Spirit. He was dragged to the sacrifice like the victims, but laid down his own life to take it up again. This he did as God's Anointed, anointed with the Spirit, acting by its power. **Your conscience from dead works.** Cleanse it from the guilt of works which deserve death. **To serve the living God?** If the sacrifices of the tabernacle cleansed from ceremonial pollution so that men could engage in its service, will not the blood of Christ cleanse you so that you can join in the acceptable service of the living God?

15. For this cause he is the mediator of the new covenant. Covenant here rather than testament. *Diatheeke* means both "covenant" and "testament," but here "mediator" shows that covenant is referred to. **That by means of death.** His own death. **Transgressions that were under the first covenant.** None under the old covenant could have complete redemption except by the death of Christ. Those who served God under it offered sacrifices which were types of Christ's sacrifice, but they

17 For^a a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon^b neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats,^c with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,

20 Saying,^d This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover,^e he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without^f shedding of blood is no remission.

23 *It was* therefore necessary that the^g patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For^h Christ is not entered into the holy places made with hands,*which are* the figures of the true; but into heaven itself, now toⁱ appear in the presence of God for us:

heritance. For where a 16 testament is, there must of necessity be the death of him that made it. For a 17 testament is of force where there hath been death: for doth it ever avail while he that made it liveth? Where- 18 fore even the first *covenant* hath not been dedicated without blood. For when 19 every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people, saying, This is the 20 blood of the covenant which God commanded to you-ward. Moreover the 21 tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And ac- 22 cording to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

It was necessary there- 23 fore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into 24 a holy place made with hands, like in pattern to

^a Gal. 3: 15. ^b Ex. 24: 6. ^c Ex. 24: 5-8; Lev. 14: 4; 16: 14; 15: 18. ^d Ex. 24: 8; Matt. 26: 28. ^e Ex. 29: 12; Lev. 8: 15. ^f Lev. 17: 11. ^g Heb. 8: 5. ^h Heb. 6: 20. ⁱ Rom. 8: 34; Heb. 7: 25; 1 John 2: 1.

could not be made efficacious without Christ. It is by his death that **they which are called**, of every dispensation, have the **promise of eternal inheritance**.

16-17. For where a testament is. An inheritance has just been spoken of (verse 15). That suggests a last will and testament, one meaning of the Greek word *diatheke* used in verse 15. A testament has no force until the testator is dead. **17. Is of force after men are dead.** As soon as a man dies, his last will and testament comes into force, but has no force whatever while he lives. The application of this is that Christ's testament, the new covenant, came into force when he died. The old covenant was in force to the cross; it was then "nailed to the cross," and Christ having died, the New Testament came into force. It has been urged against this view that the making of wills was not a custom of Israel. It was, however the custom of the whole Roman Empire, and Judea was now a Roman province. The Roman customs had made provinces of the empire familiar with the use of wills.

18-22. Neither the first testament was dedicated without blood. The death and shedding of the blood of Christ was necessary to the inauguration of the New Testament, as has just been shown. Even when the First was inaugurated Christ died in type and blood was shed. I believe that the apostle means to say that even in the inauguration of the Old Testament death was necessary, the death of a victim, which pointed to Christ's death. **19. For when Moses.** For the events alluded to see Exod. 24: 1-8. All that God had proclaimed in the ten commandments and the accompanying precepts (Ex. 21-23) was written in the book of the covenant. This was read to the people, and they promised obedience. Then the book and all the people were sprinkled with blood, and Moses said, **20. This is the blood of the testament.** The covenant had been dedicated by blood. It is well to note that this covenant embraced the Decalogue, yet it was the covenant done away to make room for the covenant of Christ. The tabernacle worship had not yet been set up. **21. Moreover he sprinkled with blood.** Afterwards, about a year later, when the tabernacle was ready, both it and its furniture were sprinkled (Exod. 40: 9-15; Lev. 8: 24). **22. Almost all things.** See Lev. 16: 16, 19, 33. Under the law almost every thing was purified by blood, lest it had been defiled. **Without shedding of blood there is no remission.** Every sin under the law required atonement, and no atonement could be made without blood.

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 (For then must he often have suffered since the foundation of the world:) but now once^a in the end of the world hath he appeared, to put away sin by the sacrifice of himself.

27 And^b as it is appointed unto men once to die, but after this the judgment;

28 So^c Christ was once^d offered to bear the sins of many: and unto them that look for him shall he appear^e a second time, without sin, unto salvation.

CHAPTER X.

Christ's Sacrifice Offered Once for All.

SUMMARY.—The Imperfection of the Sacrifice of the Law. In Such Sacrifices God Had No Pleasure. Christ's Sacrifice Offered Once for All. The Holiest of All Opened by the Blood of Christ. Exhortation to Faithful Perseverance. If Christ is rejected, No More Sacrifice.

1 For the law having^f a shadow of good things to come, *and* not of the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect:

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

the true; but into heaven itself, now to appear before the face of God for us: nor yet that he should offer himself often; as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world; but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

CHAPTER X.

For the law having a shadow of the good things to come, not the very image of the things, they can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered, because the worshippers, having been once cleansed, would have had no more conscience of sins?

^a 1 Cor. 10: 11; Eph. 1: 10; Gal. 4: 4; Heb. 7: 27; 10: 10; 1 Pet. 3: 18. ^b Gen. 3: 19; Eccl. 3: 20. ^c Rom. 6: 10. ^d Matt. 26: 28; Rom. 5: 15; 1 Pet. 2: 24; 1 John 3: 5. ^e Matt. 25: 34; John 14: 3; Titus 2: 13. ^f Col. 2: 17.

23-26. The patterns of things in the heavens. See chapter 8: 5. The tabernacle and all its service were shadows. These were purified, as we have just seen, by blood. The heavenly things with better sacrifices. By the heavenly things are meant all of which the tabernacle was typical. The holy place was a type of the church, which is cleansed with the blood of Christ. Perhaps, too, there is a reference to the redeemed church above, in the heavens, which eternally praises him who cleansed it with his blood. 24. The holy places made with hands. The tabernacle on earth. Figures of the true. Pictures, copies. Into heaven itself. The true Holy of Holies. There, in the presence of God, Christ intercedes for us, as the high priest below interceded before the Shekinah. 25. Nor yet, etc. The high priest entered once a year with the blood of a victim. Not so Christ, our High Priest. 26. For then. In that case he must have suffered many times. But now once. Only once did he offer sacrifice, viz., himself. In the end of the world. At the end of the Jewish dispensation; literally, "the end of the ages," the end of the antediluvian, patriarchal and Jewish ages.

27, 28. As it is appointed unto men once to die, etc. The fixed order for all men is to die once only, and to be judged after death. When they die, finality is stamped on their life work. 28. So Christ was once offered. Died once as a sin offering. But judgment followed, and he was justified and vindicated by his resurrection. He died once, and after it was the judgment, that made him the King of glory. His work of redemption was done once for all. So unto them that look for him. All the saints who desire his appearing; to them he shall appear a second time, at his second advent, sinless and the mighty Savior. He becomes a sin offering but once, and appears the second time without a sin offering, because he hath done the work once and forever.

1-4. The Law. The law of Moses. Having a shadow of the good things to come. It did not contain the good things but only the shadow of them. They were typified in the law but exist in the gospel. Can never . . . make the comers thereunto perfect. That is, free them from sin, and thus perfect their consciences. 2. For then would they not, etc. If the legal sacrifices secured complete forgiveness, they would not have been offered over and over. The fact that it was

3 But^a in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For^b *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he saith,^c Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt-offerings and *sacrifices* for sin thou hast had no pleasure:

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he said, Sacrifice, and offering, and burnt-offerings, and *offering* for sin, thou wouldest not, neither hadst pleasure *therein*; (which are offered by the law;)

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By^d the which will we are sanctified, through the offering of the body of Jesus Christ *once for all*.

11 And every priest standeth daily^e ministering, and offering oftentimes the same sacrifices, which can never take away sins:

12 But^f this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

But in those *sacrifices* there ³ is a remembrance made of sins year by year. For it ⁴ is impossible that the blood of bulls and goats should take away sins. Wherefore ⁵ when he cometh into the world, he saith,

Sacrifice and offering thou wouldest not, But a body didst thou prepare for me:

In whole burnt offerings ⁶ and *sacrifices* for sin thou hast no pleasure: Then said I, Lo, I am ⁷ come

(In the roll of the book it is written of me)

To do thy will, O God.

Saying above, Sacrifices ⁸ and offerings and whole burnt offerings and *sacrifices* for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), then hath he said, ⁹

Lo, I am come to do thy will. He taketh away the first, that he may establish the second. By which will ¹⁰

we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest ¹¹

indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: but he, ¹² when he had offered one sacrifice for sins for ever, sat down on the right hand

^a Lev. 16: 21. ^b Micah 6: 6. ^c Psa. 40: 6; 50: 8; Isa. 1: 11; Jer. 6: 20; Amos 5: 21. ^d John 17: 19. ^e Num. 28: 3. ^f Col. 3: 1.

done showed that there was still a consciousness of sin. 3. There is a remembrance, etc. Besides the daily sacrifices, and the individual sacrifices, there was repeated every year the atonement for the whole nation. There were daily, weekly, monthly and yearly sacrifices. 4. It is not possible. The blood of bulls and goats, the animals offered in the sacrifices, had no power to cleanse from sin. In their essence the only real efficacy of the bloody sacrifices of the altar was the moral effect upon the people and the fact that they pointed forward to the Lamb of God.

5-10. When he cometh into the world. Since the Levitical sacrifices could not cleanse from sin, Christ, the Redeemer from sin, said when he entered upon his mission, Sacrifice and offering thou wouldest not. Quoted from Ps. 40: 6-8. Since the sacrifices and offerings of the Jewish altar did not meet God's will. A body hast thou prepared me for an offering. This is Christ's offering. 6. In burnt offerings. Burnt offerings were wholly consumed. See Lev. 1: 17. Sacrifices for sin. See Lev. 4: 1 to 5: 13. They were so called because of their special reference to sin. In neither had God pleasure; that is, they did not fully meet his will. 7. Then said I, Lo, I come. The Psalmist represents Christ, who comes simply to do the will of God, completely surrendered to his will. In the volume of the book. In the roll of the law it is written of me; that is, there I am predicted. 8, 9. Then said he. He said, first, "The Levitical sacrifices do not please God;" then he said, second; Lo, I come to do thy will. This is pleasing to God. Hence he taketh away the first, the old covenant with its sacrifices, and establishes the second, the new covenant inaugurated by complete submission to the will of God. 10. By which will we are sanctified. By this complete submission our sins are removed from us and we are made holy. The meaning of "sanctified" here is remission of sins. Through the offering. In Christ's surrender his body was offered on the cross, once for all for sin, and by that offering our sins are remitted.

11-14. Every priest standeth daily ministering. Christ offered his sacrifice "once for all," but Levitical priests offer daily their sacrifices which can never take away sins. 12. But this man. Jesus, after . . . one sacrifice, himself on the cross, sat down, which implies that he

13 From henceforth expecting till^a his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified;

15 *Whereof*^b the Holy Ghost also is a witness to us: for after that he said before,

16 This^c is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now, where remission of these *is, there is no more offering for sin.*

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By^d a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh;

21 And *having* an high priest over^e the house of God;

22 Let us draw near with a true heart,^f in full assurance of faith, having our hearts sprinkled from an evil conscience, and our^g bodies washed with pure water.

of God; from henceforth 13
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be made the footstool of
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he dedicated for us, a new
and living way, through
the veil, that is to say, his
flesh; and *having* a great 21

priest over the house of
God; let us draw near with 22
a true heart in fulness of
faith, having our hearts
sprinkled from an evil con-
science, and our body
washed with pure water:

a Psa. 110: 1. *b* 2 Pet. 1: 21. *c* Jer. 31: 33. *d* John 10: 9; 14: 6; Heb. 9: 8. *e* 1 Tim. 3: 15. *f* Eph. 3: 12; 1 John 3: 21; James 1: 6. *g* Ezek. 36: 25; 2 Cor. 7: 1.

needeth to make no more offering. **On the right hand of God.** Honored forever. **13. From henceforth expecting.** Waiting until every enemy is conquered. See note on 1: 13. **14. For by one offering,** that of the cross, **he hath perfected forever.** Given them perfect consciences free from a sense of the guilt of sin. **Them that are sanctified.** All Christ's brethren are sanctified (2: 11); so are all whose sins are forgiven (verse 10, also verse 29); all saints are sanctified (1 Cor. 1: 2); hence all Christians are called the "sanctified."

15-18. Whereof the Holy Ghost is also a witness. It testifies that Christ perfects the sanctified. See, too, that it bears witness in words. It spoke in Jeremiah the prophet. **16, 17. This is the covenant, etc.** See Jeremiah 31: 33, 34; also notes on 8: 10. **Their sins and iniquities will I remember no more.** It is thus God "perfects the sanctified," by forgiving all their sins. **18. Where remission of these is.** Hence, since there is complete remission, no more offering for sin is required.

19-22. Having therefore, brethren, boldness. It has now been shown that Christ has, as our high priest, opened the way into the holiest of all, the heavens, for us. Hence we may follow with boldness. We have the assurance of heaven. **20. By a new and living way.** Christ is *the way*. The way for us is not only pointed out but opened through his flesh. His rent body poured out the redeeming blood, and thus the veil before the holiest of all was rent open that we might enter in. **For us the rent veil is the body of Christ.** **21. And having an high priest.** Our high priest hath opened the way by rending the veil. He is priest over the House of God, the church on earth, and our high priest in the Holiest of all above. **22. Let us draw near,** the altar of incense, the open veil, and to God who dwelleth in the Holiest of all. **With a true heart.** Sincere and pure heart. **In full assurance of faith.** Filled with trust in our high priest. **Our hearts sprinkled from an evil conscience.** By the blood of Christ through which we realize that our sins are forgiven. **Our bodies washed with pure water.** See Titus 3: 5, and Acts 22: 16. Alford, Prof. Stuart, Delitzsch, Moll, Meyer and most commentators refer the passage to baptism. That is undoubtedly the thought of the sacred writer; the heart and spirit are cleansed by the blood of Christ and the body sanctified by washing in pure water, effecting the purification of the whole man.

23 Let us hold fast the profession of *our* faith without wavering; (for he^a *is* faithful that promised;)

24 And let us consider one another, to provoke unto love, and to good works:

25 Not^b forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and^c so much the more, as ye see^d the day approaching.

26 For^e if we sin wilfully^f after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment, and^g fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses;

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath^h counted the blood of the covenant, wherewith he was sanctified, an unholy thing,ⁱ and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance^j *belongeth* unto me, I will recompense, saith the Lord. And again,^k The Lord shall judge his people.

31 *It*^l *is* a fearful thing to fall into the hands of the living God.

let us hold fast the confession of our hope that it waver not; for he is faithful that promised; and let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting *one another*; and so much the more, as ye see the day drawing nigh.

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgement, and a fierceness of fire which shall devour the adversaries. As that man that hath set at nought Moses' law dieth without compassion on the word of two or three witnesses; if how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that said, Vengeance *belongeth* unto me, I will recompense. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

^a 1 Cor. 1:9; 10:13; 1 Thes. 5:24; 2 Thes. 3:3. ^b Acts 2:42. ^c Rom. 13:11. ^d 2 Pet. 3:9. ^e Num. 15:30; 1 John 5:16. ^f 2 Pet. 2:20. ^g Ezek. 36:5. ^h 1 Cor. 11:29. ⁱ Matt. 12:31. ^j Deut. 32:35. ^k Psa. 50:4. ^l Luke 12:5.

23. Let us hold fast. The thought is, cling to the faith professed and the hope in the soul without wavering.

24, 25. Consider one another. Let each care for others and exhort others to love and to good works both by word and example. 25. Not forsaking the assembling of ourselves. In times of persecution there was a great temptation to stay away from the church assemblies, and some had fallen into this dangerous neglect. As ye see the day approaching. There were signs that the Hebrew Christians could see that the day was near at hand. They probably thought that Christ would come in person at that day. He did come in judgment on the Jewish nation. As that awful time of trial seemed near at hand they should be zealous in exhorting each other. Macknight, Stuart, Milligan, Meyer and many others refer "day" to the destruction of the Jewish nation.

26-31. For if we sin wilfully. Deliberately trample under foot Christ's will; apostatize from the faith in life. Remaineth no more sacrifice. We have, in that case, rejected Christ, the only sacrifice for sin. 27. There remains instead a looking for of judgment. Cut off from hope of salvation by rejecting Christ, one has only judgment and punishment to look forward to. 28. He that despised Moses' law. He who wilfully rebelled against the law of Moses had no remission. When proved guilty by two or three witnesses his fate was death. See Num. 15:30-36; Deut. 13:6-10. There was mercy for the ignorant, the mistaken, those "overtaken," but not for the deliberate despiser. 29. Of how much sorer punishment. Where much is given much is required. How great the sin of the apostate! Trodden under foot the Son of God. Despised him instead of Moses. Counted the blood of the covenant, the blood of Christ, the blood by which he was sanctified (cleansed from the guilt of sin), treated this blood as if it was unholy. Done despite unto the spirit of

32 But^a call to remembrance the former days, in which, after ye were illuminated, ye endured^b a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock, both by reproaches and afflictions; and partly, whilst ye^c became companions of them that were so used.

34 For ye had compassion of me in my bonds, and^d took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For^e ye have need of patience, that, after ye have done the will of God,^f ye might receive the promise.

37 For^g yet a little while, and he^h that shall come will come, and will not tarry.

38 Now, the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

But call to remembrance 32 the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; partly, being 33 made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used. For ye both 34 had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye yourselves have a better possession and an abiding one. Cast not away 35 therefore your boldness, which hath great recompense of reward. For ye 36 have need of patience, that, having done the will of God, ye may receive the promise.

For yet a very little 37 while,

He that cometh, shall come, and shall not tarry.

But my righteous one 38 shall live by faith:

And if he shrink back, my soul hath no pleasure in him.

But we are not of them 39 that shrink back unto perdition; but of them that have faith unto the saving of the soul.

a Gal. 3: 4. *b* Col. 2: 1. *c* Phil. 1: 7. *d* Matt. 5: 12. *e* Luke 21: 19. *f* Col. 3: 24. *g* Luke 18: 8. *h* Heb. 2: 3, 4.

grace. Rejected all the work, the words, the preaching, the pleadings of the Holy Spirit. **30. We know him that hath said.** We know what God hath said. He promises vengeance and judgment upon sinners. **Vengeance.** See Deut. 32: 35, **The Lord shall judge.** See Deut. 32: 36. **31. It is a fearful thing,** etc. A fearful thing for the sinner who has despised God's mercy; for the apostate who has trampled it under foot.

32-36. Call to remembrance the former days. Some former day of persecution, after they were enlightened (Revision) by the gospel. Possibly the great persecution at the death of Stephen is referred to, or that of Acts 12: 1-3. **33. Made a gazingstock.** Looked upon with reproach, abused and afflicted personally. **Companions.** Sharing the suffering of those who were persecuted. **34. For ye had compassion on them in bonds** (Revision). And actively showed their sympathy. **Took joyfully the spoiling of your goods.** The losses made necessary by becoming Christians. **Knowing.** Knowing that if they lost on earth they would gain in heaven. **35. Cast not away therefore.** In as much as formerly ye endured so well, be faithful now. Some great period of trial was evidently being endured. **36. For ye have need of patience.** Patience is an essential element of patient endurance. See Rom. 5: 3-5.

37-39. For yet a little while. Quoted from Habakkuk, chapter 2, and applied to Christ. Soon Christ will come, either in person or by his providence, in such a way as to bring relief. He did thus come very soon after and ended Jewish persecution by the overthrow of the nation. This is a frequent sense of the oft-repeated allusions to the coming of the Lord found both in the Old and New Testaments. See Habakkuk, chapter 2. The passage there quoted refers to the destruction of Jerusalem by Nebuchadnezzar, and is here applied to the destruction by the Romans. **38. Now the just shall live by faith.** Hab 2: 4. Those who continued to walk in the full assurance of faith (verse 22) shall live by faith. **If any man draw back.** He who draws back through fear, or because of trial, in him God hath no pleasure. See Ps. 5: 4. **39. But we are not of them.** The apostle has confidence that the Hebrew saints are of those who "shall live by faith" rather than of those who draw back to perdition. He that draweth back is lost.

CHAPTER XI.

Living by Faith.

SUMMARY.—Faith Explained. The Faith of the Elders. Remarkable Examples of Ancient Faith. All Seeking for a Better Country. The Victories of Faith. The Sufferings Endured by Faith. Christians Exhorted to Follow These Glorious Examples.

1 Now faith is the substance of things hoped for, the evidence^a of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds^b were framed by the word of God; so that things which are seen were not made of things which do appear.

4 By faith^c Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh.

5 By faith^d Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But^e without faith *it is* impossible to please him: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith^f Noe, being warned of God of things

CHAPTER XI.

Now faith is the assurance of things hoped for, the proving of things not seen. For therein the elders had witness borne to them. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been well-pleasing unto God: and without faith it is impossible to be well-pleasing unto him: for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him. By faith Noah, being warned of God concerning things not seen as yet, moved with godly

a Rom. 8: 24. b John 1: 3. c Gen. 4: 4. d Gen. 5: 22. e John 3: 18, 36. f Gen. 6: 13.

1-3. Faith is the substance. The old meaning of substance, as well as of *Hypostasis*, the Greek word here used, is "stand under," that is to be a foundation. Faith is the foundation on which all our hopes for the future are built. **The evidence.** Rather, the conviction or persuasion of things not seen. Without faith we would be limited to the very narrow world comprehended by the senses. **2. For by it the elders, etc.** The ancient men of God, through faith, so lived, that they have obtained a good name. **3. Through faith we understand, etc.** The creation of the world is among "the things not seen," and all our knowledge of it rests upon our faith in the word of God. Indeed, our knowledge of all past history depends upon faith.

4-7. Abel offered unto God a more excellent sacrifice than Cain. See the account of Gen. 4: 1-5. Abel's faith was probably shown in offering just such a sacrifice as the Lord demanded, while Cain made an offering according to his own ideas. **Obtained witness.** In some way the Lord testified his approval of Abel's sacrifice, and showed his disapproval of Cain's, perhaps by sending fire to consume Abel's. **By it.** By his faith. His faith speaks to all ages. **5. By faith Enoch was translated.** See Gen. 5: 24; also Jude 14. His faithfulness was rewarded by a translation to heaven without first becoming a victim of death. **Had this testimony.** The testimony is that he "walked with God," and God took him, because he was pleased with him. **6. But without faith it is impossible, etc.** Man cannot please God without faith because in unbelief he cannot do what is pleasing to God. To please God we must come to him in the appointed ways, but this cannot be done without belief in his existence and trust in his blessings. **7. By faith Noah.** See Gen. 6: 13-22. When he was divinely warned of a coming deluge he believed it, simply upon the word of God. Now observe how his faith acted. (1) He was moved by fear; (2) he prepared the ark as God had directed. His faith moved him to obedience. **Condemned the world.** The example of his faith was a rebuke to all who were not moved by it. The man who gives heed to God by his conduct condemns those who refuse to heed him. **Became heir.** It was by the obedience of faith (Rom. 1: 5) that he became an heir of the blessings vouchsafed to those who are counted righteous through faith. See Rom. 1: 17.

not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of ^athe righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in ^btabernacles with Isaac and Jacob, the heirs with him in the same promise:

10 For he looked for a city which hath foundations, ^cwhose builder and maker *is* God.

11 Through faith also ^dSara herself received strength to conceive seed, and ^ewas delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and ^fhim as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the seashore innumerable.

13 These all died in faith, not having ^greceived the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and ^hconfessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare ⁱplainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had the opportunity to have returned:

fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. By faith Abraham, 8 when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith 9 he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for 10 he looked for the city which hath the foundations, whose builder and maker is God. By faith 11 even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: wherefore also there 12 sprang of one, and him as good as dead, *so many* as the stars of heaven in multitude, and as the sand, which is by the sea shore, innumerable.

These all died in faith, 13 not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that 14 say such things make it manifest that they are seeking after a country of their own. And if indeed 15 they had been mindful of that *country* from which they went out, they would have had opportunity to

^a Rom. 3: 22; Phil. 3: 9. ^b Gen. 12: 8. ^c Rev. 21: 22. ^d Gen. 17: 19. ^e Luke 1: 36. ^f Rom. 4: 19. ^g John 8: 56. ^h Gen. 47: 9. ⁱ Heb. 13: 14.

8-12. By faith Abraham. See Gen. 11: 31; 12: 1-4. While in Ur of the Chaldees he was commanded to go where he should be led. In obedience to this call he obeyed through faith, a striking example of the action of faith. 9. By faith he sojourned in the land of promise. He was a stranger in the land promised to him and his seed; dwelling as did Isaac and Jacob, in tents, yet all trusting the promise of God. Heirs . . . of the same promise. See Gen. 26: 3, 4; 27: 4, 13, 14. 10. For he looked for a city which hath foundations. Not only for a permanent home for his seed in Canaan, but for a home above in the eternal city, the New Jerusalem. Builder and maker. Architect and maker. God not only projected the plans of the eternal city but has executed them. 11. Faith also Sarah. See Gen. 27: 15-21; 18: 11-14; 21: 1, 2. Far beyond the years of child bearing, yet by faith she was given natural strength to bear the child of promise. She was about ninety years old. 12. Therefore sprang there even of one, and him as good as dead. From an old man, a hundred years old, whose reproductive powers were dead, a people. As the stars of the sky in multitude. See Deut. 1: 10. These figures are used to express a vast multitude.

13-16. These all died in faith. All the patriarchs named. They died without the fulfillment of the promises, either those of a temporal possession or of an innumerable seed. Having seen them afar off. They beheld them in the future by faith. Confessed. By their whole lives that they were pilgrims. They had no fixed home and were waiting for a country. 14. They that say such things. Who confess that they are pilgrims. Seek a country. This confession shows that they are seeking a country

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed^a to be called their God; for^b he hath prepared for them a city.

17 By faith^c Abraham, when he was tried, offered up Isaac: and he that had received the promises offered^d up his only begotten *son*;

18 Of whom it was said,^e That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith^f Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed^g both the sons of Joseph; and worshipped,^h *leaning* upon the top of his staff.

22 By faithⁱ Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith^j Moses, when he was born, was hid three months of his parents, because they saw *he* *was* a proper child; and they were not afraid of the king's^k commandment.

return. But now they de- 16:
sire a better *country*, that
is, a heavenly: wherefore
God is not ashamed of
them, to be called their
God: for he hath prepared
for them a city.

By faith Abraham, being 17
tried, offered up Isaac:
yea, he that had gladly re-
ceived the promises was
offering up his only begot-
ten *son*; even he to whom it 18:
was said, In Isaac shall
thy seed be called: ac- 19:
counting that God is able
to raise up, even from the
dead; from whence he did
also in a parable receive
him back. By faith Isaac 20:
blessed Jacob and Esau,
even concerning things to
come. By faith Jacob, 21:
when he was a dying,
blessed each of the sons of
Joseph: and worshipped,
leaning upon the top of his
staff. By faith Joseph, 22:
when his end was nigh,
made mention of the de-
parture of the children of
Israel; and gave command-
ment concerning his bones.
By faith Moses, when he 23:
was born, was hid three
months by his parents, be-
cause they saw he was a
goodly child; and they
were not afraid of the

^a Ex. 3: 6, 15. ^b Phil. 3: 20. ^c Gen. 22: 1. ^d James 2: 21. ^e Gen. 21: 12. ^f Gen. 27: 27. ^g Gen. 48: 5.
^h Gen. 47: 31. ⁱ Gen. 50: 24; Ex. 13: 9. ^j Ex. 2: 2. ^k Ex. 1: 16.

somewhere and have not yet found it. **15. If they had been mindful, etc.** They could have returned to their old home in Ur of the Chaldees, if they had chosen, but though homeless in a strange land they had faith in a future home. **16. Desire a better country.** They desired a country better than Chaldaea, better even than Canaan. They had a faith which looked for a heavenly country.

17-19. Abraham, when he was tried. See Gen. 22: 1-14. **Offered up his only begotten son.** Abraham stands as the great Old Testament example of faith, "the Father of the faithful," the man "whose faith was counted for righteousness." Hence his faith was tried by the sternest test of any man of God on record, not that God might be certain of his faith, but that all his spiritual children should profit by his example. Note: (1) Isaac was the only child of his marriage; (2) he was the child of promise and by grace; (3) he was the heir, not only of Abraham but of all God's promises to Abraham. Yet Abraham was told to offer him. It was God's command. What a trial of faith! Yet, he believed, though he could not see how, that God would keep his promises, and that in "Isaac his seed should be called," even though God raised him from the dead. Hence in faith he obeyed, and his faith was gloriously rewarded. The lesson for us is implicit obedience to God's command and trust in his promises. Nothing less is a demonstration of faith. **19. Received him in a figure.** As one who in his mind had been sacrificed. It was from the altar of sacrifice that he received him back.

20-22. By faith Isaac blessed, etc. See Gen. 27: 26-40; 28: 2, 3. In the blessing there are prophecies of their future history. **21. By faith Jacob, when he was a dying.** See Gen. 48: 8-22. In his blessing he foresaw that both Ephraim and Manasseh would be tribes of Israel, and that the younger would be the ancestor of the greater tribe. **Leaning upon the top of his staff** (Gen. 48: 31). The Hebrew word as originally written may mean either staff or bed, that on which one rests. In our English version of Genesis "bed" has been preferred. The *Septuagint*, followed here, says "staff." It means that the sick old man raised from his couch and leaned his weight on his staff while conferring the blessing. **22. By faith Joseph.** See Gen. 50: 24, 25. By faith he looked forward to the children of Israel going up to Canaan for a home, and charged that his body should be carried up. This charge was faithfully fulfilled. See Josh. 24: 32.

23-27. By faith Moses . . . was hid. See Exod. 2: 2; Acts 7: 20. Through faith in God the parents were led to disobey the king's cruel edict, and to hide the child. **A proper child.** A promising;

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing^a rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith^b he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith^c he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith they passed through the Red sea as by dry land; which the Egyptians assaying to do were drowned.

30 By faith^d the walls of Jericho fell down, after they were compassed about seven days.

31 By faith^e the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of^f Gedeon, and of^g Barak, and of^h Samson, and ofⁱ Jephthae; of^j David also, and^k Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped^l the mouths of lions,

king's commandment. By 24
faith Moses, when he was
grown up, refused to be
called the son of Pharaoh's
daughter; choosing rather 25
to be evil entreated with
the people of God, than to
enjoy the pleasures of sin
for a season; accounting 26
the reproach of Christ
greater riches than the
treasures of Egypt: for he
looked unto the recom-
pense of reward. By faith 27
he forsook Egypt, not fear-
ing the wrath of the king:
for he endured, as seeing
him who is invisible. By 28
faith he kept the passover,
and the sprinkling of the
blood, that the destroyer of
the first-born should not
touch them. By faith they 29
passed through the Red
sea as by dry land; which
the Egyptians assaying to
do were swallowed up. By 30
faith the walls of Jericho
fell down, after they had
been compassed about for
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with them that were dis-
obedient, having received
the spies with peace. And 32
what shall I more say? for
the time will fail me if I
tell of Gideon, Barak,
Samson, Jephthah; of
David and Samuel and the
prophets: who through 33.
faith subdued kingdoms,
wrought righteousness, ob-
tained promises, stopped
the mouth of lions,

■ Psa. 84: 10. ^b Ex. 10: 29; 12: 37. ^c Ex. 12: 21. ^d Josh. 6: 20. ^e James 2: 25. ^f Judges 6: 11. ^g Judges 4: 6.
^h Judges 13: 24. ⁱ Judges 11: 1. ^j 1 Sam. 16: 1. ^k 1 Sam. 1: 20. ^l 1 Sam. 17: 34; Dan. 6: 22.

child. 24. **Moses** . . refused to be called, etc. He had faith in God's promises, and hence forsook his honored position, for the sake of his people. 25. **Choosing rather**. There were honor, wealth and pleasure in the palace, but affliction with the enslaved nation. He chose the latter by faith. **For a season**. The pleasures of sin are transient. 26. **Esteeming the reproach of Christ**. Any reproach endured through faith in the promises of which Christ was the center and sum, was called the reproach of Christ. This reproach, though men might shrink from it, was really of more value permanently than the treasures of Egypt, because he looked forward to the recompense, the heavenly blessings. 27. **By faith he forsook Egypt**. The Exodus was all an achievement of faith. It was faith that made Moses disdain the king's wrath. **He endured, as seeing him who is invisible**. The unseen God was present with him by faith and his support gave strength to endure all.

28-31. **Through faith he kept the passover** (Exod. 12: 3-30). He kept it because God commanded and he believed all God promised. **The sprinkling of blood**. The blood of the lamb sprinkled on the door posts. He not only believed that this would protect Israel's first born, but his faith went beyond the type to the Lamb of God. 29. **By faith they passed through the Red sea**. See Exod. 14: 13-22. In obedience to God's command they marched into the sea and "were baptized unto Moses in the cloud and in the sea" (1 Cor. 10: 1, 2). 30. **By faith the walls of Jericho fell**. See Josh. 6: 8-21. 31. **By faith the harlot Rahab**. See Josh. 2: 1-22.

32-38. **What shall we more say?** All these cases are examples of heroic deeds and holy lives of faith. And the Scriptures are full of them; of such examples as **Gideon** (Judges 6: 11); **Barak** (Judges 4: 1); **Samson** (Judges 13: 1); **Jephthae** (Judges 11: 1); of **David also** (1 Sam. 16: 1); **Samuel** (1 Sam. 1: 20); of the prophets. Many of these were illustrious examples of the power of faith. 33.

34 Quenched^a the violence of fire, escaped the^b edge of the sword,^c out of weakness were made strong, waxed valiant in fight, turned^d to flight the armies of the aliens.

35 Women^e received their dead raised to life again; and others were^f tortured, not accepting deliverance; that they might obtain a better resurrection.

36 And others had trial of cruel mockings and scourgings, yea, moreover,^g of bonds and imprisonment:

37 They^h were stoned, they were sawn asunder, were tempted, were slain with the sword:ⁱ they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented:

38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and^j in dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not^k be made perfect.

quenched the power of fire, 34 escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women 35 received their dead by a resurrection: and others were tortured, not accepting their deliverance: that they might obtain a better resurrection: and others 36 had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, 37 they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins: being destitute, afflicted, evil entreated (of whom the world 38 was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And 39 these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.

^a Dan. 3:25. ^b 1 Sam. 20:1; 1 Kings 19:3. ^c 2 Kings 20:7; Job 42:10. ^d 1 Sam. 14:13. ^e 1 Kings 17:22; 2 Kings 4:35. ^f Acts 22:25. ^g Gen. 39:20; Jer. 20:2; 37:15. ^h 1 Kings 21:13; 2 Chron. 24:4. ⁱ 2 Kings 1:8. ^j 1 Kings 18:4. ^k Rom. 11:26.

Who through faith subdued kingdoms. Some of those named subdued kingdoms, as Barak, Gideon, David. **Obtained promises.** Promises were made to many of the worthies named. **Stopped the mouths of lions.** The case of Daniel is the most remarkable. See Dan. 6:20. **34. Quenched the violence of fire.** See the case of "the Hebrew children" in Dan. 3:19-23. **Escaped the edge of the sword.** See 1 Sam. 18:1. **35. Women received their dead raised to life again.** The widow of Zarephath (1 Kings 17:17-24) and the Shunammite (2 Kings 4:18-37) are examples. **Others were tortured.** This was especially true in the terrible persecutions recorded in the Books of the Maccabees. **A better resurrection.** They preferred to suffer in hope of the resurrection to eternal life. **36. Others had trial of, etc.** This was true of many persecutions recorded in Jewish history. **37. They were stoned.** See 1 Kings 21:10-15; 2 Chron. 24:21. **Sawn asunder.** The Talmud says that this was Isaiah's fate. **38. Of whom the world was not worthy.** When it rejects the good it shows its unworthiness. **They wandered in deserts.** To hide from persecutors.

39, 40. And these all, having obtained a good report through faith. By the power of faith they lived holy and heroic lives, but all died without having seen the fulfillment of the promise of a Deliverer. **40. God having provided some better thing for us.** The new and better covenant, the gospel, the realization of the promise made to Abraham. **That they without us should not be made perfect.** That they and we together might be made complete in the city whose builder and maker is God. The full fruition, the being made complete (perfect) belongs to the heavenly state. All these ancient heroes, who died not having received the promise, need the realization of the promise in Christ to make them perfect; by that promise we also are saved.

CHAPTER XII.

Perseverance and the Christian Race.

SUMMARY. How to Run the Christian Race. Enduring Affliction. The Lord's Chastisement of Children. The Lesson from the Case of Esau. The Terrors of Sinai Contrasted with the Gospel. Paying Heed to the Gospel.

CHAPTER XII.

1 Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking^a unto Jesus, the author and finisher of our faith;^b who, for the joy that was set before him, endured the cross, despising the shame,^c and is set down at the right hand of the throne of God.

3 For^d consider him that endured such contradiction of sinners against himself, lest ye^e be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My^f son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

6 For^g whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endured chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?

Therefore, let us also, 1 seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto 2 Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. For 3 consider him that hath endured such ginsaying of sinners against themselves, that ye wax not weary, fainting in your souls. Ye 4 have not yet resisted unto blood, striving against sin; and ye have forgotten the 5 exhortation, which reasoneth with you as with sons, My son, regard not lightly the chastening of the Lord, Nor faint when thou art reproved of him; For whom the Lord loveth he chasteneth, And scourgeth every son whom he receiveth. It is for chastening that 7 ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not?

a 2 Cor. 3:18. b 1 Pet. 1:11. c Psa. 110:1. d John 15:20. e Gal. 6:9. f Job 5:17. g Psa. 94:12; James 1:12; Rev. 3:19.

1-4. So great a cloud of witnesses. The vast cloud of witnesses named in Chapter 11, who testify by their lives to the power of faith. Let us lay aside every weight. Every hindrance. The figure used is that of the Greek foot races in the games then practiced in every province of the Roman Empire, including Palestine. Before running the runner laid off every weight. And the sin which doth so easily beset us. Our besetting sin, whatever it may be. In the case of these Hebrew Christians the context shows that the besetting sin was unbelief. Let us run with patience the race that is set before us. Run the Christian race with steadfast perseverance. 2. Looking unto Jesus. In running Jesus should be constantly regarded as the example. Finisher of the faith. Not our faith but the faith in the Greek. The Gospel, which rests upon faith, is meant rather than the individual faith of the saint. Jesus is its author and perfected it. He is the exemplar of all who live by faith. Hence we should look to him. For the joy that was set before him. The joy of saving men and of sitting at God's right hand. Endured the cross. Not only its pain but its shame. It was in that age the most ignominious of deaths. Set down at the right hand, etc. In the place of heavenly honor. 3. Consider him. When you become faint and discouraged by persecution, consider what Christ suffered from sinners. 4. Ye have not yet resisted unto blood. Have not been persecuted unto death. 5-11. Ye have forgotten the exhortation, etc. Surely they must have forgotten, or they would bear their tribulations more cheerfully. My son, despise not, etc. This is quoted from Job 5: 17, 18. See also 2 Sam. 6: 7-10. The thought is, Do not murmur at God's reproofs and chastenings. 6. Whom the Lord loveth he chasteneth. The chastening hand does not show the anger of God but his love. Every child is chastened and reproofed for its good. 7. If ye endure chastening. If you are called on to suffer, it shows that God is treating you as his children. 8. If ye be without chastisement.

8 But if ye be without chastisement, whereof ^aall are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that ^b*we* might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth ^cthe peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore ^dlift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; ^ebut let it rather be healed.

14 Follow peace with all *men*, and holiness, ^fwithout which no man shall see the Lord:

15 Looking diligently lest ^gany man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person, as Esau, ^hwho for one morsel of meat sold his birthright.

But if ye are without 8 chastening, whereof all have been made partakers, then are ye bastards, and not sons. Furthermore, we 9 had the fathers of our flesh to chasten us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they 10 verily for a few days chastened *us* as seemed good to them; but he for *our* profit, that *we* may be partakers of his holiness. All chast- 11 ening seemeth for the present to be not joyous, but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, *even the fruit of righteousness*. Wherefore lift up the 12 hands that hang down, and the palsied knees; and 13 make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed.

Follow after peace with 14 all men, and the sanctification without which no man shall see the Lord: looking 15 carefully lest *there be* any man that falleth short of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby the many be defiled; lest *there be* any for- 16 nicator, or profane person, as Esau, who for one morsel of meat sold his own birth-

^a Psa. 73: 14. ^b Lev. 19: 2. ^c James 3: 18. ^d Job 4: 3, 4. ^e Gal. 6: 1. ^f Matt. 5: 8. ^g Deut. 29: 18. ^h Gen. 25: 33.

Instead of that being a fact for congratulation it only shows that God does not regard you as children. You may call yourselves God's children, but you are not true sons. 9. **We have had fathers . . . which corrected us.** Every judicious father corrects his children in some way. Shall we not then submit cheerfully to the heavenly Father's correction? **Father of spirits.** Our earthly parents are the parents of our bodies; God is the creator of all spirits, and the author of our spiritual life. When we are born of the Spirit our new life is due to God and we are begotten as his children. 10. **They chastened us.** For a little while earthly parents corrected as it pleased them, but God ever watches us that we may be made holy. 11. **Now no chastening, etc.** It is never pleasant to endure the chastening, but it afterwards benefits by the holier life it insures. In sorrow we naturally cling closer to God.

12, 13. **Lift up the hands.** See Job 4: 3. The thought is, shake off all weariness, all lameness, and push right on.

14-17. **Follow peace with all.** Live peaceful lives. **And holiness.** Pure and sinless lives. **Without which no man, etc.** Without a holy life no one shall be in fellowship with God. **To see the Lord** is to realize his presence with us. See Matt. 5: 8. 15. **Looking diligently.** Being careful that no one lags behind and falls by the way so as not to reach the final reward. **Lest any root of bitterness.** Any bitter opposition, or element of disturbance causing members to sin. 16. **Lest there be any fornicator.** Of course such a sinner would not live the life of holiness enjoined. **Or profane person.** A worldly person who profanes holy privileges by placing on them a worldly estimate. **Like Esau.** See Gen. 25: 27-30. He illustrates what is meant by a profane person. For a savory meal he bartered away a birthright bestowed by God. So any professing Christian who would sell his heavenly birthright for worldly advantages would be a profane person. 17. **When he would have inherited the blessing.** See Gen. 27: 31-34. The spiritual blessing that belonged to the birthright was denied to Esau though he wept over the disappointment. **No place of repentance.** No way to correct the mistake and to secure the blessing. It was too late for this, since he had forfeited his birthright. The apostle holds up his case as a warning example.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto^b the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that^c the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses, said, I exceedingly fear and quake:)

22 But ye are come^d unto mount Sion, and^e unto the city of the living God, the heavenly Jerusalem,^f and to an innumerable company of the angels,

23 To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men^g made perfect,

24 And to Jesus the mediator of the new covenant, and to^h the blood of sprinkling, that speaketh better things thanⁱ *that of* Abel.

25 See that ye refuse not him that speaketh: for if they escaped not who refused him^j that spake on

right. For ye know that 17 even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears.

For ye are not come un- 18 to a mount that might be touched, and that burned with fire, and unto blackness and darkness, and tempest, and the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that no word more should be spoken unto them: for 19 they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned; and so fearful was 20 the appearance, *that* Moses said, I exceedingly fear and quake: but ye are come 21 unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general 22 assembly and church of the first-born who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the 23 mediator of a new covenant, and to the blood of sprinkling that speaketh better than *that of* Abel. See that ye refuse not him 24 that speaketh. For if they escaped not, when they refused him that warned 25 them on earth, much more

^a Gen. 27:34. ^b Ex. 19:12; Deut. 4:11; Rom. 6:14; 8:15; 2 Tim. 1:7. ^c Ex. 20:19. ^d Gal. 4:26; Rev. 3:12; 21:2. ^e Phil. 3:20. ^f Ps. 68:17; Dan. 7:10; Jude 14. ^g Phil. 3:12. ^h Ex. 24:8; 1 Pet. 1:2. ⁱ Gen. 4:10. ^j Num. 16.

18-21. For ye are not come unto the mount, etc. Ye should be diligent "for," etc. Mount Sinai and the inauguration of the law are described. It was a mountain that could be touched, a mountain of earth. It burned on that occasion with fire. See Exod. 19:12-19. 19. And the sound of a trumpet (Exod. 19:16). The trumpet blast preceded the giving of the law. The voice of words. The voice of God proclaiming the Ten Commandments. They . . . entreated. Filled with terror at the awful manifestation they entreated that God speak no more directly to them. (Exod. 20:19.) 20. For they could not endure. The command and penalty of Exod. 19:12, added to their terror. 21. Moses said. Even Moses was filled with fearful awe (Exod. 19:19).

22-24. Ye are come unto Mount Zion. The law was given at Sinai; the gospel was to go forth from Mount Zion; that is, from Jerusalem. See Ps. 2:6; Joel 2:32; Rev. 21:2. It is used as a type or symbol of the kingdom of heaven. The heavenly Jerusalem. This heavenly city is where our Lord dwells and is our eternal home. In coming to Christ we have come into the covenant which gives us the right to a place in that city. An innumerable company of angels. The angels of heaven. 23. General assembly and church, etc. The universal church of Christ. The first born son in Israel inherited the birthright, but all the saints have the birthright and hence are called the first born. They are all enrolled, not on earthly registers, but their names are written in heaven. To God the Judge of all, who will inflict judgment in behalf of the persecuted church. The spirits of just men made perfect. To the fellowship of all the sainted dead now perfected above. 24. To Jesus. To fellowship with Jesus, the Mediator of the New Covenant as Moses was of the Old. To the blood of sprinkling. To Christ's atoning blood by which our hearts "are sprinkled from an evil conscience." That speaketh better things than that of Abel. Abel's blood cried for vengeance; Christ's pleads for mercy.

25-29. See that ye refuse not. The whole Old Testament shows that those who refused to listen

earth, much more *shall not* we escape, if we turn away from him that *speaketh* from heaven;

26 Whose^a voice then shook the earth: but now he hath promised, saying,^b Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth^c the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For^d our God *is* a consuming fire.

CHAPTER XIII.

Closing Admonitions.

SUMMARY. A Life of Love. Purity. Regard for Rulers. Stability. Christ Our High Priest and Example. Benedictions. Closing Salutations.

1 Let brotherly love continue.

2 Be^e not forgetful to entertain strangers; for thereby^f some have entertained angels unawares.

3 Remember^g them that are in bonds, as bound with them; *and* them which suffer adversity as being yourselves also in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

shall not we escape, who turn away from him that *warneth* from heaven: whose voice then shook the 26 earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this 27 *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiv- 28 ing a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God *is* a con- 29 suming fire.

CHAPTER XIII.

Let love of the brethren 1 continue. Forget not to 2 shew love unto strangers: for thereby some have entertained angels unawares. Remember them that are 3 in bonds, as bound with them; them that are evil entreated, as being yourselves also in the body. Let marriage be had in 4 honour among all, and let the bed be undefiled: for fornicators and adulterers

^a Ex. 19:18. ^b Hag. 2:6. ^c Psa. 102:26; Matt. 24:35; 2 Pet. 3:10. ^d Ex. 24:17; Deut. 4:24; 9:8; Psa. 50:3; 97:3; Isa. 66:15; 2 Thes. 1:8; Heb. 10:27. ^e Matt. 25:35. ^f Gen. 18:3. ^g Matt. 25:36.

to God's message delivered by men did not escape. How can those escape then who refuse to listen to God's own Son? 26. **Whose voice then shook the earth.** At Sinai (Exod. 19:18). **But now he hath promised.** See Haggai 2:6, which declares the removal of the heavens and earth at Christ's coming. 27. **And this word, Yet once more.** This means, says the apostle, that there is only one more shaking after the time of Haggai. It is not a material but moral and spiritual event. It began when Christ came and will continue until all that is temporal or erroneous be removed and only the eternal remains. Among the things removed is the covenant of Sinai. 28. **Wherefore we, etc.** We Christians have received a kingdom which cannot be shaken and which is eternal. Hence we should serve God with reverence and godly fear since we are called to so high an estate. 29. **For our God is a consuming fire.** Because, while God is very merciful and loving, he will not overlook willful disobedience, but will destroy those who despise his commandments.

1-3. **Let brotherly love continue.** The love which binds brethren in the church together. 2. **Be not forgetful to entertain strangers.** Hospitality is a duty often emphasized in the New Testament. Here it assumes the form of receiving stranger saints. Often they were driven from their homes by persecution, and the church elsewhere was wont to open its homes to them. **Some have entertained angels unawares.** See Gen. 18:3. Also Matt. 25:35. 3. **Remember them that are in bonds.** Another manifestation of brotherly love. The prisoners referred to are those imprisoned for Christ's sake. The Christian must enter into full sympathy with all his suffering brethren.

4-6. **Marriage is honorable.** Let it be held in honor, but licentiousness God will judge, even though

5 *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said,^a I will never leave thee, nor forsake thee.*

6 *So that we may boldly say, The Lord^b is my helper, and I will not fear what man shall do unto me.*

7 *Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation;*

8 *Jesus Christ^c the same yesterday, and to-day, and for ever.*

9 *Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.*

10 *We^d have an altar, whereof they have no right to eat which serve the tabernacle.*

11 *For^e the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp.*

12 *Wherefore Jesus also, that he might sanctify the people with his own blood, suffered^f without the gate.*

13 *Let us go forth therefore unto him without the camp, bearing his^g reproach.*

God will judge. Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say,

The Lord is my helper; I will not fear:

What shall man do unto me?

Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their life, imitate their faith. Jesus Christ is the same yesterday and to-day, yea and for ever. Be not carried away by divers and strange teachings: for it is good that the heart be established by grace; not by meats, wherein they that occupied themselves were not profited. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the holy place by the high priest as an offering for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate. Let us therefore go forth unto him without the camp, bearing his reproach.

^a Gen. 28: 15; Psa. 37: 25. ^b Psa. 27: 1. ^c John 8: 58; 1 Cor. 1: 24; Eph. 4: 5. ^d 1 Cor. 9: 13. ^e Lev. 4: 11. ^f John 19: 17; Acts 7: 58. ^g 1 Pet. 4: 14.

men may tolerate it. 5. *Let your conversation.* Your life. Without covetousness. Without manifesting a stingy or grasping spirit. *He hath said* (Josh. 1: 5). With such an assurance we may well be content with what we have. 6. *So that we may boldly say.* The words which follow are quoted from Ps. 118: 6.

7-15. *Remember them that had the rule over you.* As the past tense is used the rulers named, it is thought, were dead. At the date of this epistle, James the brother of John, and "James the brother of our Lord," both so closely connected with the Jerusalem church, had suffered martyrdom. The last named, whose martyrdom is recorded by Josephus, was put to death in A. D. 63. *Whose faith follow.* Imitate it. 8. *Jesus Christ the same yesterday, etc.* He is named as the end or object of the lives of the rulers just referred to. With them the unchangeable Christ was the all in all. Since he remains the same he is as able to help you as he was to help them. 9. *Be not carried about, etc.* Suffer no false teachers to delude you. *It is a good thing, etc.* Though more than thirty years had passed since the church was founded the temple service still continued, though the apostle has shown that it was done away in Christ. No doubt some of the Hebrew Christians had continued to observe its ceremonies. There were even teachers who taught "divers strange doctrines" concerning the need of keeping the law. The apostle, however, enjoins that the heart be established with grace, instead of resorting to sacrificial meats which had proved profitless to make the conscience perfect. 10. *We have an altar.* We have no need of the temple altar for we have an altar, that on which Christ offered himself, to which those who cling to the tabernacle service have no right. Christ's altar implies the abolition of the tabernacle and the old covenant. Those who cling to these show their lack of faith in Christ. 11. *The bodies of those beasts.* The sacrifices slain for a sin offering on the day of atonement. This blood was carried by the high priest before the mercy seat, but the bodies were burned without the camp (Lev. 16: 27), thus representing the penalty of sin. They were held to be accursed. 12. *Wherefore Jesus also.* In order to cleanse his people by becoming the complete atonement he was willing, as an

14 For^a here have we no continuing city, but we seek one to come.

15 By him therefore let us^b offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves:^c for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus,^d that great Shepherd of the sheep,^e through the blood of the everlasting covenant,

21 Make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ;^f to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation; for I have written a letter unto you in few words.

23 Know ye that^g *our* brother Timothy is^h set at liberty; with whom, if he come shortly, I will see you.

For we have not here an 14
abiding city, but we seek
after *the city* which is to
come. Through him then 15
let us offer up a sacrifice of
praise to God continually,
that is, the fruit of lips
which make confession to
his name. But to do good 16
and to communicate forget
not: for with such sacri-
fices God is well pleased.
Obey them that have the 17
rule over you, and submit
to them: for they watch in
behalf of your souls, as
they that shall give ac-
count; that they may do
this with joy, and not with
grief: for this *were* unpro-
fitable for you.

Pray for us: for we are 18
persuaded that we have a
good conscience, desiring
to live honestly in all
things. And I exhort you 19
the more exceedingly to do
this, that I may be restor-
ed to you the sooner.

Now the God of peace, 20
who brought again from
the dead the great shep-
herd of the sheep with the
blood of the eternal cove-
nant, *even* our Lord Jesus,
make you perfect in every 21
good thing to do his will,
working in us that which
is well-pleasing in his
sight, through Jesus Christ;
to whom *be* the glory for
ever and ever. Amen.

But I exhort you, breth- 22
ren, bear with the word of
exhortation: for I have
written unto you in few
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brother Timothy hath been
set at liberty; with whom,
if he come shortly, I will
see you.

a Micah 2: 10. b Lev. 7: 12; Psa. 50: 14. c Ezek. 3: 17; 33: 2, 7. d Isa. 40: 11; Ezek. 34: 23; 37: 24; John 10: 11.
e Zech. 9: 11. f Gal. 1: 5. g 1 Thes. 3: 2. h 1 Tim. 6: 12.

accursed thing, a sin offering, to be led **without the gate** and to suffer there. **13. Let us go forth therefore unto him.** Go forth from the unbelieving and rebellious camp which sent him forth to die. Let us follow him. **Bearing his reproach.** The reproach of the cross of Christ. **14. For here have we no continuing city.** The temple itself, and Jerusalem the city of their race, were about to be destroyed. They were all pilgrims seeking a city as their fathers did (11: 13-16). They should then go forth like their fathers. **15. By him.** Through Christ. **Let us offer the sacrifice of praise.** We need no bloody victims, but let us bring the sacrifice of praise continually for our great salvation.

16-21. But. Thanksgiving is not all: there must be good deeds. **Communicate.** Give of our goods. **Such sacrifices.** These givings for God's purposes are sacrifices that please him. **17. Obey them that have the rule over you.** Your elders or bishops. **They watch for your souls.** Give them deference on this account, and because they must give account to the Master of those committed to their trust. **18. Pray for us.** Paul often makes this request. He refers to his uprightness of life perhaps because he had been arrested as an evil doer in Jerusalem. **19. I beseech you the rather** for your prayers that I may be the sooner released and returned to you. Paul had been torn away from Jerusalem, and finally sent to Rome as a prisoner. The language here implies the imprisonment of the writer. **20. The God of peace,** who gives us peace. **That great Shepherd.** Christ, "the Good Shepherd." **Through the blood of the everlasting covenant.** The blood of Christ on the cross sealed the everlasting covenant of the Gospel of which the resurrection of Christ from the dead was the surety. **21. Make you perfect in every good work.** By supplying what is defective. **Working in you.** See Phil. 2: 13. God works in us by his Spirit.

24 Salute all them that have the rule over you,
and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

Written to the Hebrews from Italy by Timothy.

Salute all them that have 24
the rule over you, and all
the saints. They of Italy
salute you.

Grace be with you all. 25
Amen.

22-25. Suffer the word of exhortation. Though the epistle in part is argumentative even the argument is used to point the exhortation. **Written . . . in a few words.** Few with what might be said on such great themes. **23. Our brother Timothy is set at liberty.** How intimately Timothy was associated with Paul all his epistles show. Timothy too joined him at Rome during his imprisonment. This language implies that Timothy had been arrested and afterwards set free. Of this imprisonment, or just where it occurred, there is no other history. **24. Salute all them, etc.** Salute for me the elders and saints at Jerusalem and in Judea. **They of Italy salute you.** The epistle was, therefore, written from Italy, which harmonizes with Paul's long imprisonment there.

(22)

INTRODUCTION TO THE GENERAL EPISTLE OF JAMES.

This epistle stands first in order of seven which have been called "General," from a very early period, because of the fact that they were not addressed, like those of Paul, to particular churches or individuals, in most cases, but to the churches generally. This is directed to "the Twelve Tribes of the Dispersion," a dedication which shows that it was designed for the instruction of Jewish Christians scattered abroad among the Gentile countries. It was particularly appropriate that the man who is shown by the Acts of the Apostles and by the Galatian letter to have attained the highest influence in the churches of Judea should show his profound interest in the Christians of the Hebrew race by addressing this letter to the multitudes of kindred who had their homes in foreign lands.

Yet there has been some dispute about the personality of the James who wrote this letter. There are three distinguished disciples which bear that name: James, the brother of John, one of the sons of Zebedee, one of the Twelve; James, the son of Alphæus, also an apostle, called James the Less (Mark 14:40); and James, called by Paul in Galatians "the brother of our Lord," the man who appears in Acts, chapter 15, as wielding a pre-eminent influence in the church at Jerusalem. The epistle could not have been written by James, the brother of John, as he was slain by Herod (Acts 12:2) before its date. The authorship must be ascribed either to James, the son of Alphæus, or to James, "the brother of the Lord."

From the earliest ages the latter has been agreed upon as the writer. To this conclusion all the known facts point. He was a permanent resident of Jerusalem, and pre-eminent in the church; he seems to be the chief figure in "the Council of Jerusalem" described in Acts, chapter 15; he was one of the pillars of the church (Gal. 2:9); hence he could speak authoritatively to the Jewish Christians scattered abroad. It has, however, been held by many that he is the same as James, the son of Alphæus, and a cousin of Christ, instead of a brother. The argument in favor of this hypothesis is ingenious. (1.) It is held that Mary never bore any children but Jesus, and hence that "the brethren of the Lord" were her nephews. (2.) That Mary, the wife of Clopas (John 19:25) was sister of Mary, the mother of Jesus. (3.) That Alphæus and Clopas are different forms of the same name. (4.) That the brethren of Jesus, "James and Josès and Simon and Judas," were the cousins of Jesus, and that at least two, James and Judas, were apostles. (5.) This is supported by the fact that Jesus on the cross commits the care of his mother to John, which is held to prove that she could have had no other sons.

In answer to this theory it may be said that (1.) it is improbable that the wife of Clopas was sister to Mary, a fact which would require two sisters to be of the same name. John names two pairs, Mary and her sister, and Mary, the wife of Clopas and Mary Magdalene. The sister was no doubt Salome, the mother of John, named as one of the four women in the other gospels, and whom John omits to name from the same motives which prevented him from ever naming himself. Hence John was the nephew of Mary, and this in connection with the fact that the brethren of Jesus were not then believers is a sufficient explanation of John being assigned the duty of caring for the mother of Jesus. (2.) We are told positively that the brethren of Jesus were not believers, and this, too, in the

closing portion of the last year of our Lord's ministry, a fact that clearly shows that none of these could have been of the number of the apostles. (3.) They are never called cousins of Jesus nor is there any proof that the Greek word which designates them as "brethren" is ever used in the sense of cousins in the New Testament. (4.) When these brethren had become believers, after the resurrection, they are distinguished from the Twelve (Acts 1:14; 1 Cor. 15:5), a fact which cannot be explained if at least two of the four were of the Twelve. It is true that in Gal. 1:19 James is spoken of as an apostle, yet neither he nor Paul, the greatest of the apostles, was of the Twelve. These facts seem to me to clearly indicate that "James, the brother of the Lord," the author of this epistle, was not of the Twelve, and was a brother to the Lord Jesus in the sense that he was a child of Mary.

His prominence, however, in the early church may be gathered from the following references: Acts 12:7; Acts 15:19; Acts 21:18; Gal. 1:19; Gal. 2:9; Gal. 2:21. The New Testament is silent concerning his later history, but Josephus, the Jewish historian, says that shortly before the war that ended in the destruction of Jerusalem, about A. D. 63, "Ananias, the high priest, assembled the Sanhedrim, and brought before them the brother of Jesus, who is called the Christ, whose name was James, and some of his companions * * and delivered them to be stoned." (Antiq. xx. 9:1). He was allowed to remain until not long before the overthrow of the Jewish state, and was then removed. Though not requiring the Gentile Christians to obey the law, he continued to teach its observance to the Jewish Christians, and to regard Christianity not so much the overthrow of the old covenant as its fulfillment and perfection. In this respect he did not have a clear vision like Paul but was on this account perhaps the better fitted to lead his own nation to Christ.

The epistle was almost certainly written at Jerusalem, and probably during the last decade of the life of the writer, was addressed to Jewish Christians, is not doctrinal but full of practical instruction in the duties of life. There was some discussion among the Fathers whether it was entitled to a place in the Canon, but those doubts have mainly passed away.

THE GENERAL EPISTLE OF JAMES.

CHAPTER I.

On Temptations.

SUMMARY. Rejoicing in Trial. Seeking Wisdom. Stability Urged. The Source of Temptation. The Fountain of All Blessings. Pure and Undeified Religion.

1 James,^a a servant of God and of the Lord Jesus^b Christ, to the twelve tribes which^c are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If^d any of you lack wisdom, let^e him ask of God, that giveth to all *men* liberally, and upbraideth not; and^f it shall be given him.

6 But^g let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive anything of the Lord.

8 A double-minded man *is* unstable in all his ways.

CHAPTER I.

James, a servant of God 1 and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, greeting.

Count it all joy, my 2 brethren, when ye fall into manifold temptations; knowing that the proof of 3 your faith worketh patience. And let patience 4 have *its* perfect work, that ye may be perfect and entire, lacking in nothing.

But if any of you lacketh 5 wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, 6 nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For 7 let not that man think that he shall receive anything of the Lord; a doubleminded 8 man, unstable in all his ways.

^a Matt. 10: 3. ^b Acts 28: 7. ^c John 7: 35; Acts 2: 5. ^d 1 Kings 3: 9; Prov. 2: 3. ^e Matt. 7: 7; 21: 22; Mark 11: 24; John 14: 13; 15: 7; 16: 23. ^f Jer. 29: 12. ^g 1 Tim. 2: 8.

1-4. **James.** See Introduction concerning the writer. He is called by Paul and by Josephus the brother of Jesus. **Servant of God and of the Lord Jesus Christ.** It seems probable from the title assumed that James was not an apostle. With only a few exceptions the Epistles begin with a reference to the apostleship of the writer. **To the twelve tribes.** The Jews are often so designated. See Acts 21: 7. **Scattered abroad.** Rather "of the Dispersion," a term applied to Jews outside of Judea. **2. Count it all joy.** Instead of murmuring over trials and temptations, rejoice in them, because: **3. The trying of your faith** by means of persecution and temptation **worketh patience**, rather, enduring fortitude. We are strengthened by trials overcome. **4. Let patience.** Let endurance not be merely passive but have **her perfect work**; work out its complete results, that nothing may be wanting in your lives.

5-8. **If any of you lack wisdom.** This may be one of the wants. If so, go to God for it, **that giveth to all men liberally.** His people he will hear, and in answer to their requests he giveth liberally, and never upbraideth on account of their requests as men so often do. **6. Let him ask in faith.** This is an essential condition to prevailing prayer. See Matt. 21: 21; Mark 11: 23. **He that wavereth.** Is undecided, of two minds. **Like a wave of the sea.** Driven hither and thither. **8. A double minded man.** A man of no fixed, decided purpose.

9 Let the brother of low degree rejoice in that he is exalted;

10 But the rich, in that he is made low; because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed^a is the man that endureth temptation: for when he is tried, he shall receive the^b crown of life, which the Lord hath promised to them that love him.

13 Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with^c whom is no variableness, neither shadow of turning.

18 Of^d his own will begat he us with the word of truth, that we should be a kind of first-fruits^e of his creatures.

But let the brother of 9 low degree glory in his high estate: and the rich, 10 in that he is made low: because as the flower of the grass he shall pass away. For the sun ariseth with 11 the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings.

Blessed is the man that 12 endureth temptation: for when he hath been approved, he shall receive the crown of life, which the 13 Lord promised to them that love him. Let no man 13 say when he is tempted, I am tempted of God: for God cannot be tempted of evil, and he himself tempteth no man: but each man 14 is tempted, when he is drawn away by his own lust, and enticed. Then the 15 lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death. Be 16 not deceived, my beloved brethren. Every good gift 17 and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. Of his 18 own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

^a Heb. 12: 5; Rev. 3: 19. ^b Rev. 2: 10. ^c Num. 23: 19; Mal. 3: 6. ^d John 1: 13; 1 Cor. 4: 15; 1 Pet. 1: 23. ^e Jer. 2: 3; Rev. 14: 4.

9-11. Let the brother of low degree. In the humble walks of life. Exalted. To be a child of God, a brother of Jesus Christ. 10. The rich, in that he is made low. The one should rejoice in exaltation; the other in humiliation. He is taught that his riches have no power to save, and that his life is as uncertain as that of the grass of the field. 11. For the sun. When the fierce sun of summer arises the grass in Palestine dies. Thus shall the glory of the rich man fade.

12-15. Blessed is the man that endureth temptation. He that endures and continues faithful shall have the crown. 13. Let no man say . . . I am tempted of God. Some men when they fall try to throw the blame on God, as if God had tempted them. It is impossible that God be tempted of sin, nor does he ever tempt men to sin, but: 14. Every man is tempted when he suffers his own lusts to lead and entice him. There can be no temptation unless something within us causes a sinful desire. 15. When lust hath conceived. The course of sin is described as that of a birth. The sinful desire is the conception; the sinful deed the birth; moral and eternal death the final result.

16-18. Do not err. Either about the source of sin or of all good gifts. 17. Every good gift, etc. All gifts that truly bless us are God's gifts. Father of lights. God, the Creator of every light of the material world, and the source of all moral light. No variableness, etc. God is unchangeable, always the same, nor does he cast a shadow of turning like the sun. The allusion is to the constantly changing shadows of objects in the sunlight caused by the movement, not of the sun, but of the earth. 18. Of his own will begat he us. Not in caprice, but our birth as children of God was due to his eternal will. Kind of first fruits. The early converts are often called first fruits of the gospel.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word,^a which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For^b if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But^c whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this^d man shall be blessed in his deed.

26 If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion, and undefiled, before God and the Father, is this, To^e visit the fatherless and widows in their affliction,^f and to keep himself unspotted from the world.

Ye know *this*, my beloved 19 brethren. But let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore putting 21 away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. But be ye doers of the 22 word, and not hearers only, deluding your own selves. For if any one is a hearer 23 of the word, and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth 24 himself, and goeth away, and straightway forgetteth what manner of man he was. But he that 25 looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing. If any man thinketh 26 himself to be religious, while he brideth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and 27 undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

^a Acts 13: 26; Rom. 1: 16; 1 Cor. 15: 2; Eph. 1: 13. ^b Luke 6: 47. ^c 2 Cor. 8: 18. ^d John 13: 17. ^e Isa. 1: 16; 1 Tim. 1: 5. ^f Rom. 12: 2.

19-25. Wherefore . . be swift to hear. Let each saint hear and learn, but be careful not to speak rashly, and especially in anger. 20. For the wrath of man. An angry man will show forth something very different from God's righteousness. 21. Lay aside all filthiness. Every impurity of life. Naughtiness. "Overflowing" of wickedness in the Revision. Wrath would cause such an overflow. The engrafted word. The word of God planted in your hearts. 22. Be ye doers. He who is only a hearer deceiveth himself. See Matt. 7: 21-23. 23, 24. If any be a hearer . . not a doer. The point of the comparison is this: Like a man who looks in the glass and soon forgets the impression, so the impression of the word on such a man is soon forgotten. The word must be impressed by the doing of it. 25. But whoso looketh into the perfect law of liberty. The gospel, which sets men free. He who looks into it, is impressed by it, and obeys it shall be blessed in the doing.

26, 27. If any . . seem to be religious. He who professes religion and yet does not control his tongue is deceived. Unless he has grace enough to rule the unruly member, he has not enough for salvation. 27. Pure religion and undefiled. Combining pure hearts and pure outward lives. This genuine religion has two elements: (1) Kind and loving deeds, exemplified especially in helping the helpless, such as widows and orphans, and (2) living pure, unsullied lives, unstained by the sins prevalent in this sinful world.

CHAPTER II.

Faith and Works.

SUMMARY. Respect of Persons. The Royal Law. He Who Keeps the Law Must Offend in Nothing. Faith not a Living Faith if Alone. Its Life Must be Shown by its Fruits. It is Perfected by Obedience. The Lesson of Abraham's Faith.

1 My brethren, have not the faith of our Lord Jesus Christ,^a *the Lord* of glory, with^b respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit under my footstool;

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath^c not God chosen the poor of this world rich in faith, and heirs of the kingdom^d which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture,^e Thou shalt love thy neighbour as thyself, ye do well:

CHAPTER II.

My brethren, hold not 1
the faith of our Lord Jesus
Christ, *the Lord* of glory,
with respect of persons.
For if there come into your 2
synagogue a man with a
gold ring, in fine clothing,
and there come in also a
poor man in vile clothing;
and ye have regard to him 3
that weareth the fine cloth-
ing, and say, Sit thou here
in a good place; and ye say
to the poor man, Stand
thou there, or sit under my
footstool; are ye not divid- 4
ed in your own mind, and
become judges with evil
thoughts? Hearken, my 5
beloved brethren; did not
God choose them that are
poor as to the world to be
rich in faith, and heirs of
the kingdom which he
promised to them that love
him? But ye have dishon- 6
oured the poor man. Do
not the rich oppress you,
and themselves drag you
before the judgement-
seats? Do not they blas- 7
pheme the honourable
name by the which ye are
called? Howbeit if ye ful- 8
fil the royal law, according
to the scripture, Thou shalt
love thy neighbor as thy-

^a Acts 7:2; 1 Cor. 2:8; Phil. 2:9. ^b Lev. 19:15; Deut. 1:17; 16:19; Prov. 24:23; 28:21; Matt. 22:16; Jude 16.
^c John 7:48. ^d Ex. 20:8; 1 Sam 2:30; Matt. 5:3; Luke 6:20; 12:32. ^e Lev. 19:8; Matt. 22:39.

1-4. **Have not the faith of our Lord.** The Gospel, the Christian profession. **With respect to persons.** God is no respecter of persons (Acts 10: 34), nor should Christians be. God respects character, not dress, or wealth, or earthly rank. **2. Come into your synagogue.** See Revision. The place of worship, whether Jewish or Christian. James, a Jewish Christian of the strictest sort, uses the Jewish term. **With a gold ring.** An indication of wealth in that age, especially in connection with the fine clothing. **A poor man,** as shown by his mean clothing. **3. And have respect.** Show respect not to the character but to the clothes, by giving one a welcome and a good seat, while the other is treated contemptuously, allowed to stand or to sit in a very uncomfortable place. Does not this describe the spirit of half the churches of our time? **4. Are ye not then partial?** Show partiality from outward appearance. **Judges of evil thoughts.** Judge between the two men under the influence of evil thoughts.

5-9. **Hath not God chosen the poor, etc.** Ye choose out the rich for favor, but God hath chosen in most part the poor to be rich in faith, etc. See 1 Cor. 1: 16, 17. God has made poor men heirs of the eternal inheritance. **6. But ye have despised the poor.** Those whom God accepts you reject. **Do not rich men oppress you?** The oppressors of the poor are usually the rich. They are the money lenders, those who bring suit for debt, and hence draw the poor before the judgment seats. Perhaps also there is an allusion to the fact that they were the persecutors. **7. Do not they blaspheme that worthy name, etc.** The name of Christ. There is an allusion either to the fact that they were already called Christians, or that they were baptized in his name. **8. The royal law according to the scripture.** The law of love for one's neighbor, which is the fulfillment of the law. See Gal. 4:14. **9. But if**

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he^a is guilty of all.

11 For he that said,^b Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy that hath shewed no mercy; and mercy rejoiceth against judgment.

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or a sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the^c devils also believe, and tremble.

self, ye do well: but if ye 9 have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever 10 shall keep the whole law, and yet stumble in one *point*, he is become guilty of all. For he that said, 11 Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. So speak ye, 12 and so do, as men that are to be judged by a law of liberty. For judgement is 13 without mercy to him that hath shewed no mercy: mercy glorieth against judgement.

What doth it profit, my 14 brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister 15 be naked, and in lack of daily food, and one of you 16 say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it 17 profit? Even so faith, if it have not works, is dead in itself. Yea, a man will say, 18 Thou hast faith, and I have works: shew me thy faith apart from *thy* works, and I by my works will shew thee *my* faith. Thou 19 believest that God is one; thou doest well: the devils also believe and shudder.

^a Deut. 27:26; Matt. 5:19; Gal. 3:10. ^b Ex. 20:13. ^c Matt. 8:29; Mark 1:24; 5:7; Luke 4:34; Acts 16:17; 19:15.

ye have respect to persons. Such partiality as that described in verse 3 would break this law, and hence would be a sin, and the sinner would be **convinced**, convicted as a transgressor.

10-13. **Whosoever shall keep the whole law.** If the law is broken by "respect of persons," the whole law is broken. He who wilfully breaks one command is a law breaker and is guilty before the law.

11. **He that said, etc.** He that gave one command, gave the other commands. If you break any one of them you sin against the Divine Lawgiver. 12. **So speak ye.** So act as one judged by the law of liberty. The Gospel, which is not a law of outward compulsion, but of a new and willing spirit. See Rom. 8:2, 15. 13. **He shall have judgment without mercy.** We must show mercy if we expect mercy. Our own spirit determines our manner of judgment. See Matt. 6:15. If we love our neighbor God will love us.

14-18. **What doth it profit.** Professions are nothing unless their fruit is deeds. Even faith is of no avail unless it demonstrates its life by works. 15. **If a brother.** A practical application is now made of the royal law. **Be naked.** Insufficiently clothed. 16. **Depart in peace.** Express to the needy only kind wishes; that he be warmed by receiving good clothing, and fed by food being provided. Such good wishes are worthless unless followed up by active help to the sufferer. 17. **Even so faith.** Faith that has no power to bring one to obedience and to sway the life is as worthless as good wishes which end in words. **Being alone.** It cannot stand alone and be of any avail. Only when it shows its power in works is it of the slightest value. 18. **A man may say.** One may claim works, another faith. They must go hand in hand. One cannot show faith without works. The life lived is the proof of the faith held. If a man lives in obedience to Christ that is proof that he has faith in Christ.

19. **Thou believest that there is one God.** That is very well, but can that alone save you? Even the demons believe that also. See Matt. 8:29. Evil spirits confessed Christ, but this confession of faith did not save them.

20 But wilt thou know, O vain man, that faith^a without works is dead?

21 Was not Abraham our father justified by works,^b when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith,^c Abraham believed God, and it was imputed unto him for righteousness: and he was called^d the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also,^e was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

But wilt thou know, O vain man, that faith apart from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God. Ye see that by works a man is justified, and not only by faith. And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way? For as the body apart from the spirit is dead, even so faith apart from works is dead.

^a Gal 5:6. ^b Gen. 22:9. ^c Gen. 15:6; Rom. 4:3; Gal. 3:6. ^d 2 Chron. 20:7; Isa. 41:8. ^e Josh. 2:1; Heb. 11:31.

20-24. But wilt thou know, etc. "I will show by proof that the faith that justifies produces works by the case of Abraham, the great father of the faithful." **Faith without works is dead.** It has no power to make alive unless it has power over the life. **21. Was not Abraham our father.** The father of the Jewish race; also the father of all his children by faith. See Gal. 3: 7-9. **Justified by works.** By a faith which showed itself in works. This is the argument of James, that faith is of no avail unless accompanied by works. Of this all Abraham's life was a demonstration. He was told when in Mesopotamia to go forth into the land God would show him, and "he went forth, not knowing whither;" an act of faith (Heb. 11: 8). "By faith he sojourned in the land of promise" (Heb. 11: 9). Each of these acts of faith secured Divine approval, but the supremest trial was when he offered Isaac. See notes on Heb. 11: 17. This victory of faith was followed by crowning approval and glorious promises. **22. Seest thou how faith wrought.** Abraham's faith was a working faith. **By works was faith made perfect.** The element of works is essential to make it complete. Without works it is an imperfect, "a dead faith." It must have energy to avail. Abraham's faith "wrought." **23. And the scripture was fulfilled.** The scripture quoted is Gen. 15: 16. The case of the offering of Isaac was a complete outward demonstration that Abraham believed God, as the Scripture said. "He was called the friend of God." Honored as no other mortal had been. See Isa. 41: 8, and 2 Chron. 20: 7. The Mohammedans still call Abraham *El Khalil*, "The Friend." **24. Ye see then, etc.** The case of Abraham proves that the justifying faith is a working faith.

25, 26. Rahab the harlot. See note on Heb. 11: 31. This is one of the long roll of examples of faith shown by works given by Paul. **26. For as the body without the spirit.** The body is a lifeless, dead thing, without the spirit. So lifeless is faith unless it shows an energy in works.

NOTE.—Some have thought, among these Luther, that Paul and James were not in agreement on the subject of faith. Those who thus conclude mistake both these inspired men of God. Paul shows that works without faith will not justify, and hence lays the emphasis on *faith*; James shows that faith without works will not justify, and lays the emphasis on *works*. Neither teaches that either faith alone, or works alone will justify. Paul, indeed, shows that faith alone is worthless (1 Cor. 13: 2), and in Hebrews, chapter 11, he emphasizes works as the demonstration of faith. The two writers are in agreement, and all seeming disagreement is due to the fact that they are seeking to correct different errors, and hence look at the matter from different points of view.

CHAPTER III.

The Control of the Tongue.

SUMMARY. Aspiring to Teachership. The Power of the Tongue. Its Untamable Nature. Its Contradictory Uses. Wisdom Shown in Its Proper Control. The Wisdom from Above Described.

1 My brethren, ^abe not many masters, knowing^b that we shall receive the greater condemnation.

2 For^c in many things we offend all. If ^dany man offend not in word,^e the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which, though *they* be so great, and *are* driven of fierce winds, yet *are* they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that^f it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

CHAPTER III.

Be not many teachers, 1
my brethren, knowing that
we shall receive heavier
judgement. For in many 2
things we all stumble. If
any stumbleth not in word,
the same is a perfect man,
able to bridle the whole
body also. Now if we put 3
the horses' bridles into
their mouths, that they
may obey us, we turn about
their whole body also. Be- 4
hold, the ships also, though
they are so great, and are
driven by rough winds, are
yet turned about by a very
small rudder, whither the
impulse of the steersman
willeth. So the tongue also 5
is a little member, and
boasteth great things. Be-
hold, how much wood is
kindled by how small a
fire! And the tongue is a 6
fire: the world of iniquity
among our members is the
tongue, which defileth the
whole body, and setteth on
fire the wheel of nature,
and is set on fire by hell.
For every kind of beasts 7
and birds, of creeping
things and things in the
sea, is tamed, and hath
been tamed by mankind:

^a Matt. 23:8; Rom. 2:20, 21. ^b Luke 6:37. ^c 1 Kings 8:46; 1 John 1:8. ^d Psa. 34:13; 1 Pet. 3:10. ^e Matt. 12:37.
^f Matt. 15:11, 18-20; Mark 7:15; 20:23.

1, 2. **Be not many masters.** Do not many of you seek to be teachers. The office of public teaching in the church is meant. **Shall receive the greater condemnation.** Those who profess to teach others will be judged more strictly than those of humbler profession. Of those who have much, much is required. See Matt. 7:1. A lesson is to be given on the tongue. He who teaches will be held strictly to account for the manner in which he uses it. 2. **For in many things.** All are liable to stumble and make mistakes. These can hardly be excused in the teacher. **Same is a perfect man.** He who controls his tongue gives proof of his ability to maintain entire self control.

3-5. **We put bits.** The word *bridle* (verse 2) suggests a figure. The bridle bit controls the whole horse. 4. **Behold also the ships.** These are controlled by so small a thing as the helm. **Governor.** Helmsman. James abounds in the sea figures. See 1:6. 5. **So the tongue.** Though so small it can control the body like a bridle, or the helm of a ship. It is a power. **Boasteth great things.** Claims great powers. **How great a matter . . . fire.** As a spark may burn a house a little thing like the tongue may stir up great trouble.

6-8. **The tongue is a fire.** It will kindle up anger. A word often causes a war. **A world of iniquity.** It can stir up a world of sinfulness. The tongue moves man and he makes the world a world of sin. **It defileth the whole body.** Leads all the body into sin. **Setteth on fire the course of nature.** Literally "wheel of nature." The idea is probably "putteth nature in a blaze," referring to the wars and commotions due to its influence. **Set on fire of hell.** It is often inspired by hell itself. A bad tongue is the organ of the devil. 7. **Every kind of beasts.** "Every nature of beasts" literally. Four orders are named: **beasts** or quadrupeds, **birds**, reptiles, in the Greek "creeping things," and fishes, or "things in the sea." All of these have been subjected and controlled. 8. **But the tongue can no man tame.** Man has never tamed this organ as a whole. Some may have ruled their own, but the organ itself still does its evil work in the world. **It is an unruly evil.** Not only an evil, but unruly.

8 But the tongue can no man tame; *it is an unruly evil, full of deadly poison.*

9 Therewith bless we God, even the Father; and therewith curse we men, which are^a made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who^b *is* a wise man, and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have^c bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This^d wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16 For^e where envying and strife *is*, there is confusion, and every evil work.

17 But^f the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality,^g and without hypocrisy.

18 And^h the fruit of righteousness is sown in peace of them that make peace.

but the tongue can no man tame; *it is a restless evil, it is full of deadly poison.* Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet *water* and bitter? can a fig tree, my brethren, yield olives, or a vine figs? neither *can* salt water yield sweet.

Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace.

^a Gen. 1:26; 5:1; 9:6; 1 Cor. 11:7. ^b Gal. 6:4. ^c Rom. 13:13. ^d Phil. 3:19. ^e 1 Cor. 3:3. ^f 1 Cor. 2:6. ^g 1 Pet. 1:22. ^h Matt. 5:9.

Generally used. Full of deadly poison. Often charged with malice, envy, anger, slander, etc.

9-12. Therewith bless we God. Its opposite uses are shown. We use it to pray and to bless God, and, sometimes, the same tongue will be used to curse his creatures. James rebuked evils that he had observed. 10. Out of the same mouth. These utterly inconsistent things come out of the same mouth. 11. Doth a fountain. In nature such incongruity is not shown. A fountain does not give out two kinds of waters. 12. Can the fig tree. Neither does a tree bear two opposite kinds of fruits. Nor should the mouth bear blessing and cursing, good and evil.

13-16. Who is a wise man? Discreet and well informed? It must be shown in conversation, that is, in life, both words and deeds, meekness of wisdom. True wisdom will not speak boastfully. 14. Glory not. If there is bitterness in the heart, let there be no boasting of your goodness. That would be to lie against the truth. 15. This wisdom. Wisdom (not real wisdom but false) which gives rise to envy and strife is not from heaven. It is earthly, of the passions, of the devil, not of God. 16. For where, etc. Where these exist in the heart every evil work will follow.

17, 18. But the wisdom that is from above. The divine wisdom imparted by communion with God is put in contrast with the false, sensual wisdom named in verse 15. It is first pure. The other is sensual; this is pure. Then peaceable. The other is full of strife, this seeks for peace. Gentle. Not too rigid and exacting. Easy to be entreated. Not obstinate, but capable of persuasion. Full of mercy. Not unforgiving and unkind. Good fruits. The other shows evil works; heavenly wisdom is full of good fruits. Without partiality. Not a respecter of persons. Without hypocrisy. Sincere. 18. The fruit of righteousness. This wisdom not only bears righteousness as a fruit but sows this fruit as seed to produce peace. Them that make peace. These sowers are peacemakers. See Matt. 5: 9. Sowing righteousness makes peace, because wrong is the fruitful mother of strife.

CHAPTER IV.

Control of the Passions.

SUMMARY.—Strifes from the War of Passions. Fornication with the World. Seeking the Grace of God. Humbling Ourselves Before the Lord. Evil Speaking of Brethren. The Uncertainties of this Life.

1 From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye^a ask not.

3 Ye^b ask, and receive not,^c because ye ask amiss, that ye may consume *it* upon your lusts.

4 Ye adulterers and adulteresses, know ye not that^d the friendship of the world is enmity with God? whosoever^e therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain,^f The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace: wherefore he saith,^g God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist^h the devil, and he will flee from you.

8 Drawⁱ nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded.

CHAPTER IV.

Whence *come* wars and 1
whence *come* fightings
among you? *come they* not
hence, *even* of your pleas-
ures that war in your mem-
bers? Ye lust, and have 2
not: ye kill, and covet, and
cannot obtain; ye fight and
war; ye have not, because
ye ask not. Ye ask, and 3
receive not, because ye ask
amiss, that ye may spend
it in your pleasures. Ye 4
adulteresses, know ye not
that the friendship of the
world is enmity with God?
Whosoever therefore
would be a friend of the
world maketh himself an
enemy of God. Or think 5
ye that the scripture speak-
eth in vain? Doth the
spirit which he made to
dwell in us long unto en-
vy-ing? But he giveth 6
more grace. Wherefore the
scripture saith, God resist-
eth the proud, but giveth
grace to the humble. Be 7
subject therefore unto
God; but resist the devil,
and he will flee from you.
Draw nigh to God, and he 8
will draw nigh to you.
Cleanse your hands, ye
sinners; and purify your
hearts, ye double-minded.

^a Psa. 10:4. ^b Job 27:9; Prov. 1:28. ^c Psa. 66:18. ^d 1 John 2:15. ^e John 15:19; 17:14; Gal. 1:10. ^f Gen. 8:21.
^g Psa. 138:6; Prov. 8:24; Matt. 23:12; Luke 18:14. ^h Eph. 4:27; 1 Pet. 5:9. ⁱ 2 Cor. 15:2.

1-3. **Whence come wars and fightings?** Peace has been spoken of at close of chapter 3, but the world is full of strife. Whence is it? James shows it is due to human passions. **Among you?** James was so Jewish, though a Christian, that sometimes he looked beyond the church to his fleshly brethren. He here seems to address them like another Amos, or Jeremiah. **Even of your own lusts.** They are due to insatiate desires. **2. Ye lust, and have not.** This inordinate desire unsatisfied leads to murder, or to hatred and envy, which are murder in embryo. Even then not obtaining they **fight and war** in order to satisfy their greed. Still they are not satisfied. They should have humbly gone to God with their reasonable requests, but the lustful cannot truly pray. **3. Ye ask, and receive not.** Some even have prayed for the things which would satisfy their lusts, but God hears not such prayers.

4, 5. Ye adulteresses. Adulterous spouses of Christ who commit fornication with the world. It is spiritual adultery that is meant. **The friendship of the world.** Since the prince of this world is opposed to Christ and the spirit of the world is also opposed, one cannot love the ways of the world and love God also. "Ye cannot serve God and mammon" (Matt. 6:24). **5. That the scripture saith in vain.** The reference is to Deut., chapter 32, where God's love and jealousy of his people are described. **Long unto envying.** Long for our love even to the envy of the worldly objects which have secured it. The Revision suggests the idea, which harmonizes with the thought in verse 4. A freer translation will make it plainer. "The spirit that he (God) hath placed in us desireth us jealously," that is, desires we should not commit adultery with the world, but be wholly devoted to God, as those espoused to God in Christ, and even envies the world which has secured our love.

6-10. God giveth more grace. To enable us to overcome our love of the world. **Wherefore the scripture saith.** Quoted from Prov. 3:34. The passage is quoted to show that the way to secure grace more abundantly is to be humble before the Lord. **7. Submit yourselves therefore to God.** To secure his grace abundantly. **Resist the devil, etc.** He always flees before stout resistance. See the

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver,^a who is able to save and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain;

14 Whereas ye know not what *shall be* on the morrow: for what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore^b to him that knoweth to do good, and doeth *it* not, to him it is sin.

Be afflicted, and mourn, ⁹ and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the ¹⁰ sight of the Lord, and he shall exalt you.

Speak not one against ¹¹ another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge. One ¹² only is the lawgiver and judge, even he who is able to save and to destroy: but who art thou that judgest thy neighbour?

Go to now, ye that say, ¹³ To-day or to-morrow we will go into this city, and spend a year there, and trade and get gain: where- as ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away. For that ye ¹⁵ ought to say, If the Lord will, we shall both live, and do this or that. But now ye glory in your vauntings: all such glorying is evil. To him there- ¹⁷ fore that knoweth to do good, and doeth it not, to him it is sin.

^a Matt. 10:28. ^b Luke 12:47; John 9:41; 15:22; Rom. 1:20; 2:17.

Temptation of Christ. If not hurled back he presses the attack. **8. Draw nigh to God.** If we wish God very near to us we must seek to dwell very near to him. Only sin keeps us afar off. **Cleanse your hands.** Of evil doing. **Purify your hearts.** Of evil thoughts. **9. Be afflicted, and mourn.** Mourn over your sins and sincerely repent of them. **10. Humble yourselves.** "He that humbleth himself shall be exalted" (Matt. 23: 12).

11, 12. Speak not evil one of another. The subject of the tongue is resumed. To speak evil is to make harsh, censorious judgments. **Speaketh evil of the law.** The "royal law" requires love of a brother, and when this law is thus violated by a harsh judgment the law itself is condemned. But when a man sets himself up as a judge of the law he is no longer an humble and faithful doer of the law. **12. There is one lawgiver.** The lawgiver is God, the Almighty. Shall man judge him? **Judgeth another?** In disobedience to God who made the law which forbids it.

13-17. Go to now, ye that say. Presumptuous judgments have just been rebuked. Shall we presume on an uncertain future? The folly of laying plans as if we could command life is exposed. **14. What is your life?** Who knows that he will have a to-morrow, since life is like a vanishing vapor? **15. Ye ought to say.** The proper way is to plan everything subject to the Lord's will. **16. Ye rejoice in your boastings.** It was a boastful manner to use such language as that of verse 13 in stating plans. **17. To him that knoweth to do good.** The connection of thought is probably as follows: "I have warned you that such boasting is wrong, and that the right way is to speak submissively (as in verse 15). If you know how to do the right and yet do it not the sin is the greater on account of your knowledge."

CHAPTER V.

Warnings to the Rich.

SUMMARY.—The Sins of Rich Men. The Judgments Coming Upon Them. Patience Under Affliction. The Examples of Job and Elijah. Healing the Sick. Effectual Prayer. Restoring Sinners.

1 Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye^a have heaped treasure together for the last days.

4 Behold,^b the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth: and^c the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure upon the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive^d the early and latter rain.

CHAPTER V.

Go to now, ye rich, weep 1 and howl for your miseries that are coming upon you. Your riches are corrupted, 2 and your garments are moth-eaten. Your gold 3 and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the la- 4 bourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived 5 delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye 6 have condemned, ye have killed the righteous one; he doth not resist you.

Be patient therefore, 7 brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and

a Rom. 2:5. b Lev. 19: 13; Job 24:10. c Deut 24:15. d Deut. 11:14.

1-6. **Go to now.** The same expression is used in 4: 13. There it is a rebuke to those who haste to be rich; here to those who use riches wickedly. **Ye rich men.** James looks beyond the church of his day to his nation and to the church of after time. **Weep and howl.** Because of coming judgments for your sins. 2. **Your riches are corrupted.** Even their riches in which they trusted are "corrupted," or spoiled. Much of the wealth of that period was in stores of various kinds which time or improper care would destroy. **Your garments are moth-eaten.** The rich gathered great stores of garments, carpets, etc. See Matt. 22: 11, 12. These would be liable to be eaten by moths if not used. 3. **Your gold and silver are cankered.** Rusted from disuse. These metals do not literally rust, but do tarnish from long disuse. The idea is that they show they have been hoarded, not used. **A witness against you.** The tarnish shows that you have hoarded instead of using. **Shall eat your flesh.** They shall punish you, as though heated by fire and eating into your flesh. This hoarded wealth will curse the possessor. **You have heaped . . . last days.** Instead of laying up treasure in heaven you have continued to pile up earthly treasure to the last, a matter of extreme folly. What James then thought of as "the last days," the end of his nation, country and Jerusalem, was close at hand. 4. **Behold, the hire of the laborers.** These rich men are censured for two sins; viz., the improper use of wealth, and the sinful acquisition of wealth. The Bible is everywhere the friend and protector of the laborer. To keep back the hire of the laborer is denounced everywhere. See Lev. 19: 13; Deut. 24: 14; Jer. 22: 13; Mal. 3: 5; Job. 24: 6. **The cries of them.** Of the defrauded laborers. God will avenge them. 5. **Ye have lived in pleasure.** Have spent your wealth on your own pleasures. **Nourished your hearts, as in a day of slaughter.** The meaning is not entirely clear. Probably it is an allusion to the beasts which are fattened and feasted for slaughter and food. They were feasting and engaging in pleasure when the awful destruction was near. 6. **Ye have condemned and killed the just.** The murder of the

8 Be ye also patient; stablish your hearts: for^a the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned: behold, the Judge^b standeth before the door.

10 Take,^c my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the^d patience of Job, and have seen^e the end of the Lord:^f that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear^g not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the^h elders of the church; and let them pray over him,ⁱ anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick,

latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord is at hand. Murmur not, 9 brethren, one against another, that ye be not judged: behold, the judge standeth before the doors. Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord. Behold, we call them 11 blessed which endured: ye have heard of the patience of Job, and hath seen the end of the Lord, how that the Lord is full of pity, and merciful.

But above all things, my 12 brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgement.

Is any among you suffering? let him pray. Is any cheerful? let him sing praise. Is any among you 14 sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and 15

^a Phil. 4:5. ^b Matt. 24:33. ^c Matt. 5:12. ^d Job 1:21. ^e Job. 42:10. ^f Num. 14:18. ^g Matt. 5:34. ^h 1 Tim. 5:17; 1 Pet. 5:1. ⁱ Mark 6:13.

Just One, Jesus, was the crowning sin of Israel which brought upon them destruction. It was the rich and influential, not the poor, who sought his death. **He doth not resist you.** Compare Isaiah 53: 7.

7-9. **Be patient, therefore, brethren.** James now turns from the rich, wicked Jews, to his suffering brethren. Let them be patient. **Unto the coming of the Lord.** That would bring relief. The primary reference is to the relief from Jewish persecution which followed the Lord's coming in judgment on the Jewish nation. **Behold, the husbandman.** The tiller of the soil has to sow and wait long in patience for fruit. Be you like him. **Early and latter rain.** The early rain was the November showers which prepared the ground for the seed; the latter rain, the spring showers needed to bring the harvest to maturity. Compare Deut. 11: 14. 8. **Be ye also patient.** Wait, like the husbandmen, for your harvest of joy. **The coming.** The relief which the Lord's coming will bring, is near. See note on verse 7. 9. **Grudge not.** Do not bear grudges against one another. The Lord will condemn this, and the judge standeth before the door, for the "coming of the Lord is nigh."

10, 11. **Take, my brethren, the prophets.** They suffered, were patient, endured to the end and secured the blessing. 11. **We count them happy which endured.** We believe of them that all such have had a final reward. **Ye have heard of the patience of Job.** The enduring patience, which refused to distrust God, is meant. **The end of the Lord.** The conclusion in the case of Job wrought by the Lord, and how his endurance was blessed. The blessing that came on him is a demonstration that the Lord is very pitiful, and full of tender mercy.

12, 13. **Above all things, swear not.** This verse is an appropriation of Matt. 5: 33-37, the words of Christ. See notes there. Swearing is a besetting sin of the East unto this day. 13. **Is any among you afflicted?** Let him not swear, or engage in any improper use of the tongue, but let him pray. God is the Helper in such an hour. **Is any merry?** Let his joy be shown, not in wanton speech, but in singing praises. Prayer and thanksgiving are the appropriate expressions for each condition.

14-16. **Is any sick among you.** In the early church, when miraculous gifts were imparted by the laying on of apostolic hands "as a sign to unbelievers," one of these was the gift of healing. In most early churches founded by the apostles some one of the elders would have this gift. There is no more reason for the descent of this gift to our times than of any other miraculous power. This passage, then, describes what was peculiar to the early church. The sick were anointed by the elders with oil, a symbol of the Spirit which effected the healing, hands were laid, and prayer offered. See Mark 6: 13; also Isaiah 1: 6, and Luke 10: 34. 15. **The prayer of faith.** The prayer for the sick must be offered in faith to be effectual. **If he have committed sins.** Often our sickness is due to sins against our body. The Lord,

and the Lord shall raise him up;^a and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual^b fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and^c he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall^d save a soul from death, and^e shall hide a multitude of sins.

the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.

My brethren, if any among you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

^a Isa. 53:24; Matt. 9:2. ^b Gen. 20:17; Num. 11:2. ^c 1 Kings 17:1. ^d 1 Tim. 4:16. ^e Psa. 32:1; Prov. 10:12.

who raises the sick in answer to prayer, will forgive these. **16. Confess your faults.** This verse springs from the preceding. We all need healing of our sins. Let the brother confess his faults as a demonstration of repentance and let brethren pray for each other. Repentance, confession and prayer are the conditions of the forgiveness of sins committed by church members.

17-20. Elias was a man subject, etc. The last verse has affirmed the power of the prayer of a righteous man. An example of its power is now given. Elias was a man like ourselves, yet great results followed his prayer. See 1 Kings 17: 1, and following chapters. **He prayed earnestly that it might not rain.** No mention is made in the Old Testament of this prayer, but it is announced prophetically. He prayed, either before or after, that rain might be withheld until Israel repented. **Three years and six months.** See Luke 4: 25. In the Old Testament the time is not exactly stated. "In the third year" the Lord spoke to Elijah about rain, but we are not informed whether the beginning of the "third year" was when rain ceased to fall, or when he went to Zarephath. It is probable that the latter is meant. **18. And he prayed again.** See 1 Kings 18: 42. This prayer was on Mt. Carmel after the trial which ended in the overthrow of the priests of Baal, and was followed the same day by rain. **19. If any of you do err from the truth.** If a brother is led away from the gospel. One might be led into false doctrine, or into false practice. **And one convert him.** Bring him back from his errors and restore him. **20. Let him know.** As an inducement to engage in this work of love let him know how great a work has been done. **Save a soul from death.** Not physical but eternal death. **Hide a multitude of sins.** The sins of those forgiven are said to be covered or hidden. This passage means that all the sins of the restored sinner, though many, shall be blotted out. See Ps. 32: 1.

INTRODUCTION TO THE FIRST EPISTLE GENERAL OF PETER.

Simon Peter, the author of this epistle, was by profession a Galilean fisherman, the son of Jonah, the brother of Andrew, who first brought him to Christ, and associated in business with the sons of Zebedee. When he first appeared his home was at Bethsaida, on the northwest shore of the sea of Galilee, but at a later period "the house of Andrew and Peter" was in Capernaum, a city distant only a mile or two from Bethsaida. Like almost all the early followers of Christ he was a disciple of John the Baptist, by whom he was pointed to the Lamb of God. A little later he was called from his nets, and, along with his brother and the sons of Zebedee, he left all and followed Jesus. Henceforth, during the ministry of the Saviour, he appears in the front ranks of the disciples. Chosen to be an apostle he was one of the three who were drawn most closely to Jesus, who were present when our Lord raised the dead maiden at Capernaum, saw the wonders of the Transfiguration, and were taken into the Garden of Gethsemane to witness its awful and mysterious agony.

Always impetuous, it was Peter who first answered the great question of the Saviour at Cæsarea Philippi, who leaped from the boat on the wave to walk to his Master, who so vehemently declared that he of all men would never deny him, who drew his sword to defend him, but who denied him thrice in the palace of the high priest, and then went forth to weep so bitterly over his failure in the moment of trial. He, with John, was the first of the apostles who appeared at the empty tomb, as well as the first of them to whom the risen Lord appeared. Fully forgiven and restored at the sea of Galilee (John, chapter 21), when the work of founding the church and preaching the Gospel under the Great Commission began, Peter for years was the most prominent of the apostolic band. It was he who came to the front on the day of Pentecost, and his bold, aggressive leadership during the earlier years of the church in Judea is unmistakable. More than once he was seized, threatened, imprisoned, and when his fellow-worker, James, the brother of John, was put to death, Peter would have shared his fate at the hands of Herod, had there not been a divine deliverance.

As years pass the notices of Peter in the New Testament history are less frequent. He was in Jerusalem when Paul came there from Damascus (Gal. 1:18; Acts 9:26); and also fourteen years later at the council of Jerusalem (Acts, chapter 15; Gal. 2:9), and Paul met him again at Antioch (Gal. 2:11), the first time he appears elsewhere than in Judea. After this it is only his epistles which give us hints of his further life and labors, but it is evident from these and the traditions of the early church that as an "apostle of the circumcision" he finally turned from Judea to evangelize his own race in other lands.

This brings us to the questions of the *Persons* addressed in this epistle, the *Object* in writing to them, and the *Place* from whence he wrote. Our limits allow only the briefest answers. (1.) It was directed to "the Sojourners of the Dispersion," who lived in five provinces of the Roman empire, all of which had been evangelized by the apostle Paul. See 1 Peter, chapter 1. The Dispersion was a term applied to the Jewish race in lands outside of Judea. Hence, not forgetful of his apostleship to the circumcision (Gal. 2:9) he addressed himself to Jews, but Jewish Christians, "the elect." (2.) His object was apparently to encourage them to press on courageously under trial and persecution.

See chapter 4:12. This encouragement and exhortation is set forth in an impetuous torrent which is thoroughly characteristic of the impetuous Peter. His style is lively, energetic, and pleasing, if somewhat wanting in the logical connection and precision of the great apostle to the Gentiles. An indirect object of Peter in writing was, doubtless, to give his support to the authority of Paul. The churches addressed were founded by Paul, but in them had subsequently appeared Judaizers (see introduction to Galatians) who had sought to undermine his authority. Peter recognizes the work, and his teaching is an indirect endorsement of that of Paul. It served to show the Jewish Christians that the two great apostles were in harmony. (3.) One question remains, *where* was the epistle written? Chapter 4:13 shows that Peter was at Babylon at the time. It seems strange that there should be any question in view of the fact that in all the ancient world the word *Babylon* without any other explanations always means the great city on the Euphrates, or the territory adjacent, which took its name from the city. True, its former greatness was gone, and it was a Roman province, but it had been the home of tens of thousands of the Circumcision, the class to whom Peter directed his labors, ever since the Captivity. We know that in the latter part of the first century and in the second the Rabbinical schools of Babylon vied in importance with that at Tiberias, and that "the Prince of the Captivity" was a formidable potentate for a subject. It is opposed to all the facts of history to contend that there was not, at the date of this epistle, a great Jewish population on the banks of the Euphrates, and an indefinite passage of Josephus belonging to a period a generation earlier, would never have been used for this purpose had it not been that it is essential to the argument of the Papacy to give Peter a long residence at Rome. It is equally out of the question to assert that Peter in a plain, matter of fact letter, speaks of Rome by a name that was only applied to it later in a book of symbols, with the statement that it is used as a symbol. Babylon had carried Israel into captivity; when Pagan Rome did the same thing she became a mystical Babylon; and spiritual Rome also merited the designation by carrying into captivity the church of God. There is no reasonable ground for doubt that Peter extended his labors for his own race to Mesopotamia and from thence wrote this epistle. It was probably written towards the close of Paul's first imprisonment in Rome. There are reasons for thinking that Peter had seen the Ephesian letter, one of the epistles of Paul's imprisonment, and hence this Epistle was probably written as late, at least, as A. D. 63.

THE FIRST EPISTLE GENERAL OF PETER.

CHAPTER I.

The Gospel the Foreordained Purpose of God.

SUMMARY.—The Salutation. The Glorious Hope in Christ. It a Strength in Trial. The Prophets Looking Forward Earnestly to Its Revelation. Even the Angels Desiring to Look into the Mystery. A Godly Life Becometh Those Who Have Such a Hope.

1 Peter, an apostle of Jesus Christ, to the strangers^a scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bythynia,

2 Elect^b according to the foreknowledge of God the Father, through^c sanctification of the Spirit, unto obedience and sprinkling^d of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath^e begotten us again into a lively hope, by^f the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

CHAPTER I.

Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved

^a John 7:35; Acts 2:5,9. ^b Rom. 8:29. ^c 2 Thes. 2:13. ^d Heb. 12:24. ^e James 1:18. ^f 1 Thes. 4:14.

1, 2. **Peter, an apostle.** The first letter of Peter opens as do the other apostolic letters. Peter claims no superiority. The New Testament knows nothing of his succession to Christ as the first of the Popes. **To the elect sojourners** (Revision). He does not address Jews generally but Jewish Christians primarily, though in portions of the letter he seems to embrace Gentile Christians also. **Dispersion.** The Jewish race outside of Judea. **In Pontus.** The letter is directed to the churches in five provinces of the Roman empire which Paul had evangelized, all lying in a group south of the Euxine sea and east of the Caspian. See map of Paul's travels. **2. According to the foreknowledge of God.** Their election and salvation was in accordance with God's predetermined purpose to save men through the gospel, and hence, according to foreknowledge. **In sanctification of the spirit.** The means by which they become elect are pointed out. They were separated from the world by the gospel, the word of the Spirit, a sanctification which signifies "a setting apart to holy uses." They were thus separated **unto obedience and sprinkling of the blood of Jesus Christ.** In obeying this they were "baptized into the death of Christ" (Rom. 6: 1-4), and their sins were pardoned. The sanctification in this case precedes obedience and pardon.

3-5. **Blessed be the God.** The ground of special thanksgiving is that the Father, out of his overflowing mercy, hath begotten us. Has caused us to be born again as his children. **Unto a lively hope.** As children we have a glorious hope of eternal life through the resurrection of Jesus. **4. To an inheritance.** The hope is not merely of eternal existence, but we become heirs of God, joint heirs with Christ. **An inheritance incorruptible.** It can never decay. **Undefiled.** It is sinless and eternal. **5. Who are kept by the power of God.** This inheritance is reserved for those who are kept safe by God's power, through faith, so that they endure to the end.

5 Who^a are kept by the power of God through faith unto salvation, ready to be revealed in the last time:

6 Wherein^b ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations;

7 That the trial of your faith, being much more precious than of gold that perisheth, though^c it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ:

8 Whom,^d having not seen, ye love;^e in whom though now ye see *him* not, yet believing, ye rejoice with joy unspeakable, and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of^f which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time,^g the Spirit of Christ which was in them did signify, when it testified beforehand^h the sufferings of Christ, and the glory that should follow.

12 Untoⁱ whom it was revealed, that not unto^j themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you with^k the Holy Ghost sent down from heaven; which^l things the angels desire to look into.

in heaven for you, who by 5
the power of God are
guarded through faith un-
to a salvation ready to be
revealed in the last time.
Wherein ye greatly rejoice, 6
though now for a little
while, if need be, ye have
been put to grief in mani-
fold temptations, that the 7
proof of your faith, *being*
more precious than gold
that perisheth though it is
proved by fire, might be
found unto praise and glo-
ry and honour at the reve-
lation of Jesus Christ:
whom not having seen ye 8
love; on whom, though
now ye see him not, yet be-
lieving, ye rejoice greatly
with joy unspeakable and
full of glory: receiving the 9
end of your faith, *even* the
salvation of *your* souls.
Concerning which salva- 10
tion the prophets sought
and searched diligently,
who prophesied of the
grace *that should come* un-
to you: searching what 11
time or what manner of
time the Spirit of Christ
which was in them did
point unto, when it testified
beforehand the sufferings
of Christ, and the glories
that should follow them.
To whom it was revealed, 12
that not unto themselves,
but unto you, did they
minister these things,
which now have been an-
nounced unto you through
them that preached the
gospel unto you by the
Holy Ghost sent forth

a John 10:28. b Matt. 5:12. c Psa. 66:10. d 1 John 4:20. e John 20:29. f Gen. 49:10; Dan. 2:44; Hag. 2:7; Gal. 4:6; 1 Pet. 3:19; 2 Pet. 1:21. g Rom. 8:9. h Psa. 22:6; Isa. 53:3; Dan. 9:26. i Dan. 12:9.
j Heb. 11:39. k Acts 2:4. l Ex. 25:20; Dan. 8:13; 12:5,6; Eph. 3:10.

6-9. Wherein. In this glorious hope you rejoice. Though now for a season. This implies that a persecution was in progress, or threatened. Manifold temptations. Trials which put faith and patience to the test. 7. That the trial of your faith. These persecutions try their faith as gold is tried by the fire, and the faith that stands the test, more precious than gold, will bear fruit unto praise and honor and glory at the appearing. "The present afflictions work out a far more exceeding and eternal weight of glory." 8. Whom. Jesus Christ. Ye love. Though not having seen Christ, they knew him by faith. Ye rejoice. Because they believe upon him whom they have not seen they are filled with the unspeakable joy of a glorious hope. 9. The end of your faith. The object of the gospel, "the faith," and of their faith was salvation.

10-12. Of which salvation the prophets have enquired. This passage implies that the prophets used words and symbols, at the dictation of the Spirit, of which they did not comprehend the full meaning. They spoke of Christ and salvation, and then diligently inquired what the Spirit of Christ in them did signify by these words. 11. When it testified . . . the sufferings. They spoke of the sufferings of Christ (see Isaiah, chapter 53) but could not understand these predictions any better than the Jews of Christ's time. See Luke 24: 25, 26. 12. Unto whom it was revealed. The prophets were, however, taught that the subject matter of their predictions related to a future time, not to their own. They did minister the things. The things which were fulfilled by the gospel preached . . . unto you. Paul and his companions, who preached under the influence of the Holy Spirit. Which things the angels desire to look into. The profound mysteries of the gospel were subjects of earnest inquiry to the angels, an indication that like the prophets they could not understand until the mystery was revealed.

13-16. Gird up the loins of your mind. A figure drawn from the custom of girding the loins when about to start on a journey. So the Christian must prepare himself as on a journey. Be sober. Let

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at^a the revelation of Jesus Christ:

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written,^b Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your^c sojourning *here* in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received*^d by tradition from your fathers;

19 But with the^e precious blood of Christ,^f as of a lamb without blemish and without spot:

20 Who^g verily was foreordained before the foundation of the world, but was manifest^h in these last times for you.

21 Who by him do believe in God, that raised him up from the dead, andⁱ gave him glory; that your faith and hope might be in God.

from heaven which things angels desired to look into.

Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ; as children of obedience, not fashioning yourselves according to your former lusts in *the time of your ignorance*: but like as he which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy. And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, *even the blood of Christ*: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in God, which raised him from the dead, and gave him glory; so that your faith and hope

^a Luke 17: 30; 1 Cor. 1: 7; 2 Thes. 1: 7. ^b Lev. 11: 44. ^c 2 Cor. 5: 6; Heb. 11: 13; 12: 28. ^d Ezek. 20: 18; 1 Pet. 4: 3. ^e Rev. 5: 9. ^f Ex. 12: 5; John 1: 29. ^g 2 Tim. 1: 9, 10; Titus 1: 2, 3; Rev. 13: 8. ^h Gal. 4: 4. ⁱ Phil. 2: 9.

there be sobriety of spirit. **Hope to the end.** Never let the glow of your hope cease until the great consummation, when Christ comes. **14. As obedient children.** An invariable characteristic of all Christians. The division between God's children and the children of this world turns on obedience to God. **Not fashioning yourselves.** The spirit of obedience would cause them to turn away from their former sinful life when in ignorance of the gospel. **15. But as he which hath called you.** God the Father, to whom the calling is assigned in the Scriptures. Obedient children will seek to please and to be like their father. *Our Father* is holy, and the duty rests upon us of seeking holy lives. **16. Because it is written.** Lev. 11: 44, and 19: 2. We must not only submit to God's commands but seek to imitate his holiness.

17-21. If ye call on the Father. In prayer and worship. All call upon him who pray. **Who without respect of persons.** He judges us and all men according to deeds, not station or race. Hence, those who seek his blessings and promises should show a reverential fear. This is the first reason given for being "holy." **Of your sojourning.** The whole life is a period of sojourning on the earth. **18. Ye were not redeemed.** Gold or earthly wealth could never have wrought our redemption. **From your vain conversation.** Vain and profitless manner of life. **Handed down from your fathers.** This was true of Jewish Christians, but still more true of the heathen who had been converted. **19. But with the precious blood.** The New Testament writers with one accord refer to Christ as "the Lamb of God that taketh away the sin of the world." See John 1: 29; Eph. 1: 4; 5: 27; Col. 1: 22; Heb. 9: 14. **20. Who verily was foreordained.** See John 1: 29. Christ was the center of God's plan of salvation from the beginning. **But was manifest.** Though Christ was God's plan from the beginning he was only manifested in these last times. In that period, the end of the Jewish age and near the end of the temple and of the Jewish nation. **21. For you.** Christ was manifested for the sake of his people, who have become his people by faith. **That your faith and hope might be in God.** Faith, with Peter as well as Paul, is essential to salvation. The salvation is of God, not of ourselves, and is made ours by faith.

22 Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently:*

23 Being^a born again, not of corruptible seed, but of incorruptible, by^b the word of God, which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But^c the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

might be in God. Seeing 22 ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. For, 24

All flesh is as grass, And all the glory thereof as the flower of grass. The grass withereth, and the flower falleth: But the word of the Lord 25 abideth for ever. And this is the word of good tidings which was preached unto you.

CHAPTER II.

The Temple of Living Stones.

SUMMARY.—Desiring the Sincere Milk. The Living Stone. The Spiritual Temple. The Stone the Builders Rejected. The Peculiar People. Letting Our Light Shine. Obedience to Authorities. The Glory of Suffering for Righteousness.

1 Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As^d new-born babes, desire the sincere^e milk of the word, that ye may grow thereby;

3 If so be ye have^f tasted that the Lord *is* gracious:

CHAPTER II.

Putting away therefore 1 all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, 2 long for the spiritual milk which is without guile, that ye may grow thereby unto salvation; if ye have 3 tasted that the Lord is

a John 1:13; 3:5; 1 John 3:9. *b* James 1:18. *c* Isa. 40:8; Luke 16:17. *d* Matt. 18:3. *e* 1 Cor. 3:2. *f* Heb. 6:5.

22-25. **Seeing ye have purified your souls.** The Greek verb rendered "purified" occurs seven times in the New Testament. In four of these, John 11:55; Acts 21:24, 26; and 24:18, it refers to ceremonial purification. In the other three it refers to moral purification; the cleansing of the life from its sins. That seems to be the sense here. It refers not only to the forgiveness of sins but to the pure life that should follow. This purification is obtained **in obeying the truth**. That is, by obedience to the gospel. **Through the Spirit.** The Spirit is inseparable from the gospel. The gospel dispensation is that of the Spirit. See Acts 15:8, 9. **Unto unfeigned love of the brethren.** The Spirit of Christ in our hearts is the spirit of brotherly love. **See that ye love.** How can one profess to follow Christ unless he loves those for whom Christ died? **With a pure heart.** With a sincere heart. **23. Being born again.** At conversion. See John 3:1-6. **Not of corruptible seed.** A birth always implies a moving cause. In this birth the new life is planted by **incorruptible seed, even by the word of God.** See also Acts 10:36, and James 1:18. The gospel preached and lodged in the heart, "the power of God unto salvation" (Rom. 1:16) is the power that moves the soul to a new life. **Which liveth.** God's word is living and eternal. It has life in it and hence communicates life. See Heb. 4:12. **24. All flesh is as grass** (Isa. 40:6). God's word lives forever, but the flesh is as evanescent as the grass. The **fleshy life**, like the grass, is soon felled by death, but a birth from the living and eternal word is a birth to eternal life. **25. The word of the Lord endureth forever.** Like its author it is eternal and never loses its power. **This is the word.** That word was the gospel, the very gospel preached to them by Paul and his fellow ministers.

1-3. **Wherefore.** In view of the salvation and duty of brotherly love pointed out in chapter 1. **Laying aside all malice.** The things to be laid aside are inconsistent with brotherly love. **Malice.** The mental state opposed to love. **Guile.** The mental state opposed to sincerity. See 1:22. **Hypocrisies.** Guile exhibited in word and deed. **Envies.** "Love envieth not" (1 Cor. 13:4). **Evil speakings.** Speaking evil of others. **2. Newborn babes.** The new birth has been spoken of in 1:23. They are

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye^a also, as lively stones, are built up a spiritual house,^b an holy priesthood, to offer up^c spiritual sacrifices,^d acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture,^e Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is* precious: but unto them which be disobedient,^f the stone which the builders disallowed, the same is made the head of the corner,

8 And^g a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient;^h whereunto also they were appointed.

9 But ye *are*ⁱ a chosen generation,^j a royal priesthood,^k an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

gracious: unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in scripture, Behold, I lay in Zion a chief corner stone, elect, precious:

And he that believeth on him shall not be put to shame.

For you therefore which believe is the preciousness: but for such as disbelieve, The stone which the builders rejected, The same was made the head of the corner;

and,

A stone of stumbling, and a rock of offence; for they stumble at the word, being disobedient: whereunto also they were appointed. But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may shew forth the excellencies of him who called you out of darkness into his marvel-

^a Eph. 2:21. ^b Isa. 66:21. ^c Hos. 14:2; Mal. 1:11. ^d Phil. 4:18. ^e Isa. 28:16. ^f Ps. 118:22; Matt. 21:42. ^g Isa. 8:4; Luke 2:34. ^h Rom. 9:22. ⁱ Deut. 10:15. ^j Ex. 19:5,6; Rev. 5:10. ^k John 17:19.

babes in Christ. Babes hunger for milk. Let babes in Christ earnestly desire the **sincere milk of the word**. In the Revision "the spiritual, guileless milk." This word, unadulterated, is the food upon which Christians must feed in order to grow. **3. If so be.** For those who have **tasted** that the Lord is gracious, or been converted, this is the proper food. See Ps. 34:9.

4, 5. To whom coming. To Christ the Lord. **A living stone.** Christ is often called a Stone, or Rock, as the foundation upon which we build our spiritual life, and of the church; a "living stone" because he imparts life to all who build upon him, and himself lives eternally. See 1 John 1:1; Rev. 1:18; Acts 4:11. **Disallowed.** Rejected by the Jewish nation. **Chosen,** not of men but of God who raised him from the dead. See also verse 6. **5. Ye also, as living stones.** Christians, born again to eternal life, become living stones also built into the spiritual temple of which Christ is the corner stone. **Spiritual house.** The church. God's spiritual temple of which the temple was a type. **An holy priesthood.** Christ, the High Priest, hath anointed them all as priests in His spiritual house. They need no human priest to stand between them and God. Every Christian can offer up **spiritual sacrifices**. See Heb. 13:15; Ps. 50:23; Hos. 14:3; Rom. 12:1. The sacrifices of the Christian priest are prayer, praise, good deeds, the consecration of our bodies and substance to God's service. **Acceptable to God.** When offered in the name of Christ.

6-8. Behold, I lay in Zion. See Isa. 28:6, and Rom. 13:33. Hence God had foretold that Christ should be a Living Stone. Peter has not quoted the passage in full which declares that the stone is "a tried stone," "a sure foundation." **Elect.** Hence, "chosen of God" (verse 5). **Precious.** Since it is "the chief corner stone" without which the structure could not be built. **He that believeth on him.** Hence this stone is a person, and faith in him is the basis of salvation. **7. Unto you therefore which believe.** The prophecy is now applied. He is **precious** to believers because they enjoy the promise embraced in "he that believeth," etc. **Unto the disobedient.** Those who do not believe and hence, disobey; to these he is the **stone which the builders disallowed**, which is spoken of in Ps. 118:22. See also Matt. 21:42, and Acts 4:11. **The head of the corner.** Peter in Acts 4:11, quotes this passage from the Old Testament and applies it with great force. The rejected Savior had become the Head of God's spiritual temple. **8. A stone of stumbling, and a rock of offence.** He is this to the disobedient. To believers, "precious;" to the disobedient, a stone over which they stumble and fall. **Whereunto.** Unto stumbling over the stone and falling. This is God's appointment to the disobedient.

10 Which^a in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you*, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God^b in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

15 For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men:

16 As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

ous light: which in time 10-
past were no people, but
now are the people of God:
which had not obtained
mercy, but now have obtained
mercy.

Beloved, I beseech you 11
as sojourners and pilgrims,
to abstain from fleshly
lusts, which war against
the soul; having your be- 12
haviour seemly among the
Gentiles; that, wherein
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Be subject to every ordi- 13
nance of man for the
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to the king as supreme; or 14
unto governors, as sent by
him for vengeance on evil-
doers and for praise to
them that do well. For so 15
is the will of God, that by
well-doing ye should put to
silence the ignorance of
foolish men: as free, and 16
not using your freedom
for a cloak of wickedness,
but as bondservants of
God. Honour all men. 17
Love the brotherhood.
Fear God. Honour the
king.

Servants, *be* in subjection 18-
to your masters with all
fear; not only to the good
and gentle, but also to the

^a Hos. 2: 23; Rom. 9: 25. ^b Luke 19: 44.

It is the result of their unbelief. The idea is that stumbling is their condition. When they reject Christ they stumble more and more.

9, 10. **But ye are a chosen generation.** God's chosen race, like ancient Israel. Christians are now the chosen people (Isa. 43: 21). **A royal priesthood.** See Exod. 19: 6. The Hebrew passage which Peter refers to means "a kingdom of priests." Either this is its meaning, or that all in it, "anointed ones" like Christ, are in some sense like him, priest-kings. **An holy nation.** Set apart to God. **A peculiar people.** Differing from the world in life. **That ye should show forth.** They differ from the world that their holy lives may shine as a light and honor God. **Out of darkness.** In this and the next verse Peter surely has in mind Gentile Christians. 10. **Which in time past were not a people.** Not the people of God. See Hosea 2: 23, which Peter quotes. The prophets in many places foretold the call of the Gentiles. See Rom. 9: 25, 26.

11, 12. **I beseech you as strangers and pilgrims.** They were all, like the fathers (Heb. 11: 13), only pilgrims and sojourners on the earth, seeking for a better home. Hence they should abstain from **fleshly lusts** which would destroy their prospects of that home. 12. **Having your conversation.** Daily life. Let it be such as to refute slanders of their enemies. **Evil doers.** See Acts 17: 6. The Jews often accused Christians to heathen rulers of being seditious. Because they rejected the heathen gods they were accused of being atheists. The best way to answer these charges was to live them down. **By your good works.** Compare Matt. 5: 16. **Day of visitation.** The day when God will make all clear and the heathen shall be converted.

13-17. **Submit yourselves.** Obey human laws. **For the Lord's sake.** Because it is the Lord's will. **Whether the king.** The Roman emperor whom the Greeks styled king. 14. **Governors.** The magistrates placed over the provinces of the Roman empire. Rulers are necessary, both to punish the evil and to reward the good. Compare Rom., chapter 13. 15. **That with well doing.** It is God's will that thus you may silence the charge that you are seditious persons. 16. **As free.** Christians, freed from the bondage of sin and of the law, and having the free spirit of children, must not use their liberty **as a cloak**, an excuse, for wickedness. **Servants.** They are God's servants. 17. **Honor all men.** Respect men of every station. **Love the brotherhood.** As Christ loved us. **Fear God.** With reverential fear.

19 For this *is* thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who^a did no sin, neither was guile found in his mouth:

23 Who,^b when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness:^c by whose stripes ye were healed.

25 For^d ye were as sheep going astray, but are now returned^e unto the Shepherd and Bishop of your souls.

froward. For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted *for it*, ye shall take it patiently? but, if, when ye do well, and suffer *for it*, ye shall take it patiently, this is acceptable with God. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed *himself* to him that judgeth righteously: who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.

CHAPTER III.

Various Practical Duties.

SUMMARY.—Duties of Women. Of Husbands. Duties of Christians Towards Each Other. Attitude Towards Adversaries. Christian Endurance of Wrong. Christ's Preaching to the Spirits in Prison. Salvation of Those in the Ark. The Antitype is Baptism.

1 Likewise, ye wives, *be* in subjection to your own husbands; that if any obey not the word, they^f also may without the word be^g won by the conversation of the wives;

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In like manner, ye wives, *be* in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behaviour of their wives; beholding

^a Isa. 53: 9; John 8: 46. ^b Isa. 53: 7; John 8: 48. ^c Isa. 53: 5. ^d Psa. 119: 176; Ezek. 34: 6. ^e Ezek. 34: 23; 87: 24; John 10: 11; Heb. 13: 20. ^f 1 Cor. 7: 16. ^g Matt. 18: 15.

18-20. Servants. Compare Eph. 6: 5, and Col. 3: 22. The Greek word here is not that of the former passages, which means slaves. This may mean hired servants. **Be subject.** That is the duty of the relation. Nor is a faithful obedience due to good masters only, but to the froward. The perverse. **19. Thankworthy.** "Acceptable" in the Revision. If a man suffers wrong for conscience sake, God notes his suffering and approves of his conduct. **20. For what glory is it?** To bear with patience punishment for faults is no glory, but to bear patiently suffering inflicted for right doing is approved before God.

21-25. Hereunto were ye called. It was the experience of the Christian calling in that age to suffer for right doing. Even so Christ our Lord suffered. He is our example. **22. Who did no sin.** He had no fault. **23. When he was reviled.** He resented neither insults nor the sufferings inflicted upon him. **But committed.** He gave our judgment between him and his enemies to God. **24. Who . . . bare our sins.** Died for our sins, not his own. He took our burdens. **On the tree.** The wood of the cross. **That we being dead to sins.** "Crucified with him," penitent, the repentant sinner is baptized into his death, and rising to a new life, **lives unto righteousness.** **By whose stripes.** See Isa. 53: 5, 6. **25. Ye were as sheep.** Led astray by sin. **Are now returned.** By coming to Christ. **The Shepherd and Bishop.** The good Shepherd who died for the sheep; the Bishop who watcheth over and careth for them.

1-6. Likewise, ye wives, be in subjection, etc. See notes Eph. 5: 21-24. Paul teaches the duty

2 While they behold your chaste conversation *coupled* with fear:

3 Whose^a adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be*^b the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him^c lord: whose daughters ye are as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life;^d that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another; love as brethren, *be* pitiful, *be* courteous:

your chaste behaviour 2 *coupled* with fear. Whose 3 *adorning* let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel; but *let it be* the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. For after this manner 5 aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands: as Sarah obeyed 6 Abraham, calling him lord: whose children ye now are, if ye do well, and are not put in fear by any terror.

Ye husbands, in like 7 manner, dwell with *your wives* according to knowledge, giving honour unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.

Finally, *be ye* all like- 8 minded, compassionate, loving as brethren, tenderhearted, humbleminded:

a Isa. 3: 16-24. b Psa. 45: 13; Rom. 2: 29. c Gen. 18: 12. d Job 42: 8; Matt. 5: 23; 18: 19.

of submission, and in 1 Cor. 7: 13-15 shows that it was not the duty of the believing wife to abandon her unbelieving husband. Peter goes farther here and teaches that the wife show obedience in order to win her husband. **They also may without the word be won.** That even those who have steeled themselves against the gospel and who refuse to listen to it may be quietly won by the sweet, Christian lives of their wives. **2. While they behold your chaste conversation.** Your pure lives. **Coupled with fear.** The shrinking from doing anything that is wrong. **3. Whose adorning.** While urging those pure and holy lives which will sweetly preach Christ, Peter cannot pass by a foible often seen in the sex. There is a better adorning than that of the body. **Plaiting the hair.** See notes on 1 Tim. 2: 9, 10. Compare Ps. 45: 13. The allusion is to wearing ornaments of gold or silver over the hair, a common adornment of the time. **Jewels of gold.** For the extravagant dress of Roman women of the time, see Farrar's Early Years of Christianity, page 5. **4. Let it be the hidden man of the heart.** The important part is to see that the heart is right and the spirit adorned with all the graces of holy life. Seek after inward rather than outward adorning. **In the sight of God.** God sees us all the time, and such adorning is of great worth in his sight. **5. For after this manner.** The holy women whose names are found in sacred history adorned themselves with "a meek and quiet spirit." **6. As Sarah obeyed Abraham, calling him lord.** See Gen. 18: 12; also 1 Sam. 1: 15. This designation showed respect and submission. Women should follow the example of Sarah, who might be designated as "the mother of those who are Abraham's children by faith." **Are not put in fear.** The fear that might result from not doing well. They were to be quiet, submissive, loving wives, but were not to be kept from Christian duty by "any fear" which might threaten because of their heathen surroundings.

7. Ye husbands. Duties of Christian husbands are now briefly stated. They are to **dwell with their wives.** The fact that their wives are unconverted is no ground for separation, but if the wife is converted still stronger is the bond. **According to knowledge.** A knowledge that shows judgment, moderation and gentleness as toward one weaker than himself. **Joint heirs.** Hence "one in Christ Jesus." The home life is to be regulated according to knowledge. **That your prayers be not hindered.** Mutual prayer is not possible unless there is mutual love and forbearance. Nor can the husband's prayers be acceptable unless he treats his wife aright.

8-12. Be pitiful. Towards all the afflicted. **Be courteous.** Humble minded. See Revision. Not haughty. **9. Hereunto were ye called.** Peter enjoins good deeds for evil, and blessing for reviling,

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called,^a that ye should inherit a blessing.

10 For^b he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous,^c and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

13 And^d who is he that will harm you, if ye be followers of that which is good?

14 But^e and if ye suffer for righteousness' sake, happy *are ye*: and be^f not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and^g be ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that^h ye suffer for well-doing, than for evil-doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to deathⁱ in the flesh, but^j quickened in the Spirit:

not rendering evil for evil, 9 or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For, 10

He that would love life, and see good days,

Let him refrain his tongue from evil,

And his lips that they speak no guile:

And let him turn away 11 from evil, and do good;

Let him seek peace, and pursue it.

For the eyes of the Lord 12 are upon the righteous,

And his ears unto their supplication:

But the face of the Lord is upon them that do evil.

And who is he that will 13 harm you, if ye be zealous of that which is good? But 14

and if ye should suffer for righteousness' sake, blessed *are ye*: and fear not

their fear, neither be troubled; but sanctify in your 15

hearts Christ as Lord: *being* ready always to give

answer to every man that asketh you a reason concern-

ing the hope that is in you, yet with meekness

and fear: having a good 16 conscience; that, wherein

ye are spoken against, they may be put to shame who

revile your good manner of life in Christ. For it is 17

better, if the will of God should so will, that ye suffer

for well-doing than for evil-doing. Because Christ 18

also suffered for sins once, the righteous for the un-

righteous, that he might

^a Matt. 25: 34. ^b Psal. 34: 12. ^c John 9: 31; James 5: 16. ^d Prov. 16: 7; Rom. 8: 28. ^e Matt. 5: 10. ^f Isa. 8: 12; Jer. 1: 8; John 14: 1. ^g Psal. 119: 46; Col. 4: 6; 2 Tim. 2: 25. ^h 2 Tim. 3: 12. ⁱ Col. 1: 21. ^j Rom. 1: 4; 8: 11.

because any other course would be inconsistent with the Christian calling. Called to a heritage of blessing they must live lives of blessing, for "as a man soweth so also shall he reap." 10. For. If you desire to inherit blessing you must abstain from evil. The conditions are stated by the Psalmist, Ps. 34: 13-17, from which the next three verses are quoted. 12. The eyes of the Lord. He ceases not to regard his righteous servants. The ears. He not only sees, but hears when they cry to him. But his face. Is turned in displeasure upon evil doers.

13-17. Who is he that will harm you? If you are zealous for good who can inflict real harm upon you? God is with you. 14. If ye should suffer. Ye may be called to suffer for Christ. That is the lot of Christians, but instead of calling this an evil, blessed are ye. See Matt. 5: 10. Great is the reward. It is only sowing in tears to reap in joy. Fear not with their fear. Revision. With the fear of the wicked when danger comes, nor be troubled because you are persecuted. 15. But sanctify in your hearts Christ as Lord. Revision. Let Christ be honored and revered. Fear not man but the Lord. Ready always to give answer. To confess Christ as the ground of your hope. Yet with meekness and fear. The answer to adversaries is to be made, not with arrogance and indignation, but modestly, meekly, reverentially. 16. Having a good conscience. Before God. This is the element of strength when accused. A life holy and pure is the best answer to false accusers. 17. For it is better, if the will of God be so. If God wills that we should suffer, for the Father sometimes chasteneth children, it is better to suffer for righteousness, than for evil. See 2 Tim. 3: 12.

18-22. For Christ also suffered. Even Christ, the Holy One, our example, once suffered on the cross. Once. Once only. He suffers no more. Being put to death in the flesh. He was put to

19 By^a which also he went and preached unto the spirits^b in prison;

20 Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark^c was a preparing,^d wherein few, that is, eight souls, were saved by water.

21 The^e like figure whereunto *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is^f on the right hand of God; angels, and authorities, and powers, being made subject unto him.

bring us to God; being put to death in the flesh, but quickened in the spirit: in 19 which also he went and preached unto the spirits in prison, which sometime 20 were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also 21 after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ, who is on 22 the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

^a Gen. 6: 3; 2 Pet. 1: 21. ^b Isa. 42: 7; 61: 1. ^c Heb. 11: 7. ^d 2 Pet. 2: 5. ^e Eph. 5: 26. ^f Psa. 110: 1; Rom. 8: 34; Eph. 1: 20.

death by the wounds inflicted on his fleshly body. His natural, earthly life was ended. **Quickened in the spirit.** Put to death in the body his spirit was quickened. Having life in himself, as soon as the body failed through weakness the power of the the indestructible life began to show itself. **19. In which also he went and preached to the spirits in prison.** Revision. The facts stated are (1) That Christ, put to death in the flesh, but made alive in the spirit, went and preached. (2) This preaching of Christ in the spirit was to spirits. (3) Those spirits were in prison. The Greek word used for prison denotes a place of custody, not a place of punishment. These spirits (verse 20) were (4) *afortime disobedient*. This states why they were held in prison. (5) The time of their disobedience is stated. It was while the **long-suffering of God was waiting in the days of Noah**. They had then refused to obey the call to repentance. It is stated in Gen. 6: 3, that the long suffering of God waited 120 years. This difficult passage has been given two interpretations. The more common view is that Jesus, after his suffering, during the interval before his resurrection, went without the body in a spirit form, to these antediluvians and preached to them. If this view is correct it only teaches that an offer of salvation was then made to these disobedient ones who had never before heard of Christ before their final judgment. It furnishes no comfort to those that have an opportunity and reject it in this life. It only shows that one opportunity is given to all. The other view is that Christ went "in spirit" in the person of Noah and by him preached to those who were afterwards held in prison on account of their disobedience. The first view seems more in harmony with the context; the second furnishes fewer theological difficulties. **Wherein few, that is, eight souls.** Only eight souls out of a great multitude were saved; these were **saved through water**, since it bore up the ark. The word rendered "through" means "by means of." **21. The like figure whereunto.** Literally "the antitype now saves us, Baptism." Says Alford, "Water saved them, bearing up the ark; it saves us, becoming to us baptism." As they entered the Ark, we are "baptized into Christ," the Savior. See Gal. 3: 27. **Not the putting away of the filth of the flesh.** Not as a Jewish ceremonial washing, which was only a purification of the flesh, but it is the **answer of a good conscience**. The Revision says, "the interrogation of a good conscience." "Inquiry" would be still better. The soul seeking the forgiveness of sins "inquires" What shall I do to remove the sense of unforgiven sins and to make my conscience void of offence? The answer is "Repent and be baptized, etc." See Acts 2: 38. He who obeys the word of the Lord has the "inquiry" answered in baptism. **Through the resurrection.** Baptism would be meaningless and vain were it not for the resurrection of Christ. It points directly to the burial and resurrection of the Lord. See Rom. 6: 1-6. **22. Who is on the right hand of God.** Christ's exaltation followed his death and resurrection. See Eph. 1: 20-23.

CHAPTER IV.

Counsels to Suffering Saints.

SUMMARY.—Christ Having Died for Us, We Should Live for Christ. Watchfulness in View of the Speedy End. The Trials of the Saints. Suffering as Christians.

1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he^a that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelling, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*;

5 Who shall give account to him that is ready^b to judge the quick and the dead.

6 For, for this cause^c was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.

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Forasmuch then as Christ 1 suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; that 2 ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. For 3 the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries: wherein they think it 4 strange that ye run not with *them* into the same excess of riot, speaking evil of *you*: who shall give 5 account to him that is ready to judge the quick and the dead. For unto 6 this end was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

a Col. 3: 5. b Acts 10: 42; 17: 31; Rom. 14: 10; 2 Tim. 4: 1; James 5: 9. c 1 Pet. 3: 19.

1-6. **Arm yourselves.** The saints must be equipped for warfare and suffering. **With the same mind.** The mind that was in Christ when he suffered, a willingness to suffer to do the will of God. **Hath ceased from sin.** The idea seems to be that of Rom. 6: 7, "He that is dead is freed from sin." Suffering with Christ puts an end to (or ceases) our connection with sin. **2. That ye no longer should live.** Hence, because we have "ceased unto sin" we should live, henceforth, to the will of God. **3. The time past.** That was enough time for sin. **Have wrought the will of the Gentiles.** Lived the unholy lives common among the heathen. **To have walked.** Peter describes the common sins, sins of the Gentile world, sins in which too many Jews imitated them. The first two are sins of uncleanness. **Excess of wine.** Drunkenness. **Revellings.** See Rom. 13: 13, and Gal. 5: 21. Riotous merry making is meant. **Banquetings.** Carousings, as in Revision. **4. Wherein they.** The outside world think it strange that you do not engage in these sins longer. Their enjoyment is in them, and they cannot understand how one can enjoy life without them. **Speaking evil of you.** Because you refuse to rush into their riotous sins. **5. Who shall give account.** Those sinners, who not only persist in their unholy lives, but persecute the saints because they will not sin with them. Christ shall judge **living and the dead.** **6. For to this end was the gospel preached even to the dead.** This passage has been explained as meaning those spiritually dead. But the dead must be the same as in verse 5, and there they are opposed to the living. Meyer holds that this is an expansion of 3: 20, 21. There he supposes Christ, in the Spirit, preached to the antediluvians. Here, he holds, that Peter affirms that all the dead who had lived before Christ came had the opportunity to hear; hence when the living and dead are judged, none can plead that they had no chance of life. Others hold that the meaning may be freely given as follows: "Whether you die or live Christ is your judge. For this cause the gospel was preached to your brethren who have died," etc. This view avoids some difficulties but does not seem to harmonize fully with the context. Others hold that Peter means all the dead who have died from the time the gospel began to be preached. These had heard and gone, but would be judged as well as the living. This interpretation has the advantage of giving "the dead" the apparent meaning of that phrase. **That they might be judged.** Without some opportunity to know of the gospel they could not be judged for its rejection.

7 But^a the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And, above all things, have fervent charity among yourselves: for charity^b shall cover the multitude of sins.

9 Use hospitality one to another without^c grudging.

10 As^d every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If^e any man speak, *let him speak* as the oracles of God; if any minister, *let him do it* as of the ability which God giveth: that^f God in all things may be glorified through Jesus Christ:^g to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as^h ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 Ifⁱ ye be reproached for the name of Christ, happy *are ye*; for the^j Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters.

But the end of all things 7 is at hand; be ye therefore of sound mind, and be sober unto prayer; above all 8 things being fervent in your love among yourselves; for love covereth a multitude of sins: using 9 hospitality one to another without murmuring; according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any 11 man speaketh, *speaking* as it were oracles of God; if any man ministereth, *ministering* as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen.

Beloved, think it not 12 strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but inasmuch 13 as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. If ye are reproached for 14 the name of Christ, blessed *are ye*; because the *Spirit* of glory and the Spirit of God resteth upon you. For 15 let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters:

^a Matt. 24:13; Rom. 13:12; Phil. 4:5; Heb. 10:25; James 5:8; 2 Pet. 3:9; 1 John 2:18. ^b Prov. 10:12; 1 Cor. 13:7; James 5:20. ^c 2 Cor. 9:7. ^d 1 Cor. 4:7. ^e Jer. 23:22. ^f Eph. 9:20. ^g 1 Tim. 6:16; Rev. 1:6. ^h Rom. 8:17; Rev. 1:9. ⁱ Matt. 5:11. ^j Matt. 10:20; 2 Cor. 12:9.

According to men in the flesh. These dead, who had heard, and received the gospel, though experiencing the judgment of physical death that rested on all men, were called to **live according to God in the spirit**; that is, live on, an immortal life.

7-11. The end of all things is at hand. The end of Jerusalem was not far off, and it does not seem that it was given to Peter to distinguish clearly between that and the end of all things, which truly draweth near. **Watch unto prayer.** Compare 1 Thess. 5: 6, 8, and Matt. 24: 42. **8. Love covereth a multitude of sins.** Compare Prov. 10: 12; 1 Cor. 13: 7. Love is a mantle which seeks to condone sin rather than to exaggerate it. **9. Using hospitality.** A duty very needful in that age of persecution when Christians were so often driven from home. See notes on Rom. 12: 13; 1 Tim. 3: 2. **10. Even as each hath received a gift.** All these are to be freely used for others. Spiritual gifts (1 Cor. 12: 4, 28), are primarily meant, but the principle is of general application. **As good stewards.** Those to whom God has given gifts must use them, not as their own, but as God's. **11. If any man speaketh.** Through a gift of the Spirit. He must speak not his own words, but speak as though they were God's oracles, speakers of a divine message. **Ministereth.** Let him act as one of God's ministers and act in his strength. **That God may be glorified.** Since all is of God.

12-14. The fiery trials. Persecutions. **As though a strange thing.** Christians, with the world against them, must expect to endure such things. **13. Rejoice.** Because thus you are made partakers of Christ's sufferings. See notes on Rom. 8: 17, and 2 Cor. 1: 7. **At the revelation of his glory** all who suffer with him will be glorified. **14. If ye be reproached for the name of Christ,** Because you are a Christian. **Because the spirit of glory.** Spirit is not found in the Greek. The idea is, that the sufferer for Christ is happy because the glory of Christ awaits him, and God's spirit is with him.

16 Yet if *any man suffer* as a Christian, let him not be ashamed, but^a let him glorify God on this behalf.

17 For the time *is come*^b that judgment must begin at the house of God: and^c if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And^d if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to the will of God^e commit the keeping of their souls to *him* in well-doing, as unto a faithful Creator.

but if a man suffer as a 16 Christian, let him not be ashamed; but let him glorify God in this name. For 17 the time *is come* for judgment to begin at the house of God; and if *it begin* first at us, what *shall be* the end of them that obey not the gospel of God? And if the 18 righteous is scarcely saved, where shall the ungodly and sinner appear? Wherefore let them also 19 that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

CHAPTER V.

Conclusion.

SUMMARY.—A Charge to the Elders. The Young Exhorted. Humility Enjoined. Watchfulness. Salutations from Brethren at Babylon.

1 The elders which are among you I exhort, who am^f also an elder, and ^ga witness of the sufferings of Christ, and also^h a partaker of the glory that shall be revealed:

2 Feedⁱ the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords^j over *God's* heritage, but being ensamples to the flock:

4 And when^k the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

CHAPTER V.

The elders therefore 1 among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the 2 flock of God which is among you, exercising the oversight, not of constraint, but willingly, according unto God; nor yet for filthy lucre, but of a ready mind; neither as 3 lording it over the charge allotted to you, but making yourselves ensamples to the flock. And when the 4 chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away.

^a Acts 5:41. ^b Isa. 10:12; Jer. 25:9. ^c Luke 23:31. ^d Prov. 11:31. ^e Psa. 31:5; Luke 23:46. ^f Phile. 9. ^g Luke 24:48; Acts 1:8; 10:39. ^h Rom. 8:17; Rev. 1:9. ⁱ John 21:15. ^j Psa. 74:2. ^k Heb. 13:20.

15-19. Let none of you suffer as a murderer. As an evil doer. 16. If any man suffer as a Christian. This name was now widely known, and good men suffered only because they were Christians. 17. The time for judgment is come. It begins at the house of God, the church. In Matt., chapter 25, the righteous are judged first. If it begin first at us. If even the righteous are called to judgment, what shall be the fate of the disobedient? 18. And if the righteous. A passage quoted from Prov. 11:31. The idea is that if sufferings and judgments (chastenings) come upon good people, what hope is there for the wicked? 19. Wherefore let them also that suffer. Let all who suffer, not for evil doing but for righteousness sake, keep on in well doing and commit their souls to the care of the all seeing and faithful God.

1-4. The elders therefore among you. That Peter means the officers, not the aged persons, is shown by verse 2. Who am a fellow-elder. An elder as well as an apostle. He exhorts them as one of themselves. And a witness. An eye witness of what Christ suffered and of his resurrection. A partaker of the glory. An heir of the glory that shall be revealed when Christ comes. 2. Feed the flock of God. "Tend" (Revision). The word means more than feed. See John 21:15-17. Which is among you. The churches wherever you are. Taking the oversight. Acting as bishops (Acts 20:28). Not of constraint. Attend to the duties cheerfully, willingly. Not for filthy lucre. Not for sordid love of gain, but with alacrity. 3. Neither as being lords. Not with an arbitrary, despotic rule. Over God's heritage. Rather, "over the charge allotted you" (Revision). Ensamples to the flock. Instead of ruling imperiously, rather set an example that others may follow. 4. And when the chief Shepherd. Christ, to whom all the under shepherds shall give account. Shall receive the crown of glory. The eternal reward of faithful duty.

5 Likewise, ye younger, submit yourselves unto the elder: yea, all^a of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth^b grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting^c all our care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you:

11 To him be glory and dominion for ever and ever. Amen.

12 By^d Silvanus, a faithful brother unto you, (as I suppose,) I have written^e briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The church that is at^f Babylon, elected together with you, saluteth you, and so doth Marcus,^g my son.

Likewise, ye younger, be 5
subject unto the elder.
Yea, all of you gird your- 6
selves with humility, to
serve one another: for God
resisteth the proud, but 7
giveth grace to the humble.
Humble yourselves there- 8
fore under the mighty
hand of God, that he may
exalt you in due time; cast- 9
ing all your anxiety upon
him, because he careth for
you. Be sober, be watch- 10
ful: your adversary the
devil, as a roaring lion,
walketh about, seeking
whom he may devour:
whom withstand stedfast 11
in your faith, knowing that
the same sufferings are ac-
complished in your breth-
ren who are in the world.
And the God of all grace, 12
who called you unto his
eternal glory in Christ,
after that ye have suffered
a little while, shall himself
perfect, stablish, strength- 13
en you. To him be the do-
minion for ever and ever.
Amen.

By Silvanus, our faithful 12
brother, as I account him,
I have written unto you
briefly, exhorting, and tes-
tifying that this is the true
grace of God: stand ye fast
therein. She that is in Bab- 13
ylon, elect together with
you, saluteth you; and so

^a Rom. 12: 10; Phil. 2: 3; Eph. 5: 21. ^b Isa. 57: 16; 66: 2. ^c Psa. 37: 5; 55: 22; Matt. 6: 25; Luke 12: 11; Phil. 4: 6; Heb. 13: 5. ^d 2 Cor. 1: 19. ^e Heb. 13: 22. ^f Gen. 10: 10; Rev. 17: 5, 18; 18: 4. ^g Acts 12: 12.

5-7. **Likewise, ye younger.** Some scholars think that all who are not elders are meant. Among the Greeks "younger" sometimes meant those inferior in position. Perhaps the word enforces this sense as well as those younger in years. **Be subject unto the elder.** "Elders" in the Greek. The duty of submissiveness and humility is the thought of the passage. **Yea, all be subject to one another.** The literal rendering is "Wrap yourselves up in humility one to another." Mutual deference must be shown, as well as mutual service. **God resisteth the proud, etc.** Quoted from Prov. 3: 34. **6. Humble yourselves.** Because "God giveth grace to the humble." **Under the mighty hand.** God exalts as well as casts down. He lifts up the humble, therefore, "Humble yourselves that you may be exalted." **In due time.** In God's own time; not our time, but God's. **7. Casting.** Simply submitting, doing the Lord's will, and casting all care on him.

8-11. **Be sober.** Sobriety is necessary to vigilance. **Be vigilant.** Wide awake and watchful. The reason follows. An enemy is ready to spring upon them. **The devil, as a roaring lion.** He goeth about as the lion, seeking for prey. The lion while hunting only roars when it springs. So the devil is stealthy and does not give warning of his approach. **9. Whom resist.** See James 4: 7. When the devil is resisted he flees. **Stedfast.** Firm in the faith. **Knowing that the same sufferings, etc.** That your sufferings are not unusual, but that the brethren everywhere suffer as you do. **10. And the God of all grace.** Who bestows all grace. **Who called you.** God is always spoken of as the author of the calling. **A little while.** You may be called to suffer for a season, but it will soon be over. **Make you perfect.** He will supply every need, leaving nothing wanting.

12-14. **By Silvanus.** Silas, the old companion of Paul. See Acts, chapter 16. It has been supposed that Paul, then a prisoner at Rome, had sent Silvanus to Peter. **Our faithful brother, as I suppose.** This implies that Peter had little personal acquaintance, Silvanus having been with Paul in the work among the Gentiles. **Have written unto you.** He sends this letter "by Silvanus." **This is the true grace of God.** The gospel which had been preached to them. **13. She that is in Babylon.** See

14 Greet ye one another with a kiss of charity.
Peace *be* with you all that are in Christ Jesus.
Amen.

doth Mark my son. Salute 14
one another with a kiss of
love.
Peace be unto you all
that are in Christ.

Revision. The word church is not in the Greek. Peter probably referred to his wife. The salutations are all from individuals. **Babylon.** See remarks in *Introduction*. Alford says, "There is no reason whatever for regarding this any place but the Chaldean capital." **So doth Mark, my son.** Most likely John Mark, the author of the second gospel. See Acts 12: 12; 13: 5; 15: 37; Col. 4: 10. **Salute one another with a kiss of love.** See notes on Rom. 16: 16; 1 Cor. 16: 20.

(24)

INTRODUCTION TO THE SECOND EPISTLE OF PETER.

The Second Epistle of Peter is placed by Eusebius among the writings whose genuineness had been called in question by many, and it is not to be denied that there were differences in the early church concerning its right to a place in the Canon. Yet it seems to have been quoted by several of the Fathers in the second century, and in the third the great Origen went so far as to write a commentary upon it. It was finally received by all the churches except the Syrian, in whose translation of the New Testament it was not embraced. Among the modern critics some have rejected it upon various grounds, but others not less able, such as Olshausen, Alford, Bruckner, and Schaff have pronounced it genuine. Upon the whole it seems probable that it was written by him whose name appears in the salutation, but written some time later than the first, near the close of his life, and specially directed against certain heresies which were beginning to appear. If there is some indefiniteness concerning the authorship, there is still more concerning the time and place where it was written. It contains no data for forming a conclusion.

THE SECOND EPISTLE GENERAL OF PETER.

CHAPTER I.

Making the Calling and Election Sure.

SUMMARY.—Greetings. Adding to Faith the Christian Graces. Not Followed Fables. The Transfiguration.

1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained^a like precious faith with us, through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through^b the knowledge of him that^c hath called us to glory and virtue:

4 Whereby^d are given unto us exceeding great and precious promises; that by these ye might^e be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this, giving all diligence, add to your faith, virtue; and ^fto virtue, knowledge;

6 And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

CHAPTER I.

Simon Peter, a servant **1** and apostle of Jesus Christ, to them that have obtained a like precious faith with us in the righteousness of our God and Saviour Jesus Christ: Grace to you and **2** peace be multiplied in the knowledge of God and of Jesus our Lord; seeing **3** that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; whereby he hath **4** granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. Yea, **5** and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue knowledge; and in *your* **6** knowledge temperance; and in *your* temperance patience; and in *your* pa-

^a Acts 11:17; Eph. 4:5. ^b John 17:3. ^c 1 Thes. 2:12; 1 John 2:20,27; 2 Tim. 1:9; 1 Pet. 2:9; 3:9. ^d 2 Cor. 7:1. ^e 2 Cor. 8:18; Eph. 4:24; Heb. 10:12; 1 John 3:2. ^f Prov. 1:7; 19:2; Hos. 4:6; 2 Cor. 6:4,6; 1 Pet. 3:7; 2 Pet. 3:18.

1-4. Simon Peter. To his first epistle he only prefixed the name given him by the Lord. Here he calls himself by both names, as found in Luke 5: 8; John 13: 6; 20: 2; Acts 10: 6, and many other places. **A servant.** Of Jesus as the Lord. **And apostle.** Of Jesus as the Messiah. **To them that have obtained like precious faith.** Who are also saints enjoying the precious promises. **2. Grace and peace.** The usual apostolic benediction. These come **through the knowledge**, etc. Those who have learned to know God and his Son have eternal life (John 17: 3). This knowledge is one that comes from fellowship with Christ. **3. Seeing that his divine power.** It has granted us all things needful to live godly lives. **Through the knowledge of him.** These all come through the knowledge of God. **By his own glory and virtue** (Revision). God's power is manifested in his glory and virtue. It is his moral excellency and glory that move upon men, not physical power. **4. Whereby.** By his glory and virtue. **Exceeding great and precious promises.** The splendid promises of the gospel. **That through these.** The offers of the gospel. **Partakers of the divine nature.** One of the promises was communion with God and fellowship with Christ. See John 14: 23. **Having escaped.** All who come to Christ and are in him have escaped from sin and corruption.

5-8. Yea, and for this very cause. Because God has called you with precious promises. What God has done calls on us to do our part. **All diligence.** No exertion must be spared. There must be the fullest co-operation with God. **In your faith supply virtue.** The Common Version is wrong. Faith is the basis of the Christian life and all are expected to possess it, but out of it must grow other excellencies. **Virtue.** Moral courage, the natural fruit of a trusting faith in God. **Knowledge.** The

7 And to godliness, brotherly kindness; and^a to brotherly kindness, charity.

8 For if these things be in you and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things^b is blind, and cannot see afar off, and hath forgotten that he was^c purged from his old sins.

10 Wherefore the rather, brethren, give diligence^d to make your calling and election sure; for if ye do these things ye shall never fall:

11 For^e so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting *you* in remembrance;

14 Knowing^f that shortly I must put off *this* my tabernacle, even as our^g Lord Jesus Christ hath shewed me.

15 Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly-devised

tience godliness, and in 7
your godliness love of the
brethren; and in *your* love
of the brethren love. For 8
if these things are yours
and abound, they make
you to be not idle nor un-
fruitful unto the knowl-
edge of our Lord Jesus
Christ. For he that lack- 9
eth these things is blind,
seeing only what is near,
having forgotten the
cleansing from his old sins.
Wherefore, brethren, give
the more diligence to make
your calling and election
sure: for if ye do these
things, ye shall never stum-
ble: for thus shall be rich 11
ly supplied unto you the
entrance into the eternal
kingdom of our Lord and
Saviour Jesus Christ.

Wherefore I shall be 12
ready always to put you in
remembrance of these
things, though ye know
them, and are established
in the truth which is with
you. And I think it right, 13
as long as I am in this ta-
bernacle, to stir you up by
putting you in remem-
brance; knowing that the 14
putting off of my taber-
nacle cometh swiftly, even
as our Lord Jesus Christ
signified unto me. Yea, I 15
will give diligence that at
every time ye may be able
after my decease to call
these things to remem-
brance. For we did not 16
follow cunningly devised

a Gal. 6:10; 1 Thes. 3:12; 5:15; 1 John 4:21. b 1 John 2:9. c Eph. 5:26; Heb. 9:14; 1 John 1:7. d 1 John 3:19.
e 2 Tim. 4:8. f Deut. 4:21; 31:14. g John 21:18.

moral heroism must be guided by knowledge or it will run into "a zeal not according to knowledge." 6. **Temperance.** Self control. **Patience.** Unflinching, patient endurance. **Godliness.** A reverence for things divine shown by growing more and more into the divine likeness. 7. **Brotherly kindness.** An active good will towards the saints. **Love.** The heart element which gives brotherly kindness its power and sweetness. 8. **For if these things be in you.** If these qualities abound they will be fruitful, showing that they have knowledge of Christ in reality.

9-11. **He that lacketh these things.** The qualities named in verses 5-7. **Is blind.** Shows that he has a defective moral vision. **Cannot see afar off.** Is short sighted; does not see what his future good requires. **Hath forgotten.** If he could remember how he was cleansed from his old sinful state, he would show greater diligence lest he should again fall into sin. 10. **Wherefore . . . give the more diligence.** Diligence to the end is needful in order to salvation. **Calling and election.** The calling is first in order; the election comes when we accept the call. **Sure.** Our own efforts are needed to make them sure. **For if ye do these things.** Those named above. Thus we will make the "calling and election sure." For then we shall never fall. 11. **An abundant entrance.** We will be richly prepared for entrance. **Into the eternal kingdom.** The heavenly kingdom.

12-15. **Wherefore.** The language that follows anticipates his speedy decease (verse 15). 13. **I think it meet. Right. As long as I am in this tabernacle.** In the body, the present home of his spirit. 14. **Knowing that shortly I must put off, etc.** Must die very soon. **Even as our Lord Jesus Christ hath showed me.** Christ had predicted his death as a martyr (John 21: 18, 19). It is to this prediction that Peter refers. 15. **I will give diligence (Revision).** He will so diligently admonish them that after his death they will remember his words.

16-18. **For we have not followed cunningly devised fables.** There was no mistake or doubt about the gospel, no such fables as the myths of the Gentiles. **When we made known unto you.**

fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This^a is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in^b the holy mount.

19 We have also a more^c sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the^d day-star arise in your hearts:

20 Knowing this first, that^e no prophecy of the scripture is of any private interpretation.

21 For the^f prophecy came not in old time by the will of man; but^g holy men of God spake *as they were moved* by the Holy Ghost.

fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he received from 17 God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased: and this 18 voice we *ourselves* heard come out of heaven, when we were with him in the holy mount. And we have 19 the word of prophecy *made* more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts: know- 20 ing this first, that no prophecy of scripture is of private interpretation. For 21 no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost.

CHAPTER II.

Warnings Against False Teachers.

SUMMARY.—False Prophets and False Teachers. The Judgment on the Fallen Angels. Judgment on the Antediluvians. The Perverseness of Wicked Men. The Example of Balaam, the Son of Bosor.

1 But^a there were false prophets also among the people, even as¹ there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord^j that bought them, and bring upon themselves swift destruction.

CHAPTER II.

But there arose false 1 prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves

^a Matt. 3: 17; 17: 5; Mark 1: 11; 9: 7; Luke 3: 22; 9: 35. ^b Ex. 3: 5; Josh. 5: 15. ^c Isa. 8: 20. ^d 2 Cor. 4: 4, 6; Rev. 2: 28; 22: 16. ^e Rom. 12: 6. ^f 2 Tim. 3: 16; 1 Pet. 1: 11. ^g 2 Sam. 23: 2; Luke 1: 70; Acts 1: 16; 3: 18. ^h Deut. 18: 1. ⁱ Matt. 24: 11. ^j Heb. 10: 29.

Preached the coming into the world and the divine power of Christ. **But were eye witnesses.** Since the apostles were personal witnesses of Christ's glory, they knew whereof they spoke. **17. For he received from God the Father honor and glory.** He cites one scene that he had witnessed where the divine glory rested upon Christ. The glory of the Transfiguration is the prophecy of the glory which will be revealed when Christ comes. **There came such a voice.** God honored the Son by the Divine declaration. See Matt. 17: 1-6. **18. And this voice we ourselves heard.** Peter, and James and John, his companions on the holy mount. James was now dead, but John was still alive.

19-21. We have also a more sure word of prophecy. Prophecy was a sure word, but when fulfilled in Christ and the gospel it seemed more sure. No class of evidence had more power with Jews than to show them that Jesus was the Christ of whom the prophets spoke. **Whereunto.** To prophecy. **Take heed.** Heed its predictions and statements concerning Christ. **As unto a lamp.** It was a lamp shining in the darkness of the past and giving some light before the day star arose. **The day dawn.** The full light of the New Testament. **The day star.** Christ. See Rev. 22: 16. **20. Knowing this first.** This is a reason for giving heed to the word of prophecy. **That no prophecy . . . is of any private interpretation.** Is not an interpretation of the knowledge and feelings of the prophet, but of the will of God. The next verse shows that this is the meaning. **21. For no prophecy.** No scriptural prophecy is due to the will of man, but all came from men speaking from God when moved by the Holy Spirit. Prophecy is God's word, not the words of man.

1-3. There arose false prophets also among the people. In 1: 19 the true prophets are referred

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not^a the angels^b that sinned, but^c cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah,^d the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And^e turning the cities of Sodom and Gomorrha into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds:)

9 The^f Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished;

swift destruction. And 2 many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not. For if God 4 spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgement; and spared not 5 the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly; and turning 6 the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly; and delivered righteous Lot, sore distressed by the lascivious life of the wicked (for that righteous 8 man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* lawless deeds): the Lord 9 knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punish-

a Job 4: 18; Jude 6. b John 8: 44; 1 John 3: 8. c Luke 8: 31; Heb. 20: 2, 3. d Gen. 7: 1; Heb. 11: 7; 1 Pet. 3: 20. e Gen. 19: 24. f Psa. 34: 17.

to. Here the false prophets are spoken of in contrast. By "the people" Israel is meant. The term "false prophet" occurs several times in the Old Testament. For example see Jer. 6: 13. Christ foretells the rise of false prophets (Matt. 24: 24). **There shall be false teachers.** Teachers of false doctrines. Paul often warns against such teachers. See Acts 20: 30. **Damnable heresies.** "Destructive heresies" in the Revision. Party divisions caused by false teaching. A heresy is a schism, or that which tends to produce a schism. **Denying the Lord that bought them.** This is the culmination of false teaching in the church and has been fulfilled by those professedly Christian teachers who reject the divinity of Christ and the atoning power of his blood. **Swift destruction.** Sudden destruction. **2. Many shall follow their pernicious ways.** "Lascivious doings" in the Revision. Immoral life is the result of the false doctrine, and thus a reproach is brought upon the truth. **3. And in covetousness.** By their "feigned words," crafty speeches, the false teachers shall use their followers as a source of gain.

4-11. For if God spared not the angels that sinned. In order to show that judgments on these wicked teachers are sure Peter cites examples. Even angels when they sinned were subjected to punishment. **But cast them down to hell.** The sinning angels were cast out of heaven. The word rendered "hell" is not *Gehenna*, but *Tartarus*, a Greek term used for the place of future punishment. **Delivered them into chains of darkness.** "Pits" in the Revision; possibly dungeons of darkness gives the idea. Compare Jude 6. Both passages point to a time when angels sinned, fell, and thus became angels of darkness. **5. And spared not the old world.** The case of the antediluvians furnishes the second example of God's swift justice. **But preserved Noah with seven others.** God did not then forget the righteous. **A preacher of righteousness.** By example as well as by word. See Gen. 5: 17, and 1 Pet. 3: 20. **6. Turning the cities of Sodom and Gomorrha into ashes.** The third example of judgment on sin. See Gen. 19: 29. **7. And delivered righteous Lot.** The saving of the righteous is as marked as the punishment of the wicked. See Gen. 19: 1, 7. **Vexed, etc.** See Gen. 19: 5. **8. For that righteous man, etc.** Lot, seeing and hearing the wickedness around him, was sore distressed. **9. The Lord knoweth, etc.** These examples show that the Lord knows how to deliver the righteous

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities.

11 Whereas^a angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these,^b as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption;

13 And^c shall receive the reward of unrighteousness, *as they* that count it pleasure^d to riot in the day-time. Spots *they are* and blemishes, sporting themselves with their own deceivings, while they^e feast with you:

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of ^fBalaam *the son of Bosor*, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

ment unto the day of judgement; but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, selfwilled, they tremble not to rail at dignities: whereas angels, though greater in might and power, bring not a railing judgement against them before the Lord. But these, as creatures without reason, born mere animals to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed, suffering wrong as the hire of wrong-doing; *men* that count it pleasure to revel in the day-time, spots and blemishes, revelling in their love-feasts while they feast with you; having eyes full of adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of cursing; forsaking the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the hire of wrong-doing; but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed the madness of the prophet. These are springs without water, and mists driven by a storm; for whom the blackness of

^a Jude 9. ^b Jer. 12: 3. ^c Phil. 3: 19. ^d Rom. 13: 13. ^e 1 Cor. 11: 20, 21. ^f Num. 22; Rev. 2: 4.

from every species of trial, and to hold the wicked in reserve for judgment. 10. **Chiefly.** Those next named will receive the greater punishment. **Who go after the flesh.** Follow its dictates and live impure lives. **Despise government.** Refuse to submit to authority. **Not afraid to speak evil of dignities.** A characteristic of this class is their presumption and a want of reverence for what is high and holy. 11. **Whereas angels.** The angels, superior in might and power, do not show such presumption, or disrespect to any lofty power. Compare Jude 8. There is so striking a parallel between a part of this chapter and a part of Jude that it is thought that either Peter or Jude had the epistle of the other before him. Jude shows us that even Michael did not rail against Satan.

12-16. **But these, as natural brute beasts.** As if utterly irrational. The brute beasts were destined to the slaughter for man's uses. So these men blindly rush to destruction. **Speak evil of the things that they understand not.** How often the scoffer fulfils this description! 13. **Shall receive the reward of unrighteousness.** Their destruction is the legitimate reward of their own wrong doing. **Count it pleasure to riot in the day time.** Literally "in the day." I believe that the idea is that, like dumb brutes forgetful of coming destruction, they take pleasure in carousal for a day, regardless of the morrow. **Spots and blemishes.** Marring the brightness and beauty of the church. **Revelling in their love feasts** (Revision). Converting even these into scenes of revel. 14. **Having eyes full of adultery.** Looking around with a lustful appetite. 15. **Having followed the way of Balaam, the son of Bosor.** See Numbers, chapter 31. Balaam sold himself out to an evil cause for the sake of gain. 16. **But was rebuked.** By the voice that was put into the mouth of the brute he rode.

17-19. **These are springs without water.** They promise much but disappoint. **Mists driven by a storm.** The thought is the same. These mists promise rain but it fails to descend. **For whom.**

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that^a were clean escaped from them who live in error.

19 While they promise^b them liberty, they themselves are^c the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For^d if after they have^e escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For^f it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb,^g The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

darkness hath been reserved. For, uttering great swelling *words* of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; promising them liberty, while they themselves are bondservants of corruption; for of whom a man is overcome, of the same is he also brought into bondage. For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.

CHAPTER III.

The End of All Things.

SUMMARY.—The Purpose of the Second Epistle. The Sayings of Scoffers. God's Apparent Delay to Give Opportunity for Repentance. The Day of the Lord. The New Heavens and New Earth. The Blameless Lives We Ought to Live. Paul's Writings. Final Admonitions.

1 This second epistle, beloved, I now write unto you; in *both* which^h I stir up your pure minds by way of remembrance;

CHAPTER III.

This is now, beloved, the 1 second epistle that I write unto you; and in both of them I stir up your sincere mind by putting you in re-

^a Acts 2: 40. ^b Gal. 5: 13. ^c John 8: 34; Rom. 6: 16. ^d Matt. 12: 45; Luke 11: 26; Heb. 6: 4; 10: 26. ^e 2 Pet. 1: 4. ^f Luke 12: 47; John 15: 22. ^g Prov. 26: 11. ^h 2 Pet. 1: 13.

For these apostates the "blackness of darkness is reserved." 18. For. This shows how they promise great things and disappoint. They offer great swelling words, and entice those who are about to be delivered from error. 19. Promising liberty. Liberty from all restraint, complete freedom to serve their own wills, such liberty as those who rail against God's law are wont to offer. Servants of corruption. Those who offer liberty are themselves slaves, serving their own passions and lusts. He who is swayed by appetite or habit cannot be free.

20-22. For if, after they have escaped the pollution of the world. If one who has been converted is enticed back again into his sins his state is worse than before. That this is possible is taught in many places. 21. For it had been better, etc. To other sins there is then added the sin of rejecting the way of righteousness after an experimental knowledge of it. 22. For it is happened. Their relapse is described in the proverbs. See Prov. 1: 1; 26: 11. Such a repulsive course can be compared only with the most disgusting habits of unclean animals.

1-4. This second epistle. This language implies a former letter written to the same persons to whom this is addressed. I stir up your pure minds. In both letters his object was mainly to exhort them to holy lives. By way of remembrance. By reminding you of the claims of Christ as shown by prophets and apostles. 2. That ye may be mindful of the words. Both of what was spoken by the prophets in the Old Testament, and of what the apostles have now spoken. Us the apostles. The Twelve, and Paul, who is alluded to in verse 15. 3. Knowing this first. The apostles and prophets have reminded them that there will be scoffers in the last days. Under the last dispensation. 4.

2 That ye may be mindful of the words which were spoken before by the holy prophets,^a and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing^b this first, that there shall come in the last days scoffers, walking^c after their own lusts,

4 And saying,^d Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that^e by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby^f the world that then was, being overflowed with water, perished:

7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto^g fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and^h a thousand years as one day.

9 Theⁱ Lord is not slack concerning his promise, as some men count slackness; but is^j long-suffering to us-ward, not^k willing that any should perish, but^l that all should come to repentance.

10 But^m the day of the Lord will come as a thief in the night; in the whichⁿ the heavens shall pass

membrane; that ye should 2 remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles: knowing this 3 first, that in the last days mockers shall come with mockery, walking after their own lusts, and say- 4 ing, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they wil- 5 fully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God; by which means the world 6 that then was, being overflowed with water, perished: but the heavens that 7 now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgement and destruction of ungodly men.

But forget not this one 8 thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack con- 9 cerning his promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance. But the day of the Lord 10

a Jude 17. b 1 Tim. 4:1. c 2 Pet. 2:10. d Isa. 5:19; Jer. 17:15; Matt. 24:48. e Gen. 1:6; Heb. 11:3. f Gen. 7:11. g Matt. 25:41; 2 Thes. 1:8; Heb. 1:11. h Ps. 90:4. i Hab. 2:3; Heb. 10:37. j Isa. 30:18. k Ezek. 18:23; 33:11. l Rom. 2:4; 1 Thm. 2:4. m Matt. 24:43. n Matt. 24:35; Rev. 20:11.

Where is the promise of his coming? This question is asked by the scoffers, as though the coming of Christ was so long delayed that all hope had ended. They take advantage of the disappointment to try to destroy faith. **All things continue.** The scoffers assert that the regular order of nature continues right on as it was from the beginning. They forget the deluge.

5-7. For this they willingly are ignorant of. Their ignorance which causes them to speak thus is wilful. They obstinately forget all the lessons taught by the deluge. There the fixed order was interrupted. **That there were heavens.** This alludes to the beginning of creation. See Gen. 1:1, 2. **By the word of God.** See Gen. 1:6, 9. **And the earth.** The Revision translates, "compacted out of the water." That is, water is a principal element in its formation, a fact seen in three-fourths of its surface being sea, and water being found in the depths of the earth everywhere, and being found largely in earthly combinations. **6. Whereby.** By means of the waters of heaven and earth; "the windows of heaven being opened and the fountains of the great deep broken up," the old world was overflowed and perished. **7. By the same word.** The heavens and earth of old were formed by the word of God, but the same word, which has always been sure, declares that they are reserved for fire. See Ps. 50:3; 97:3; Isa. 66:15, 24; Dan. 7:9; Mal. 4:1. **Against the day of judgment.** This destruction by fire will be when the Lord is revealed in judgment and when perdition comes on ungodly men.

8-13. But, beloved, be not ignorant. Delay was the objection of the scoffers, but time is no element in the counsels of God. He has eternity in which to work out his purposes. He can as well take a thousand years as a day. If he seems to us short lived creatures to delay it is for wise purposes. See Ps. 90:4. **9. The Lord is not slack.** If the day of the Lord seems delayed it is not due to slackness. It is rather because God is long suffering and is giving time to call the world to repentance. See 2 Tim. 2:4. **10. But the day of the Lord will come.** This expression usually, but not always, refers to the

away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up.

11 *Seeing then that* all things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness;

12 Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall^a be dissolved, and the elements shall^b melt with fervent heat?

13 Nevertheless we, according to his promise, look for^c new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless:

15 And account *that*^d the long-suffering of our Lord *is* salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

16 As also in all *his* epistles, speaking^e in them of these things: in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these*

will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in *all* holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight. And account that the long-suffering of our Lord *is* salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all *his* epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and und steadfast wrest, as

^a Psa. 50: 8; Isa. 34: 4. ^b Micah 1: 4. ^c Isa. 65: 17; 66: 22; Rev. 21: 1. ^d Rom. 2: 4; 1 Pet. 3: 20. ^e Rom. 8: 19; 1 Cor. 15: 24; 1 Thes. 4: 15.

second advent. Such is its meaning here. **As a thief.** When people are not expecting it. Compare 1 Thess. 5: 2; Matt. 24: 43. **The heavens shall pass away.** See Luke 21: 33. **The elements shall melt.** The material of which they are composed. **The earth also and the works.** The earth and all man's creations. That the world shall come to an end seems to be written in its very constitution. A slight change in the constitution of the atmosphere, or the decomposition of its water would wrap it in flame. Science finds the elements of final dissolution in the relations of the earth and sun. According to the ratio of increase in two centuries the world will not have resources to feed its population. In a few hundred years the coal resources of the world will fail. These and many other facts point to a necessary and inevitable change. **11. What manner of persons ought ye to be.** Since we have no abiding home on this earth and seek one beyond, we should live in a state of preparation. **12. Looking for.** Looking for, preparing for, and desiring the Lord's coming. Dreadful as that day will be for the impatient it is a day of relief and of glorious attainment to the saint. **13. We, according to his promise.** See Isa. 65: 17; also 66: 22. The heavens and the earth are not to be blotted out, but changed, purified and made better for the home of the righteous.

14-18. Wherefore, beloved. Now follows an earnest exhortation to holiness in view of the coming of the Lord. **15. Account that the long suffering of our Lord is salvation.** That God's long suffering is designed to promote salvation. **Even as our beloved brother Paul . . . hath written to you.** We cannot tell what epistles of Paul are alluded to. We have at least three which were written to the same churches Peter was addressing. See 1 Pet. 1: 1, 2. **16. As also in all his epistles,** Peter knew of many epistles, then, that Paul had written, and knew also that they contained some very profound argument, which a Jew especially found it difficult to understand (See Galatian Letter). **The unlearned and unstable.** The ignorant and vacillating wrest. Pervert and give meanings that were never meant. **As also the other scriptures.** The other scriptures may mean the Old Testament, or New Testament writings already written. The point to be noted is that already when Peter wrote Paul's epistles were accepted as a part of the Scriptures. **To their own destruction.** This should be a warn-

things before,^a beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness:

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory, both now and for ever. Amen.

they do also the other scriptures, unto their own destruction. Ye therefore, 17 beloved, knowing *these things* beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own stedfastness. But grow in 18 the grace and knowledge of our Lord and Saviour Jesus Christ. To him *be* the glory both now and for ever. Amen.

^a Eph. 4: 14.

ing to all in our day who twist the Scriptures from their real meaning. 17. **Seeing ye know these things before.** That there shall be false teachers; hence beware of them. 18. **Grow in grace.** How they may so grow was shown in 1 Peter 2: 2. **And in the knowledge of our Lord.** The two kinds of growth must keep equal pace. He who grows in the one will grow in the other.

INTRODUCTION TO THE FIRST EPISTLE OF JOHN.

This Epistle was written by John, the Son of Zebedee, the beloved Disciple, an Apostle of Jesus Christ. The outlines of his history and character have been fully given in the Introduction to the Gospel of John (People's Testament, Vol. I.) to which I refer the reader. Prominent in the Savior's earthly ministry, the active companion of Peter in the founding of the church in Judea, he was soon overshadowed in the Acts of the Apostles by the towering personalities of Peter and Paul. He is only named four times in the Acts, and his name only occurs once in the Epistles of Paul (Gal. 2: 9) in a passage which probably names the only occasion when he and Paul ever met face to face. The opinion of the early church was that his residence was in Palestine until the time approached for the overthrow of the Jewish state, and probably until he had been released from the sacred charge of the mother of Jesus by her death; that he then removed to Asia Minor to make his home at Ephesus among the great body of Gentile churches which had been robbed of the care of their founder, the great apostle to the Gentiles, by his martyrdom, and that in Ephesus he wrote the Epistles which are inscribed to him in the New Testament.

Like the Gospel by the same writer, the Epistle does not mention the name of its author, and we are indebted for the knowledge of the authorship to the uniform testimony of the early church, as well as to the similarity of thought and expression of the Gospel and the Epistle. I do not think the hypothesis of those destructive German critics who have a mania for novelties, that the writer of Ephesus was not the Apostle John, but a Presbyter John of the second century, is worthy of serious consideration. Such a figment is incredible in view of the fact that the second century testifies that John the Apostle long lived at Ephesus, and died there, leaving the legacy of his life and writings to the churches. We have still extant the writings of those who affirm that they had been trained by men of God who had been trained under the direction of the aged apostle during his Ephesian residence. It may be added that this epistle is repeatedly quoted in the writings of the Fathers belonging to the second century, and is named, as well as the other two Epistles of John, in the first Canon of the New Testament writings, the Canon Muratori, which belongs to the last half of the second century.

Its date is only a matter of conjecture. It is evident from the various false doctrines which the writer evidently had in view that it belongs to a later period than any other writings of the New Testament save those of John himself. It was probably written when John remained as the only survivor of the apostolic band, after his gospel, and when certain heresies began to assume form. Why it should appear without either the names of the author or of the churches to which it was addressed is uncertain, but it does demonstrate that it is a genuine Epistle, and no part of a forgery, as some German writers have held. A forged Epistle would have been ascribed to an apostolic writer in order to gain its acceptance. The examples afforded by certain forged epistles of the early centuries, the so called Epistle to the Laodiceans for instance, settle this point. The peculiarities of the Epistle, which cannot be discussed in our limited space, will be best seen in the notes on the text.

THE FIRST EPISTLE GENERAL OF JOHN.

CHAPTER I.

Fellowship with God.

SUMMARY.—The Word of Life. Eternal Life Manifested. God is Light. Those in Fellowship with Him Must Walk in the Light.

1 That^a which was from the beginning, which we have heard, which we have seen with our eyes, which^b we have looked upon, and our^c hands have handled, of the Word^d of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life which was with the Father,^e and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and^f truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God^g is light, and in him is no darkness at all.

CHAPTER I.

That which was from the 1 beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, 2 and we have seen, and bear witness, and declare unto you the life, the eternal *life*, which was with the Father, and was manifested unto us); that which 3 we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: and these 4 things we write, that our joy may be fulfilled.

And this is the message 5 which we have heard from him, and announce unto you, that God is light, and in him is no darkness at

^a Micah 5:2. ^b 2 Pet. 1:16. ^c Luke 24:39. ^d Rev. 19:13. ^e John 1:1,2. ^f John 15:4; 17:21; 1 Cor. 1:9.
^g John 1:9; 8:12; 9:5; 12:35; Rev. 1:5.

1-4. That which was from the beginning. Compare John 1:1; see notes there. Compare also Gen. 1:1. John 1:1 shows that The Word, manifested as Christ, was from the beginning. Which we have heard, . . . looked upon, . . . handled. In its incarnate form in the person of Jesus Christ. The Word of life. Christ, the revealed Word, when it became flesh and dwelt among men (John 1:14); "in whom also was life" (John 1:4). 2. The life was manifested. They had seen the Life manifested in the person of Christ. And bear witness. The office of the apostle, having seen and known the Eternal Life as he lived on earth, was to bear witness of him to the world. 3. That ye also may have fellowship. To declare what they had seen and heard was simply to preach the gospel. This knowledge communicated to others brought those who accepted it into a fellowship of knowledge and hope. Those are in fellowship who are partakers of the same faith, hopes and privileges. With us. All the saints entered into fellowship with the apostles, but the apostles were in fellowship with the Father. This grand fellowship, that of the saints with the Father and the Son, is simply a guarantee that no good thing will be withheld from us; that "all things are ours." There is a fellowship of peace, of concord, of eternal life and glory. 4. These things write we. This assurance of the divine fellowship is given in order that they may rejoice with the fulness of joy in the glorious hope.

5-7. This then is the message. The message heard from Christ, now declared is, that God is light. The source whence all light, whether it be physical, or moral or spiritual, comes; the Enlightener of the universe. The term denotes luminous clearness, the free and benevolent source from whence flow light, intelligence, purity and blessing, absolutely free from alien intermixture, since in him is no dark-

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If^a we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If^b we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

all. If we say that we have 6 fellowship with him, and walk in the darkness, we lie, and do not the truth: but if we walk in the light, 7 as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. If we say 8 that we have no sin, we deceive ourselves, and the truth is not in us. If we 9 confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say 10 that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER II.

The New Life.

SUMMARY.—The Advocate with the Father. The Propitiation. The Old and the New Commandment. The Love of the World and the Love of the Father Inconsistent. The Unction of the Holy Spirit. Antichrist. The Anointing Which Teacheth All Things.

1 My little children, these things write I unto you, that ye sin not. And if any man sin,^c we have an advocate with the Father, Jesus Christ the righteous:

2 And^d he is the propitiation for our sins; and

CHAPTER II.

My little children, these 1 things write I unto you, that ye may not sin. And if any man sin we have an Advocate with the Father, Jesus Christ the righteous:

a 1 Kings 8:46; Eccl. 7:20; James 3:2. b Psal. 32:5; Prov. 28:13. c Heb. 9:24. d Rom. 3:25.

ness at all. Light represents truth, knowledge and holiness. Darkness represents ignorance, error, falsehood and sin. 6. If we say . . . and walk in darkness. To claim a fellowship with him who is Light and to walk in the darkness of error, of ignorance, and of sinfulness are utterly inconsistent. Do not the truth. He who obeys not the truth walks in darkness. 7. But if we walk in the light. We walk in the light by following Christ, the Light of the world. We have fellowship. All who are walking in the light have the common life. The blood of Jesus Christ his Son cleanseth us from all sin. Cleansed by the blood of Christ, and thus made holy, we are fitted for the heavenly communion.

8-10. If we say that we have no sin. To say that we have reached a sinless state in which we no longer need the blood of Christ to cleanse us is a deception. This language is in square opposition to the claims of the "Perfectionists" of all ages. 9. If we confess our sins. Instead of affirming that we are sinless we should confess our sins. Faithful and just. If we confess our sins the Lord will be faithful to his promise of mercy, and just in requiring us to have the atonement of Christ, to forgive us our sins. 10. If we say that we have not sinned. God says we have sinned. He declares "There is none righteous; no, not one." Hence if we affirm that we are sinless we make God a liar.

NOTE.—It must be noted that these words concerning sin, found in verses 8-10, are not addressed to Gentile sinners, but to a generation which had grown up in the church. Indeed, of all the epistles, this is the only one which can truly be said to have been addressed to a Christian generation. Hence, it would naturally emphasize, not the unconverted sinner's need of pardon, but of the Christian's constant need of a pardoning Savior. It is the Christian who cannot say that he has no sin, and who must find pardon by confessing his sins to Christ. Acts 2:38 shows how the alien sinner may obtain remission; 1 John 1:9 shows how the Christian, when he sins, may obtain remission.

1, 2. My little children. From so aged a teacher as John, now probably more than four score, and at least fifty years in the service of Christ, this fatherly style of address is very appropriate. That ye sin not. He writes to exhort them to a pure and holy life, the only life permissible to those born again. And if any sin. The word "man" is not found in the Greek. The meaning is, "If any brother, any of you, should be overtaken by sin," there is a way of forgiveness. They must not sin, but if unhappily one does sin, let him go to Christ, the Advocate. We have an advocate. Who pleads with the Father not to

not for ours only, but^a also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso^b keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He^c that saith he abideth in him, ought himself^d also so to walk, even as he walked.

7 Brethren,^e I write no new commandment unto you, but an old commandment which^f ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again,^g a new commandment I write unto you, which thing is true in him and in you;^h because the darkness is past, and theⁱ true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and^j there is none occasion of stumbling in him:

11 But he that hateth his brother is in darkness,^k and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

and he is the propitiation 2 for our sins; and not for ours only, but also for the whole world. And hereby 3 know we that we know him, if we keep his commandments. He that saith, 4 I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth 5 his word, in him verily hath the love of God been perfected. Hereby know we that we are in him: he 6 that saith he abideth in him ought himself also to walk even as he walked.

Beloved, no new com- 7 mandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard. Again, 8 a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth. He 9 that saith he is in the light, and hateth his brother, is in the darkness even until now. He that loveth 10 his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his 11 brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

^a John 1:29. ^b Titus 2:11. ^c John 15:4. ^d Matt. 11:29. ^e 2 John 5. ^f 1 John 8:11. ^g John 13:34. ^h Rom. 13:12; Eph. 5:8; 1 Thes. 5:5. ⁱ John 1:9; 8:12; 12:35. ^j 2 Pet. 1:10. ^k John 12:35.

withdraw his love because we may have been betrayed into sin. 2. **He is the propitiation.** The mercy seat of the Tabernacle where God met man was called the propitiation. Christ is our mercy seat, where God meets us in mercy and forgiveness. **And not for ours only.** Christ's offering is for all. "He tasted death for every man."

3-6. **And hereby we do know that we know him.** The evidence that we have a saving knowledge of Christ is loyal obedience to his commandments. 4. **He that saith, etc.** If one claims to have a saving knowledge of Christ, yet lives in disobedience, his life puts the lie to his words. 5. **But whoso keepeth his word, etc.** It is by keeping his commandments that the love of God is made perfect in us. Obedience is the result and proof of love, and also gives love the opportunity to flow over the whole life. Compare John 14: 21. **Hereby.** By our loyal obedience. 6. **He that saith he abideth in him.** Who so abideth in Christ, and lives by the life Christ imparts, must show that life by a life like that of Christ. See John 15: 4.

7-11. **I write no new commandment.** He writes in substance what was commanded from the beginning when he bids them walk as Christ walks. **The beginning.** Their first hearing of the gospel. **The old commandment is the word.** The Gospel. Its substance is condensed by Christ into the words: "Follow me." 8. **Again, a new commandment.** Yet this commandment, the substance of which is brotherly love, is in one sense new (see John 13: 34), because it was first taught them by Christ. **Which thing is true.** Its truth is shown in the life of Christ and in your life. **Because the darkness is past.** The truth of the new commandment is shown because you have come out of the darkness and are walking in the light that shineth. He that keeps the new commandment walks in the light. 9. **He that saith he is in the light.** If one hates his brother he demonstrates that he is in darkness. 10. **He that loveth, etc.** On the other hand, brotherly love shows that one abides in the light. **None occasion of stumbling.** Because he walks in the light and can see where he walks. 11. **But he that**

12 I write unto you, little children, because^a your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him^b *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because^c ye are strong, and^d the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If^e any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh,^f and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God^g abideth for ever.

18 Little children,^h it is the last time: and as ye have heardⁱ that antichrist shall come,^j even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for^k if they had been of us, they would *no doubt* have continued with us: but *they went out*, that^l they might be made manifest that they were not all of us.

I write unto you, *my* little 12 children, because your sins are forgiven you for his name's sake. I write unto 13 you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. I have written unto you, little children, because ye know the Father. I 14 have written unto you, fathers, because ye know him which is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one. Love 15 not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For 16 all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world 17 passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Little children, it is the 18 last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour. They went out 19 from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be made manifest how that they all are not

■ Luke 24:47; Acts 4:12. b 1 John 1:1. c Eph. 6:10. d Jer. 31:33; John 8:31. e Matt. 6:24; Gal. 1:10; James 4:4. f Eccl. 5:11. g Psa. 125:1; Prov. 10:25. h Heb. 1:2. i 2 Thes. 2:3. j Matt. 24:5. k Matt. 24:24. l 1 Cor. 11:19.

hateth, etc. He who hates is not following Christ, the Light, and hence walks in the darkness, hence is blinded. He cannot see the dangers that beset him on account of the darkness.

12-14. I write unto you, little children. John calls all the saints "little children." Then he divides them into three classes, "fathers," "young men," and "little children" (verse 13), but the Greek word rendered "little children" in verse 13 is a different one from that of verses 1 and 12. 13. I write unto you, fathers. These fathers have known him. Not known Christ in the flesh but have walked with him long and realized his presence. Young men. The special excellence of these Christian young men is that they have overcome the temptations of the evil one. Little children. These have known the Father, and can say, "Our Father, who art in heaven." 14. I have written. This verse, imitating the Hebrew parallelism, repeats verses 12 and 13 with slight variations.

15-17. Love not the world. An exhortation to all three classes just named. The love of the world and of God are not reconcilable. See notes on James 4:4. By "the world" is meant the ways of the world, its passions, pleasures and pursuits. 16. For all that is in the world. This sinful world is comprehended under three heads. The lust of the flesh. The desires which spring from the appetites and passions. The lust of the eyes. The desires that are aroused by appeals made to our eyes. The pride of life. The vain glory of the world; its foolish display. Sensuality, avarice and pride, nearly, but not quite, illustrate what is meant. 17. And the world passeth away. All these things are transient, but he who does the will of God builds on eternal foundations.

18-25. Little children, it is the last time. We are in the last dispensation. Ye have heard that antichrist shall come. False Christs and those opposed to Christ. See Matt. 24:4. Anti-Christ

20 But^a ye have an unction^b from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but he that acknowledgeth the Son, hath the Father also.*]

24 Let that therefore abide in you which ye^d have heard from the beginning. If that which ye have heard from the beginning shall remain in you,^e ye also shall continue in the Son, and in the Father.

25 And^f this is the promise that he hath promised us, *even* eternal life.

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing, which ye have received of him, abideth in you; and ye^g need not that any man teach you: but as the same anointing^h teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

of us. And ye have an 20
anointing from the Holy
one, and ye know all
things. I have not written 21
unto you, because ye know
not the truth, but because
ye know it, and because no
lie is of the truth. Who is 22
the liar but he that denieth
that Jesus is the Christ?
This is the antichrist, *even*
he that denieth the Father
and the Son. Whosoever 23
denieth the Son, the same
hath not the Father: he
that confesseth the Son
hath the Father also. As 24
for you, let that abide in
you which ye heard from
the beginning. If that
which ye heard from the
beginning abide in you, ye
also shall abide in the Son,
and in the Father. And 25
this is the promise which
he promised us, *even* the
life eternal. These things 26
have I written unto you
concerning them that
would lead you astray. 27
And as for you, the anoint-
ing which ye received of
him abideth in you, and ye
need not that any one
teach you; but as his
anointing teacheth you
concerning all things, and
is true, and is no lie, and
even as it taught you, ye

^a Isa. 44:3; 2 Cor. 1:21; Heb. 1:9. ^b Mark 1:24; Acts 3:14. ^c John 14:7. ^d 2 John 6. ^e 1 John 1:3. ^f John 17:3.
^g Jer. 31:33; Heb. 8:10. ^h John 16:13.

is Anti-Christianity. **Whereby we know that it is the last time.** Their appearance is a part of the series of events which leads to the final consummation. 19. **They went out from us.** This implies that these antichrists were apostates. The worst men are often those who were once outwardly religious and have fallen away. **If they had been of us.** Had they been true and genuine Christians they could hardly have fallen into such a state of enmity. Their going away and bitter opposition show that they were not real converts. 20. **But ye have an unction.** Ye are anointed with the Holy Spirit. Christian means an anointed one; Anti-Christ would mean against the Anointed. Hence John reminds them that they have been anointed by the Holy One. **Know all things.** All things needful to guard against these opposers and seducing teachers. It is the privilege of those who have this anointing to know Christ experimentally (John 14: 22, 23). 21. **I have not written, etc.** John writes to them as those who know the truth, and know how to discern between the truth and lies. 22. **Who is a liar, etc.?** Hence they will know how to reject these antichrists who lyingly deny Jesus Christ. 23. **Whosoever denieth the Son.** All who deny the Father and the Son are antichrist; so also those who reject the Son cannot have the Father. 24. **Let that therefore abide in you.** The truth concerning the Father and the Son which Anti-Christ denies. **Ye shall continue.** He who remains steadfast in this faith will continue in the Son, etc. 25. **And this is the promise.** This promise is made to all who abide in the Son and in the Father.

26-29. **These things have I written, etc.** All these words about Anti-Christ; all from verse 18 to the end of the chapter is to put them on their guard against false teachers. 27. **But the anointing which you have received.** See verse 20. This anointing is spoken of because it furnishes them a means of guarding against the false teachers and seducers. The passage does not teach a continuous revelation, or that we are to be led by the inner light, but that God has given us means of knowing whether men speak the truth. **Ye need not that any man teach you.** There is another fountain of knowledge so that ye need not the aid of these opposing teachers. **As the same anointing teacheth you all things.** The Holy Spirit bestowed upon you. It was the promise of Christ that the Spirit should guide you into all truth (John 16: 13). The Holy Spirit was thus imparted to the apostles and through them spiritual gifts were imparted everywhere in the early church. Among these gifts were wisdom, knowl-

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ^aye know that he is righteous, ye know that every one that doeth righteousness is born of him.

CHAPTER III.

Children Born of God.

SUMMARY.—The Marvellous Love of the Father. Sons of God Should Be Sinless. Christ Manifested to Remove Sin. Love the Proof that We Abide in God. The Spirit a Proof that We Abide in God.

1 Behold what manner of love the Father hath bestowed upon us, that^b we should be called the sons of God! therefore the world knoweth us not,^c because it knew him not.

2 Beloved, now are we the sons of God; and^d it doth not yet appear what we shall be: but we know that, when he shall appear, we^e shall be like him; for we^f shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to^g take away our sins; and^h in him was no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

abide in him. And now, 28: my little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming. If ye know that 29: he is righteous, ye know that every one also that doeth righteousness is begotten of him.

CHAPTER III.

Behold what manner of 1 love the Father hath bestowed upon us, that we should be called children of God: and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, 2 now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And 3 every one that hath this hope set on him purifieth himself, even as he is pure. Every one that doeth sin 4 doeth also lawlessness: and sin is lawlessness. And ye know that he was 5 manifested to take away sins; and in him is no sin. Whosoever abideth in him 6 sinneth not: whosoever sinneth hath not seen him,

^a Acts 22: 14. ^b John 1: 12. ^c John 15: 18; 17: 25. ^d 1 Cor. 2: 9; 2 Cor. 4: 17. ^e Psal. 17: 15; Rom. 8: 29. ^f Job 19: 26; Psal. 16: 11; Matt. 5: 8; 1 Cor. 13: 12; 2 Cor. 5: 7. ^g Isa. 53: 12; Heb. 1: 3. ^h 2 Cor. 5: 21.

edge, prophecy, and discerning of spirits. These extraordinary gifts continued until the Holy Spirit had prepared the New Testament to guide the church (1 Cor. 13: 8). Now we have the Word of God, which the Holy Spirit has given us, and the presence of the Spirit with us to fit us for understanding. The word and the unction still "teach us all things." 28. **Abide in him.** By continuing in the truth taught of God. 29. **If we know that he is righteous.** A life of righteousness shows that we have the life of Christ, and hence is proof that we have been born of him.

1-3. **Behold, what manner of love, etc.** The last verse of chapter 2 speaks of the saints as born of God. That thought suggests the wonderful love in allowing us to be born again and thus to become God's children. **Sons of God.** What greater glory than to be acknowledged as sons of the King of Kings! **Therefore.** If the world does not know the Father it will not know his children. 2. **Now are we, etc.** Already we have the great privilege of being sons, and it doth not yet appear what we shall be. Our future glory is not yet manifest. Even we ourselves cannot understand it. **But we know.** One glorious revelation has been made. At the coming of Christ we shall be like him. Then we shall be like him in body. See Phil. 3: 21. We shall also be found morally in his image. **For we shall see him as he is.** To look upon him has power to change us into his glory. See 2 Cor. 3: 18. 3. **Every man that hath this hope.** To have a hope of being like Christ leads us to try to be like Christ; hence, to be pure as he is pure.

4-10. **Whosoever committeth sin, etc.** The very act of sinning is a breaking of law. "Sin is lawlessness" (Revision). 5. **Was manifested to take away our sins.** Christ came, not only to take away our sins by their remission, but to take away our disposition to sin. 6. **Whosoever abideth in him sinneth not.** One ceaseth to abide in him when he engages in sinning. See note at the end of the Epistle. **Hath not seen him, etc.** "Whosoever sinneth," that is, sins habitually, thereby shows that he hath not experimental insight and knowledge of Christ. There is no fellowship with the Sinless One.

7 Little children, let no man deceive you: he^a that doeth righteousness is righteous, even as he is righteous.

8 He^b that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested,^c that he might destroy the works of the devil.

9 Whosoever^d is born of God doth not commit sin; for^e his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning,^f that we should love one another.

12 Not as^g Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever^h hateth his brother is a murderer: and ye know that no ⁱmurderer hath eternal life abiding in him.

16 Hereby^j perceive we the love of *God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

neither knoweth him. *My* 7
little children, let no man
lead you astray: he that
doeth righteousness is
righteous, even as he is
righteous; he that doeth 8
sin is of the devil; for the
devil sinneth from the be-
ginning. To this end was
the Son of God manifested,
that he might destroy the
works of the devil. Who- 9
soever is begotten of God
doeth no sin, because his
seed abideth in him: and
he cannot sin, because he
is begotten of God. In 10
this the children of God
are manifest, and the chil-
dren of the devil: whoso-
ever doeth not righteous-
ness is not of God, neither
he that loveth not his
brother. For this is the 11
message which ye heard
from the beginning, that
we should love one another:
not as Cain was of the 12
evil one, and slew his
brother. And wherefore
slew he him? Because his
works were evil, and his
brother's righteous.

Marvel not, brethren, if 13
the world hateh you. We 14
know that we have passed
out of death into life, be-
cause we love the brethren.
He that loveth not
abideth in death. Whoso- 15
ever hateth his brother is
a murderer: and ye know
that no murderer hath
eternal life abiding in him.
Hereby know we love, be- 16
cause he laid down his life
for us: and we ought to lay
down our lives for the

^a Ezek. 18:5; Rom. 2:13. ^b Matt. 13:88; John 8:44. ^c Gen. 3:15; Luke 10:18; John 16:11. ^d 1 John 5:18. ^e 1 Pet. 1:23. ^f John 15:12. ^g Gen. 4:4. ^h Matt. 5:21; 1 John 4:20. ⁱ Gal. 5:21; Rev. 21:8. ^j John 3:16; Rom. 5:8; Eph. 5:2,25.

7. Let no man deceive you. Do not be deluded into the belief that any one can be righteous unless he practices righteousness. 8. He that committeth sin is of the devil. A sinful life is a proof of the devil's power. Christ came to destroy the works of the devil, and it is his work to destroy sin in all his disciples. 9. Whosoever is born of God doth not commit sin. The thought is that he does not live a life of sin. The spirit born of God, the new creation, does not sin, and cannot sin and remain God's child, but sometimes the old nature revives and for a moment exerts its power. "It is no more I that do it but sin that dwelleth in me" (Rom. 8: 20). See note at end of the Epistle. His seed remaineth in him. The principle of divine life, and hence he cannot live a sinful life. Because he is born of God. "That which is born of the Spirit is spirit." This new nature cannot sin. If we sin, it is the old nature revived. Unless at once we repent and flee to him he will depart from us. 10. In this, etc. Thus is the distinction clear between God's children and those of the devil. God's children are full of love and live holy lives. Those of the devil are the opposite.

11, 12. This is the message. God's charge has always been that we should love each other. 12. Not as Cain, who was of that wicked one. Cain, who hated and slew his brother, is an extreme type of the children of the devil. This hater and murderer is condemned far more severely in the Scriptures than the disobedient Adam.

13-18. We know that we have passed from death unto life, etc. If our hearts are filled with brotherly love this shows that we are God's children; and the opposite is also true. 15. Whosoever hateth . . . is a murderer. Has the germs from which murder springs lurking in his heart. Hatred led Cain to murder; so it does many others who sin likewise. No murderer. It is impossible for a man

17 But^a whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed, and in truth.

19 And hereby we know^b that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved,^c if our heart condemn us not,^d *then* have we confidence toward God.

22 And^e whatsoever we ask, we receive of him, because we keep his commandments,^f and do those things that are pleasing in his sight.

23 And this is the commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments^g dwelleth in him: and^h hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER IV.

Trying the Spirits.

SUMMARY.—How to Distinguish the Spirits of Truth and Error. Love a Proof that We Are Born of God. God's Great Love for Us. How We Secure the Indwelling of God. How Love is Made Perfect.

1 Beloved,ⁱ believe not every spirit, but try the spirits whether they are of God; because many^j false prophets are gone out into the world.

brethren. But whoso hath 17
the world's goods, and be-
holdeth his brother in
need, and shutteth up his
compassion from him, how
doth the love of God abide
in him? My little children, 18
let us not love in word,
neither with the tongue;
but in deed and truth.
Hereby shall we know that 19
we are of the truth, and
shall assure our heart be-
fore him, whereinsoever 20
our heart condemn us; be-
cause God is greater than
our heart, and knoweth all
things. Beloved, if our 21
heart condemn us not, we
have boldness toward God;
and whatsoever we ask, we 22
receive of him, because we
keep his commandments,
and do the things that are
pleasing in his sight. And 23
this is his commandment,
that we should believe in
the name of his Son Jesus
Christ, and love one an-
other, even as he gave us 24
commandment. And he
that keepeth his command-
ments abideth in him, and
he in him. And hereby we
know that he abideth in
us, by the Spirit which he
gave us.

CHAPTER IV.

Beloved, believe not ev- 1
ery spirit, but prove the
spirits, whether they are
of God; because many false
prophets are gone out into

^a Deut. 15:7; ^b Luke 8:11. ^c John 18:37. ^d Job 22:26. ^e Heb. 10:22. ^f Psal. 34:15; Matt. 21:22; Mark 11:24; John 14:13. ^g John 8:29. ^h John 17:21. ⁱ Ezek. 37:27; Rom. 8:9. ^j Jer. 29:8. ^k Matt. 24:5.

to have the spirit of murder in him and yet have eternal life. 16. **Hereby perceive we the love.** The love of God in Christ is meant. His love is shown on the cross. Christ is love. If we love as he loved we must be willing even to die for each other. 17. **But whoso, etc.** If this be true, what shall be said of one who refuses to succor his suffering brother with his goods? 18. **Let us love not in word.** Our love must not show itself in empty professions.

19-22. **Hereby we know, etc.** Because our love is active and practical. **Assure our hearts.** Have a good conscience. 20. **For if our heart condemn us.** If we have a troubled conscience because we have not kept the law of love, God, who is greater and whose condemnation is a far more serious affair, **knoweth all things** and seeth our failure in duty. 21. **If our heart condemn us not, etc.** Then we have a conscience void of offense before God and are assured that he will hear us. 22. **And whatsoever we ask.** We can then believe that he will hear our prayers because we are keeping his commandments.

23, 24. **And this is his commandment.** The commandments may be summed up in one, with two parts, viz.: Faith in Jesus Christ, and love of the brethren. 24. **He that keepeth his commandments.** By keeping them we dwell in him and he in us. See John 14:23. **We know that he abideth in us, by the Spirit.** The Spirit that dwells in us is manifest by its fruits. If we bear the fruits of the Spirit in our lives it is proof that Christ dwells in us. If we are led by the Spirit we are the sons of God (Rom. 8:14).

1-6. **Believe not every spirit.** The last chapter has closed concerning the Spirit, but some are moved by other spirits than that of Christ. **Try the spirits.** Test the spirit that moves teachers and

2 Hereby know ye the Spirit of God; Every^a spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And^b every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them; because greater is he that is in you, than^c he that is in the world.

5 They^d are of the world; therefore speak they of the world,^e and the world heareth them.

6 We are of God: ^f he that knoweth God heareth us: he that is not of God heareth not us. Hereby know we^g the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for^h God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God,ⁱ but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

the world. Hereby know 2 ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and 3 every spirit which confesseth not Jesus is not of God: and this is the *spirit* of the antichrist, whereof ye have heard that it cometh; and now it is in the world already. Ye are of 4 God, *my* little children, and have overcome them: because greater is he that is in you than he that is in the world. They are of the 5 world: therefore speak they *as* of the world, and the world heareth them. We are of God: he that 6 knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

Beloved, let us love one 7 another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that lov- 8 eth not knoweth not God; for God is love. Herein 9 was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him. Herein is love, not that we 10 loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. Beloved, if God 11 so loved us, we also ought to love one another. No 12 man hath beheld God at any time: if we love one

^a 1 Cor. 12:3; 1 John 5:1. ^b 1 John 2:22; 2 John 7. ^c John 12:31; 14:30; 16:11; Eph. 2:2; 6:12. ^d John 3:31. ^e John 15: 19; 17: 14. ^f John 8: 47; 10: 27; 1 Cor. 14: 37; 2 Cor. 10: 7. ^g Isa. 8: 20; John 14: 17. ^h Ex. 34: 6, 7; Micah 7: 18. ⁱ John 15: 16; Titus 2: 4.

see whether it be of God. Verse 2 tells how to test. **Because many false prophets.** There were many false teachers in that age as well as in ours, and some claimed to be inspired. **2. Every spirit.** He who confesses from the heart that Christ has come in the flesh shows that he has the Spirit of God. **In the flesh.** One of the heresies was that Christ had come but that there had been no incarnation. **3. Every spirit that confesseth not.** If Christ is denied, it is not God's Spirit, which always speaks truth, but that of antichrist. See notes on 2: 18, 19. **4. Ye . . have overcome them.** The saints had overcome these false prophets, because they were of God, and the Spirit in them was mightier than the evil spirit, that of the prince of the world, which was in the false prophets. **5. They are of the world.** The false teachers. They are not of God. The world hears them because they are of its spirit and speak of it. **6. We are of God.** Hence speak God's message, and those that know God accept the message. **Hereby know we, etc.** By the principles given in verses 2-5 we distinguish between the spirit of truth (the Holy Spirit) and that of error.

7-11. Love one another. He that is born of God must love because the Father is love; hence love shows that we are of him and know him. On the other hand (8) he who knows not God does not love. **9. In this was manifested the love of God.** Christ is its supremest manifestation. See notes on John 3: 16. **10. Herein is love.** Love manifested. The heights of love are shown, not only in sending the Son, but sending him to be a **propitiation for our sins**; to become a sin offering for us, and to die for us. See notes on 2: 2. **11. Beloved.** If we are of God, and God so loves us, we must love one another.

12 No^a man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby^b know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And^c we have seen, and do testify, that the^d Father sent the Son to be the Saviour of the world.

15 Whosoever^e shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we^f may have boldness in the day of judgment:^g because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And^h this commandment have we from him, That he who loveth God love his brother also.

another. God abideth in us, and his love is perfected in us: hereby know we 13 that we abide in him, and he in us, because he hath given us of his Spirit. And we have be- 14 held and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever 15 shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we know and have be- 16 lieved the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is 17 love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world. There is no fear in 18 love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, 19 because he first loved us. If a man say, I love God, 20 and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment 21 have we from him, that he who loveth God love his brother also.

^a Ex. 33: 20; John 1: 18; 1 Tim. 6: 16. ^b John 14: 20. ^c John 1: 14. ^d John 3: 17. ^e Rom. 10: 9. ^f James 2: 13; 1 John 2: 28; 3: 19. ^g 1 John 3: 3. ^h John 13: 34.

12-16. No man hath seen God. He is invisible to mortal eyes, yet we may have a sense of his presence in us. If we love each other he dwells in us. **His love is perfected.** It is made complete by our loving each other. It is incomplete unless his love for us is supplemented by brotherly love. This love in us is the proof that God is in us. **13. Hereby know we, etc.** We know that God dwells in us by the Spirit given us. But we know we have the Spirit by its fruits. The first and greatest of these is love. See Gal. 5: 22. **14. We have seen and do testify.** See John 15: 27. This is John's personal testimony as an apostle. **15. Whosoever shall confess, etc.** In verse 2 confession of Jesus Christ in word and life is declared proof of the indwelling of the Spirit; here it is proof of God dwelling in us, which means the same thing. **16. We know and have believed (Revision).** The love of God is a matter of knowledge and was a matter of faith. Love binds us to God.

17-21. Herein is our love made perfect. When love is perfected in us we will have no fear of the judgment day. Those who love God supremely will not be terrified at his presence. **Because as he is, so are we, etc.** The great ground of boldness is that we are as Christ; purified like him, made sinless like him, filled with love like him and appear at judgment in his likeness. This transformation begins when we are converted, hence, **in this world.** **18. There is no fear in love.** There may be reverential fear, but there is no terror. Fear of God gives way to love. **Fear hath torment.** Because it fills us with forebodings. **19. We love him.** His wonderful love in Christ fills every redeemed soul with love. **20. If a man say.** Yet no one can claim to love God who hates his brother. We cannot love the unseen God when we hate the brother who is in God's image. **21. This commandment.** It is God's will that he who loves the Father should love the children also.

CHAPTER V.

Conclusion.

SUMMARY.—How We Show that We Love God. Overcoming the World. The Three Witnesses. The Witness in Ourselves. Prayer. Praying for a Brother Who Sins Not unto Death.

1 Whosoever^a believeth that Jesus^b is the Christ is born of God:^c and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For ^dthis is the love of God, that we keep his commandments: and ^ehis commandments are not grievous.

4 For ^fwhatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but ^ghe that believeth that Jesus is the Son of God?

6 This is he that came ^hby water and blood, *even* Jesus Christ; not by water only, but by water and blood: and ⁱit is the Spirit that beareth witness, because the Spirit is truth.

7 For there^j are three that bear record in heaven, the Father,^k the Word, and the Holy Ghost:^l and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

CHAPTER V.

Whosoever believeth that 1 Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him. Hereby 2 we know that we love the children of God, when we love God, and do his commandments. For this is 3 the love of God, that we keep his commandments: and his commandments are not grievous. For what- 4 soever is begotten of God overcometh the world: and this is the victory that hath overcome the world, *even* our faith. And who 5 is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that 6 came by water and blood, *even* Jesus Christ; not with the water only, but with the water and with the blood. And it is the 7 Spirit that beareth witness, because the Spirit is the truth. For there are three 8 who bear witness, the Spirit, and the water, and the blood: and the three agree

^a John 1:12. ^b 1 John 2:22. ^c John 15:23. ^d John 14:15; 2 John 6. ^e Micah 6:8; Matt. 11:30. ^f John 16:33. ^g 1 Cor. 1:57. ^h John 19:34. ⁱ John 15:26. ^j Isa. 48:16; Haggai 2:5,7; 1 Cor. 12:4-6. ^k John 1:1; Rev. 19:13. ^l Deut. 6:4; John 10:30.

1-5. Whosoever believeth that Jesus is the Christ. This belief, accepted in the heart, confessed with the mouth, and perfected by the obedience of faith (Rom. 1:5; James 2:22), makes one a child of God. 2. By this we know, etc. But all born of God must love God's children. The proof that we have this love is that we so love God as to obey his commandments, one of which is to love our neighbor as ourselves. 3. This is the love of God. Its outward manifestation is in obedience. See John 14:23. We may test our love thus. 4. Whatsoever is born of God. All who are born again, and have the new life, overcome the world, in the sense that they do not love it and obey its dictates. This is the victory. The source of victorious power. As faith gains in strength the world loses its power. 5. Who is he that overcometh? Only the men of faith; those who believe upon Jesus Christ.

6-10. This is he that came by water and blood, even Jesus Christ. The subject of faith in Christ calls out a statement concerning some of the constantly testifying witnesses of Christ. The water and the blood refer primarily to the baptism that revealed him at the beginning of his earthly ministry and the blood which he shed at its close. John came baptizing in order that Christ should be made manifest (John 1:31). It was while in the waters of the Jordan that Christ was manifested and anointed. On the cross flowed the water and the blood (John 19:34). Two rites, both monumental institutions, hence both of them witnesses, testify of him. We are baptized into his death (Rom. 6:1-3); the Lord's Supper points to his shed blood. Not by water only. The revelation of Christ in water at the baptism does not stand alone; Calvary came also with its shedding of blood. It is the Spirit that beareth witness. Witness is usually borne in words. The Spirit which descended on the apostles on Pentecost bore witness with mighty power that the crucified Jesus was Lord and Christ (Acts 2:4; 4:31; 5:32). 7. There are

9 If we receive^a the witness of men, the witness of God is greater: for^b this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath^c the witness in himself: he that believeth not God hath^d made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life; and this life is in his Son.

12 He^e that hath the Son hath life; and he that hath not the Son of God hath not life:

13 These^f things have I written unto you that believe on the name of the Son of God, ^gthat ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us.

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which* is not unto death, he shall ask, and he shall^h give him life for them that sin not unto death. Thereⁱ is a sin unto death: I^j do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

in one. If we receive the 9
witness of men, the wit-
ness of God is greater: for
the witness of God is this,
that he hath borne witness
concerning his Son. He 10
that believeth on the Son
of God hath the witness in
him: he that believeth not
God hath made him a liar;
because he hath not be-
lieved in the witness that
God hath borne concerning
his Son. And the witness 11
is this, that God gave unto
us eternal life, and this life
is in his Son. He that hath 12
the Son hath the life; he
that hath not the Son of
God hath not the life.

These things have I writ- 13
ten unto you, that ye may
know that ye have eternal
life, *even* unto you that be-
lieve on the name of the
Son of God. And this is 14
the boldness which we
have toward him, that, if
we ask anything according
to his will, he heareth us:
and if we know that he 15
heareth us whatsoever we
ask, we know that we
have the petitions which
we have asked of him. If 16
any man see his brother
sinning a sin not unto
death, he shall ask, and
God will give him life for
them that sin not unto
death. There is a sin unto
death: not concerning this
do I say that he should
make request. All unright- 17
eousness is sin: and there
is a sin not unto death.

^a John 8:17. ^b Matt. 13:6. ^c Rom. 8:16; Gal. 4:6. ^d John 3:33. ^e John 5:24. ^f John 20:31. ^g 1 John 1:1,2.
^h Job 42:8. ⁱ Mark 3:29; Heb. 6:4,6; 10:26. ^j Jer. 7:16.

three that bear record in heaven. This verse is not found in the Revision or in any ancient MS. It is no doubt an interpolation. 8. There are three that bear witness. In notes on verse 6 I have shown how these three bear witness. These three agree in one. They bear testimony to the same end. 9. If we receive the witness of men. We do receive human testimony. We have human testimony of many and unimpeachable witnesses to the facts of the life of Christ, but we have also the greater witness of God. We have the Father's testimony on record, and we have it constantly repeated in his transforming grace. Every one born again to a new life is a new demonstration. 10. He that believeth on the Son. He hath the witness in his changed heart and life. He that believeth not God. He makes God a liar by rejecting the witness God gives to the Son.

11-13. This is the witness (Revision). God gives us eternal life through his Son. We know that we have it because we know that we have a new life. 12. He that hath the Son hath life. We lay hold of the Son by faith in him and thus come to life. 13. These things have I written. He writes that they may understand how they may know that they have eternal life. Tests have been given. For example see 5: 1, 2; 4: 13, etc. That ye may believe. Put the fullest trust in the name of Christ.

14-17. And this is the confidence. We may be assured our prayers will be granted, if we ask according to his will. There is this condition. 15. If we know that he hear us. Hear us with open ears. Then we may know that we have what we ask. It will be granted. 16. If a man see his brother sin. Then a brother can be overtaken by sin. Not unto death. There is a sin not unto death, and one unto death. The sin described in Heb. 6: 4-6 is evidently unto death; that described in Gal. 6: 1 is one not unto death. In the latter case the sinners can be restored, and we may pray for them with the assurance that they will be. This implies both work and prayer. 17. All unrighteousness. All wrong doing is sin, but the condition of soul that sets it against righteousness and against Christ as steel is a sin unto death. Such a soul repels Christ the life.

18 We know that whosoever is born of God sinneth not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 And we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, *even* in his Son Jesus Christ. This ^a is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

We know that whosoever 18 is begotten of God sinneth not; but he that was begotten of God keepeth him, and the evil one toucheth him not. We know that we 19 are of God, and the whole world lieth in the evil one. And we know that the Son 20 of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. *My* little children, guard 21 yourselves from idols.

a Isa. 9:6; 44:6; 54:5; John 20:28; Acts 20:28; Rom. 9:5; 1 Tim. 3:16; Titus 2:13; Heb. 1:8.

18-21. **Whosoever is born of God sinneth not.** Does not live a life of sin. He will not sin unto death, though he may be overtaken in a fault. See note at end of chapter. **That wicked one toucheth him not.** Cannot lay hands on him so as to hold him. **19. We know that we are of God.** The church is God's temple in which he dwells, and around it the world of wickedness. **20. And we know that the Son of God is come.** Not only by testimony from men but by God's witness. We have life in Christ, and Christ dwells in us. **This is the true God and eternal life.** In Christ the true God is revealed to us and in him we have eternal life. **21. Keep yourselves from idols.** Flee from idolatry, the besetting sin of that age. So too we need to flee from the idols of our age. Whatever takes our worship from God is an idol.

NOTE.—SIN IN THE FIRST EPISTLE OF JOHN.—A comparison of passages will show that an extreme and false doctrine might be reached by pressing one class to the exclusion of another class. I give a list:

I. If we say we have no sin we deceive ourselves, 1: 8. If we confess our sins, he is faithful and righteous to forgive our sins, 1: 9. If we say we have not sinned we make him a liar, 1: 10. If any man sin (man is not in the Greek) we have an Advocate with the Father, 2: 1. I write these things that you may sin not, 2: 1. If any man see his brother sinning a sin not unto death, 5: 16. There is a sin not unto death, 5: 17.

These passages all refer to Christians; they teach their liability to sin; show how they may obtain pardon, and show how also they should labor to save an erring brother. On the other hand there is another class which teaches that the Christian is freed from sin.

II. The blood of Jesus his Son cleanses from all sin, 1: 7. Whosoever abideth in him sinneth not, 3: 6. He cannot sin because he is begotten of God, 3: 9. Whosoever is begotten of God sinneth not, 5: 18.

If this second class of passages was alone considered they would teach apparently the absolute holiness of the saint. The two classes are to be interpreted in the light of each other. They teach that the germ of sin, dormant, perhaps, remains in us as long as we are in the flesh. "The flesh lusteth against the Spirit." We "may be overtaken in a fault," the dormant germ waken, and we be betrayed into sin for the moment. The sin is due to the temporary revival of the old nature. The new nature, the spiritual being born of the new birth, is not disposed to sin, and will be destroyed if the sin is wilful and continued. One born of God cannot engage in wilful sin. Nor can he who abides in Christ. He who becomes a wilful sinner does not abide in Christ, nor remain a child of God.

THE SECOND EPISTLE OF JOHN.

There has always been a difference of opinion and discussion concerning the Second and Third Epistles ascribed to John, the apostle. Neither the ancient church nor the modern critics have been entirely agreed concerning the writer, the persons addressed, or even concerning their title to a place in the Canon. The limited space to which I am confined will not allow me to enter at length into these controversies, further than to say that every hypothesis which refers the authorship to any one else than John, the apostle, rests upon filmy foundations. The conjecture that they were written by a "Presbyter John," who was a contemporary of the apostle, and also lived at Ephesus, is based upon a fragment preserved from Papias, a Father in the second century, who mentions what he had learned from "the elders," or ancients, and among them names "the Elder John," who was a personal disciple of Christ. Since in the very same sentence he names seven apostles and calls them not apostles, but "elders," or "ancients," those are hard pressed who assume that he meant by the "Elder John," some other personal disciple of Christ than the son of Zebedee. There is no evidence that any "John the elder" lived in the apostolic age, a separate life from John the apostle. In addition, the language, doctrine, and style of the two epistles point to the author of the fourth gospel, and especially to the writer of the First Epistle of John.

THE SECOND EPISTLE OF JOHN.

SUMMARY.—The Address to an Elect Woman and Her Family. The Commandment of Love. Antichrists. Godspeed Not To Be Given to These Opposers. Greetings.

1 The^a elder unto the elect lady and her children,^b whom I love in the truth: and not I only, but also all they that have known the^c truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever:

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children^d walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not^e as though I wrote a new commandment unto thee, but that which we had from the beginning, that^f we love one another.

6 And^g this is love, that we walk after his commandments. This is the commandment, That,^h as ye have heard from the beginning, ye should walk in it.

The elder unto the elect 1 lady and her children, whom I love in truth; and not I only, but also all they that know the truth; 2 for the truth's sake which abideth in us, and it shall be with us forever: Grace, 3 mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

I rejoice greatly that I 4 have found *certain* of thy children walking in truth, even as we received commandment from the Father. And now I beseech 5 thee, lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one another. And this is love, that we 6 should walk after his commandments. This is the commandment, even as ye heard from the beginning, that ye should walk in it.

a 1 Pet. 5:1. *b* 1 John 3:18. *c* John 8:32; 2 Thes. 2:13; 1 Tim. 2:4; Heb. 10:26. *d* 3 John 8. *e* 1 John 2:7. *f* John 15:12. *g* John 14:15; 1 John 5:3. *h* 1 John 2:24.

1-3. The elder. John, unlike Peter and Paul, nowhere in his writings speaks of himself as an apostle. Peter also speaks of himself as an elder. John probably uses the term here, not officially, but in reference to his great age, as the only survivor of the apostles, and perhaps then the only personal disciple of the Lord living. **Unto the elect lady.** The term is *Kyria* in the Greek, a term which we know to have been a female proper name. Hence many of the best commentators from the time of Athanasius have held that this is the name of the sister. If not a proper name *Kyria* would be the feminine form of *Kurios* (Lord), the term applied to Christ, a worldly title unaccountable in the church, which does not recognize artificial distinctions of rank. To avoid this difficulty some have held that by "*Kyria*" the church is meant. It is better to regard the term a proper name. **Whom.** That is, the mother and her children. **2. For the truth's sake.** Those who love in truth love for the truth's sake. **3. Grace be with you.** The usual benediction of the saints. **The Lord Jesus Christ.** The Revision omits Lord, a word which occurs nowhere else in John's Epistles.

4-6. I rejoiced greatly. Because he had found her children walking in the truth, by keeping the commandment of the Father. The commandment referred to, the one which sums up all, is love. **5. And now I beseech thee, lady.** *Kyria* in the Greek. If lady at all it would mean "your ladyship." **Not as though I wrote a new commandment.** Love embraces all. Compare 1 John 2:7. See notes there. **6. And this is love, etc.** Keeping the commandments is the demonstration of love. Compare 1 John 5:3, and John 14:15; 14:23.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house,^a neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

For many deceivers are 7
gone forth into the world,
even they that confess not
that Jesus Christ cometh
in the flesh. This is the
deceiver and the antichrist.
Look to yourselves, that 8
ye lose not the things
which we have wrought,
but that ye receive a full
reward. Whosoever goeth 9
onward and abideth not in
the teaching of Christ,
hath not God: he that
abideth in the teaching,
the same hath both the
Father and the Son. If 10
any one cometh unto you,
and bringeth not this
teaching, receive him not
into *your* house, and give
him no greeting: for he 11
that giveth him greeting
partaketh in his evil works.
Having many things to 12
write unto you, I would
not *write* them with paper
and ink; but I hope to
come unto you, and to
speak face to face, that
your joy may be fulfilled.
The children of thine elect 13
sister salute thee.

^a Rom. 16:17; 1 Cor. 5:11; 2 Tim. 3:5.

7-11. For many deceivers are entered into the world. See notes on 1 John 2: 18; 2: 22-24, and 4: 1. **Antichrist.** Opposed to Christ. 8. **Look to yourselves.** Let not these deceivers lead you astray. **The full reward.** Belonging to all saints who continue to abide in Christ. 9. **Whosoever transgresseth.** He that lives a life of transgression cannot abide in Christ. **Abideth in the doctrine.** The teaching, the Gospel. 10. **If there come . . . and bring not this doctrine.** That of Christ. If he be a deceiver, an opposer of Christ, one who denies that "Jesus Christ came in the flesh." **Receive him not into your house.** Do not recognize him as a brother and extend to him a brotherly welcome. He is not to be fellowshiped. **Neither bid him God speed.** Give him no encouragement in his work of destruction. To give him God speed is to wish for his success. 11. **For he that biddeth, etc.** He that gives him these prayerful greetings and encouragement becomes a partaker, to that extent, in his evil deeds.

12, 13. **Having many things.** Though many more things occurred that he wished to write about, he hopes soon to see her and speak face to face. 13. **The children of thy elect sister.** It is usually supposed that this refers to a sister in the flesh, also one of the elect, whose children, probably grown up and Christians, were at that time with John.

THE THIRD EPISTLE OF JOHN.

That this third epistle was written by the author of the second, is agreed. The writer is "The Elder;" the closing verses are almost a verbatim copy of those of the second. All that has been said concerning the authorship of the second, therefore, applies to the third. The only hypothesis which is more than baseless conjecture is that which ascribes it to John the apostle, in his extreme old age, during his residence at Ephesus. Like the second this is addressed to an individual of whose personality we are uncertain, as the name Gaius, or Caius, occurs several times in the New Testament.

THE THIRD EPISTLE OF JOHN.

SUMMARY.—Gaius Commended. His Hospitality. His Treatment of Visiting Brethren. The Wicked Conduct of Diotrephes. The Good Report of Demetrius. Benediction.

1 The elder unto the^a well-beloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as^b thou walkest in the truth.

4 I have no greater joy than to hear that my^c children walk in truth.

5 Beloved, thou^d doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church; whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth,^e taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

The elder unto Gaius the¹ beloved, whom I love in truth.

Beloved, I pray that in² all things thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly,³ when brethren came and bare witness unto thy truth, even as thou walkest in truth. Greater joy⁴ have I none than this, to hear of my children walking in the truth.

Beloved, thou doest⁵ a faithful work in whatsoever thou doest toward them that are brethren and strangers withal; who bare⁶ witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God: because that for⁷ the sake of the Name they went forth, taking nothing of the Gentiles. We therefore⁸ ought to welcome such, that we may be fellow-workers with the truth.

■ Acts 19:29; 20:4. ^b 2 John 4. ^c 1 Cor. 4:15. ^d Luke 12:42. ^e 1 Cor. 9:12,15; 2 Cor. 11:7; 12:13.

1-4. The elder. See notes on II John 1: 1. **The well beloved Gaius.** This name is mentioned in Acts 19: 29; 20: 4; Rom. 16: 23; 1 Cor. 1: 14. The hospitality of the Corinthian Gaius named in Rom. 16: 23 agrees well with what John says of him whom he addresses. **2. Even as thy soul prospereth.** He wishes Gaius all good things, but most of all prosperity of soul. **3. For I rejoiced greatly.** Certain brethren had been where Gaius lived, had enjoyed his hospitality and had spoken well of him to John on their return. **4. I have no greater joy.** That which gave him the greatest joy was to know that the saints walked in the truth. **My children.** The aged John was wont to call the saints his children. See 1 John 2: 1, 12, 18, 28; 4: 4; 5: 21.

5-8. Thou doest a faithful work. In his kindness to brethren and strangers. In those early ages hospitality to the saints sent on evangelistic missions, and especially to persecuted saints driven from home, was a very important duty. **6. Which have borne witness to thy love.** These traveling brethren reported to the Church how Gaius had aided them. **Thou shalt do well.** A polite exhortation to continue such hospitality in the future. The hospitality was wont to be shown not only by opening the home to these saints, but by helping them on their journey. **7. Because.** The persons named were engaged in the work of Christ (**his name's sake**). **Taking nothing.** They could not ask aid of the Gentiles. The Greek form does not imply that the Gentiles had tendered presents which had been rejected (*Winer's Greek Grammar of the New Testament*, page 388, note 1).

9 I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved^a, follow not that which is evil, but that which is good. He^b that doeth good is of God: but he that doeth evil, hath not seen God.

12 Demetrius^c hath good report of all *men*, and of the truth itself: yea, and we *also* bear record;^d and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

I wrote somewhat unto 9
the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Therefore, if I come, I will 10
bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth, and casteth *them* out of the church. Beloved, imitate 11
not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God. Demetrius hath 12
the witness of all *men*, and of the truth itself: yea, we also bear witness; and thou knowest that our witness is true.

I had many things to 13
write unto thee, but I am unwilling to write *them* to thee with ink and pen: but 14
I hope shortly to see thee, and we shall speak face to face. Peace *be* unto thee. The friends salute thee. Salute the friends by name.

^a Psa. 37:27; Isa. 1:16; 1 Thes. 5:15; 1 Pet. 3:11. ^b 1 John 2:29; 3:6. ^c 1 Thes. 4:12; 1 Tim. 3:7. ^d John 21:24.

9-12. I wrote somewhat unto the church. Of which Gaius was a member. The letter referred to is not extant. But Diotrephes. This man is not elsewhere named. He was evidently an ambitious and unscrupulous church official, who rebelled against the apostle's authority (*receiveth us not*), and who refused to heed the letter. The letter may have been sent by those whom Gaius entertained. 10. Wherefore if I come. It may be necessary for him to come. If he does, he will arraign Diotrephes for his deeds. Prating against us. Excusing himself by maligning John. Neither doth he himself receive the brethren. The messengers John sent. He forbiddeth. Seeks to prevent any of the church from hearing or extending hospitality to these messengers. Casting them out of the church. Seeks to have them denied Christian fellowship. 11. Follow not that which is evil. The wicked example of one like Diotrephes. 12. Demetrius hath the witness of all. Of this Demetrius we know nothing more. Perhaps he was a member of the same church as Diotrephes, whose example is contrasted.

13, 14. I had many things to write. These verses correspond with the 12th and 13th of the Second Epistle. See notes there. 14. The friends. An uncommon title in the New Testament, where it is almost supplanted by the dearer title of "brethren" or the holier one of "saints."

THE EPISTLE OF JUDE.

The author of this epistle introduces himself as "Jude the brother of James." Among the apostles there was a "Judas (Jude) James," the word son or brother being unexpressed, and some have concluded that the "Judas, not Iscariot," of the twelve is the writer of this letter. It is more likely, however, that he was the brother of the James of Jerusalem, who became so prominent in the history of the Palestine church, and whom Paul speaks of as a "pillar." In the last fifteen years before the overthrow of Jerusalem he became the most influential personage among the Jewish Christians, and it was only natural that Jude, if his brother, should refer to that relationship in order to secure a more favorable hearing. That James was "the Lord's brother" (Gal. i:19), but among the brethren of the Lord there was a Jude also, whom we have every reason to believe to be the writer of this epistle. For a fuller discussion of the question see the Introduction to the Epistle of James. There reasons will be found for the conclusion that James was not an apostle, and it would follow also that Jude was not of the twelve. Since the authors of the second and third gospels and of Acts were not apostles, it need not be thought strange that two of the epistles were by other holy men.

Another question of some interest arises from a comparison of Jude with Second Peter. The reader will find that Jude 3-18 is almost identical with 2 Peter 1:5 and 2:1-18. One or the other writer certainly had before him the work of the other. Critics are divided concerning which was the earlier writer, and reasons can be given for assigning the priority to each. It seems to me probable that the "Speaker's Commentary" is right in deciding in favor of Peter, and that Jude was written at a date not much later. It is probable that he found a part of Peter's epistle expressed his ideas so well that he modified it somewhat and inserted it in his letter. It is more likely that he would thus honor an apostolic letter of the renowned Peter than that Peter would borrow from him. On this hypothesis this epistle was written between A. D. 65 and 70, or shortly before the siege of Jerusalem. We have no data for determining where it was written, but there seems to be no doubt that, like the epistles of Peter and of James, it was primarily addressed to Jewish Christians. It contains a salutation with reasons for writing (verse 4); then three examples of the punitive justice of God; following this is a particular account of the wicked ways of certain false teachers against which he would warn them; after this comes a concluding portion in which disciples are warned and exhorted, and the whole closes with one of the sublimest doxologies of the Bible.

THE GENERAL EPISTLE OF JUDE.

1 Jude, the servant of Jesus Christ, and^a brother of James, to them that are sanctified by God the Father, and^b preserved in Jesus Christ,^c and called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you^d of the common salvation, it was needful for me to write unto you, and exhort *you*, that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares,^e who were before of old ordained to this condemnation; ungodly men, turning^f the grace of our God into lasciviousness, and^g denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward^h destroyed them that believed not.

Judas, a servant of Jesus 1 Christ, and brother of James, to them that are called, beloved in God the Father, and kept for Jesus Christ: Mercy unto you 2 and peace and love be multiplied.

Beloved, while I was giv- 3 ing all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. For there are certain men 4 crept in privily, *even* they who were of old set forth unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ.

Now I desire to put you 5 in remembrance, though ye know all things once for all, how that the Lord, having saved a people out of the land of Egypt, after-

^a Luke 6: 16; Acts 1: 13. ^b John 17: 11. ^c Rom. 1: 7. ^d Titus 1: 4. ^e Rom. 9: 21; 1 Pet. 2: 8. ^f Heb. 12: 15; Titus 2: 11. ^g 2 Pet. 2: 1; Titus 1: 16; 1 John 2: 22. ^h Num. 14: 29; 26: 64; Heb. 3: 17, 19.

1, 2. Jude, the servant of Jesus Christ. See Introduction for his identification. Had he been an apostle he would hardly have omitted to state it. See Salutations of the Epistles of Paul and Peter. **Brother of James.** James, "the brother of our Lord," the James of Jerusalem. The brethren of Jesus were James and Joses, and Jude and Simon (Matt. 13: 55). **Called.** Those invited who have accepted are styled the called.

3, 4. When I gave all diligence. His thought was that when he purposed to write diligently and carefully some need impelled him to write at once, more briefly perhaps than he had purposed. **Earnestly contend for the faith which was once, etc.** He exhorts to contend for the faith delivered once for all, the faith without innovation, the gospel of the apostles in distinction from the adulterations of false teachers. The doctrine of a progressive revelation after the apostles is not found in the New Testament. **4. For there are certain men.** Men who have crept in without their character being understood. **Who were before of old ordained to this condemnation.** Whose coming was predicted and whose lives were placed under condemnation. See verse 14 and also verse 17. **This condemnation.** The condemnation which comes on all the ungodly. **Turning the grace of our God.** Of the gospel. Instead of self restraint they live lascivious lives. The warrant for this was found in "the freedom of the children of God." From the very times of the apostles there have been Antinomians who have held that what was sin to others might be permitted to the sanctified. They asserted that the Spirit was not defiled by the sins of the body. **Denying our only Lord Jesus Christ.** Lord God is not found in the best MS. Their denial of Christ was a denial that he had come in the flesh. These sectaries held that the flesh was wholly sinful.

5-7. I will therefore put you in remembrance. Of how God sends judgments on sinners. **How**

6 And^a the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto^b the judgment of the great day.

7 Even as^c Sodom and-Gomorrha, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these *filthy* dreamers defile the flesh, despite dominion, and^d speak evil of dignities.

9 Yet^e Michael the archangel, when contending with the devil, (he disputed about the^f body of Moses,) ^gdurst not bring against him a railing accusation, but said, The^h Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the wayⁱ of Cain, and ran^j greedily after the error of Balaam for reward, and ^kperished in the gainsaying of Core.

12 These are spots in your^l feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about^m of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

ward destroyed them that believed not. And angels 6 which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgement of the great day. Even as Sodom and 7 Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire. Yet in like manner 8 these also in their dreamings defile the flesh, and set at naught dominion, and rail at dignities. But 9 Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgement, but said, The Lord rebuke thee. But 10 these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they destroyed. Woe unto them! for they 11 went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah. These 12 are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves: clouds without water, car-

^a Matt. 8:29; John 8:44; 2 Pet. 2:4. ^b Rev. 20:10. ^c Gen. 19:24; 2 Pet. 2:6. ^d Ex. 22:28. ^e Dan. 10:13; 12:1; Rev. 12:7. ^f Deut. 34:6. ^g 2 Pet. 2:11. ^h Zech. 3:2. ⁱ Gen. 4:5; 1 John 3:12. ^j Num. 22:7. ^k Num. 16:1. ^l 1 Cor. 11:21. ^m Eph. 4:14.

that the Lord, etc. Having saved the people out of Egypt, the people were destroyed for their sins in the wilderness. See Num. 14: 29. 6. And the angels which kept not their first estate. See note on 2 Pet. 2: 4. These angels, then, had fallen. Created holy, they had sinned and become wicked angels, or evil spirits. Left their own habitation. Their own proper home. Some see a reference to Gen. 6: 2. He hath reserved. God hath imprisoned them and kept them for judgment. 7. Even as Sodom and Gomorrha. See notes on 2 Pet. 2: 6, 10; also Gen. 19: 24. For their lasciviousness terrible destruction came upon them. Set forth for an example. Utterly destroyed by fire they are an example that points to the eternal fire.

8-10. Likewise also these filthy dreamers. These men who are agitated by impure dreams. Despise dominion. See notes on 2 Pet. 2: 10. 9. Yet Michael the archangel. Michael is brought forward as a contrast with those who speak evil of dignities. He is called by Daniel "the Great Prince," and here the archangel, or head angel. Yet in addressing the devil, a fallen angel, he did not rail at him, but only said "The Lord rebuke thee." The reference is not to a statement of the Bible, but to a Jewish tradition which held that the burial place of Moses was placed under the charge of Michael. 10. But these speak evil of those things which they know not. Of spiritual and unseen things. But what they know naturally. By the natural senses. In these things they corrupt themselves.

11-13. Woe unto them! The denunciation of woes, common in the Lord's ministry, is only found here in all the rest of the New Testament. Gone in the way of Cain. Living selfish lives, full of hate. After the error of Balaam. Like Balaam trying to make a gain of godliness. See notes on 2 Pet. 2: 15. Perished in the gainsaying of Core. Like Balaam they are false prophets. Like Korah, who profanely thrust himself into the priesthood and perished, they intrude irreverently into holy places. 12. These are spots in your feasts of charity. See notes on 2 Pet. 2: 13. They engaged in rev-

13 Raging^a waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also,^b the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having^d men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they^e who separate themselves, sensual, having not the Spirit.

20 But ye, beloved,^f building up yourselves on your most holy faith, praying in^g the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

ried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved forever. And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones, to execute judgement upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), shewing respect of persons for the sake of advantage.

But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; how that they said to you, In the last time there shall be mockers, walking after their own ungodly lusts. These are they who make 19 separations, sensual, having not the Spirit. But ye, 20 beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord

^a Isa. 47: 50. ^b Gen. 5: 18. ^c Dan. 7: 10; Heb. 11: 5. ^d Prov. 28: 21; James 2: 1, 9. ^e Hos. 4: 14; 9: 10; Heb. 10: 25. ^f Col. 2: 7. ^g Rom. 8: 26; Eph. 6: 18.

ellings at the *Agape*, the love feasts. **Clouds they are without water.** Rainless clouds. See notes on 2 Pet. 2: 17. **Trees . . without fruit.** Fruitless, barren. **Twice dead.** Doubly dead, hence, no hope of fruit. **13. Raging waves of the sea.** Roaring and foaming like the sea waves. **Wandering stars.** Stars not fixed in their places, but shooting like meteors, and then going out. "Shooting stars" is not far from the idea. **To whom is reserved, etc.** As the shooting stars go out in darkness, so these will pass into eternal darkness.

14, 15. And Enoch also. This prophecy of the holiest man of the antediluvian world might have been preserved by tradition. It is found in the Book of Enoch, a work long lost, but recovered in modern times in Abyssinia, supposed to have been composed the century before Christ. Wherever Jude met it he was familiar with the prophecy. **The seventh from Adam.** To the Jew there was a sacredness in seven. **Prophesied of these.** These blasphemers. The prophecy is quoted. **15. To execute judgment upon all.** For a general judgment. **To convince.** To convict all ungodly men of their ungodly deeds.

16-19. These are murmurers. They murmur at God's providence and complain of his laws. **Having men's persons in admiration.** Being respecters of persons for the sake of self interest. **17. Remember ye the words . . spoken before of the apostles.** This language implies that Jude was not an apostle. **18. How that they told you there should be mockers.** See 2 Pet. 3: 3; 1 Tim. 4: 1; 2 Tim. 3: 1. **Last time.** In the last dispensation. **19. These be they.** Already this is being fulfilled. **Who separate.** Who separate themselves from God and the communion of saints. **Sensual.** Living an animal rather than a spiritual life.

20-23. Building up yourselves. Instead of separating from the faith. **Praying in the Holy Spirit.** See notes on Eph. 6: 18. **21. Keep yourselves in the love of God.** By holy lives and

22 And of some have compassion, making a difference:

23 And others^a save with fear, pulling^b *them* out of the fire; hating even the^c garment spotted by the flesh.

24 Now^d unto him that is able to keep you from falling, and^e to present *you* faultless before the presence of his glory with exceeding joy,

25 To^f the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

Jesus Christ unto eternal life. And on some have 22 mercy, who are in doubt; and some save, snatching 23 them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.

Now unto him that is 24 able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only 25 God our Saviour, through Jesus Christ our Lord, *be* glory, majesty, dominion and power, before all time, and now, and for evermore. Amen.

^a Rom. 11: 14; 1 Tim. 4: 46. ^b Amos 4: 11; Zech. 3: 2. ^c Zech. 3: 4, 5; Rev. 3: 4. ^d Eph. 3: 20. ^e Col. 1: 22. ^f 1 Tim. 1: 17.

prayer. 22. **On some have mercy, who are in doubt.** See the Revision. The thought is to be very gentle and pitiful to those disturbed by doubt. 23. **And some save, snatching them out of the fire.** By snatching away from sin by the most vigorous effort. By stern preaching. **Some have mercy with fear.** Mercifully point out their danger. **Hating even the garment, etc.** All the while abhorring their sins.

24, 25. **Now unto him. God. Who is able.** To work out our full salvation. **Before the presence of his glory.** In his glorious presence. 25. **The only God our Savior.** Our Savior "through Jesus Christ." **Be glory.** Not only glory forever and ever, but eternal and universal dominion.

INTRODUCTION TO REVELATION.

When we open the Book of Revelation we discover, at once, a marked difference between it and any other portion of the New Testament. It is not history like the gospels and Acts, nor practical discussions and instructions like the epistles, but we at once seem to breathe the atmosphere of prophets like Ezekiel and Daniel. As Ezekiel and Daniel were permitted to behold visions which revealed certain great events of the future, in a series of symbolic images, so there passes before the eyes of John a series of wonderful visions of which he makes record, and has left that record to the church for interpretation. The book is a book of prophecy. "God gave to him to show unto his servants the things which should shortly come to pass." In order to any clear understanding of the book we must never lose sight of its object, as stated in the opening sentence. Its object is to reveal the future. Nor is its aim to reveal some limited events of the future, but to show *the things* which must come to pass. In other words, its aim is to unfold the outlines of coming history as far as that history affects the fortunes of the church.

There is, unfortunately, no portion of the New Testament concerning which there has been more disagreement, and which has been less understood. The plan of the People's Testament will not allow me to occupy much space with these discussions, and I will confine myself to certain points which cannot well be passed over without prejudice to the correct understanding of the text. Among these questions are those of the *Author*, the *Date* when the work was written, the *Place* where it was written and the *Principles of Interpretation*.

THE AUTHOR.

I have alluded in the introductions to John's epistles to the theory of certain rationalistic critics that these were written by a "Presbyter John," whom they assume to have lived in the times of John, the apostle. There is no real evidence that such a personage ever lived. That John should speak of himself as an elder is no more strange than that Peter should so describe himself, and the fragment from Papias, which speaks of John the elder, who was a disciple of Christ, is more satisfactorily explained by the hypothesis that he alludes to the apostle, especially in view of the facts that seven apostles are named in the same paragraph, and all are spoken of as "elders," and that Irenæus says that Papias was a disciple of John, the apostle. Yet there has been an effort to show that this mythical John is the John named in the first verse of Revelation.

Without discussing whether the "Presbyter John" had any separate existence, it is a sufficient answer to this hypothesis to state that there is no book of the New Testament to whose authorship the testimony of history is more definite. Only a few years passed after the death of John, the apostle, until it was quoted and ascribed to him by writers who either knew him in person or who derived their information from those who sat at his feet. Among those early witnesses is Papias, born about A. D. 70, a disciple of John himself ("a hearer" of John, according to Irenæus) of whose writings only fragments have been preserved, but who is known to have quoted Revelation as the work of John.

To him may be added Irenæus, born between A. D. 115 and A. D. 125, who tells us that he was long a pupil of Polycarp, of whom he states that Polycarp had learned many things of the aged apostle at whose feet he had long sat. Of course, with such opportunities he could not be ignorant of what John had written, yet he declares explicitly that he is the author of the Apocalypse. Several more fathers of the second century are quoted as giving the same testimony, but it will suffice to add that it is named in the Canon Muratori, the first canon of the New Testament Scriptures, dated about A. D. 170, and all doubts concerning its genuineness seem to belong to later times. Nor is any fact of history better established than that John's last years were spent in that part of Asia with which the Book of Revelation is locally associated.

THE DATE.

Only two dates for the composition are named, (1.) that always assigned to it by the ancient church, near the end of the reign of the Emperor Domitian, which extended from A. D. 81 to A. D. 96, and (2.) that which has been urged by certain modern critics, the latter part of the reign of Nero, about A. D. 65-68. The first date is supported by the historical testimony. It is urged in behalf of the second that there are internal evidences in its favor, but when these are examined they are found to resolve themselves into certain theories of interpretation and were it not for the necessity of these, this date would never have been proposed. Before stating the grounds for assigning the date to the latter part of the reign of Domitian, about A. D. 95, 96, I will briefly consider the reasons urged in favor of the date in the reign of Nero. It is held (1.) that the work must have been written while the temple was still standing (Rev. 11:1) and that chap. 11:2 and chap. 20:9 prove that the City of Jerusalem was still standing but in a state of siege. It seems strange to me that a Bible student could use this argument. Every New Testament student knows that both the temple and Jerusalem are used elsewhere as symbols of the church, and how much more likely that the terms would be used as symbols in a book which is largely composed of symbols from beginning to end! It seems strange that in a *vision* composed of symbols any one should insist that John on Patmos, a thousand miles distant, literally saw the temple or Jerusalem. Besides, when John in chap. 11:8 speaks of the city as "spiritually called Sodom and Egypt," he shows that he cannot mean the literal Jerusalem. A holy city is the symbol of the church; a wicked city of an apostate church; a city trodden down by the Gentiles of a church overcome by worldly influence. The language of chap. 20:9 utterly excludes the Jewish capital in the reign of Nero.* (2.) It is held that chap. 17:11 refers to Nero, and hence a forced and, as will be shown in the text, an erroneous interpretation is made the basis for determining the date. The theory itself is skeptical in that it convicts John of holding and sanctioning a popular error. (3.) It is also urged that there are certain solecisms in the Greek original which are wanting in John's gospel, and from this it is argued that the Revelation must have been written much earlier than the gospel, before John had fully mastered the language. Upon this point I quote from Prof. Wm. Milligan, of the University of Aberdeen, Scotland, than whom, probably, no man living is a more thorough scholar in New Testament Greek: "The solecisms are not such as proceed from an ignorance of the Greek language, and they would not have been removed by greater familiarity with

*The exegetical assumption of modern critics that this passage (Rev. 11:1) proves the temple at Jerusalem to have been still standing at the time when the Apocalypse was written affords another sign of the deep fall of these critics into a false literalism.—*Lange on Revelation*, page 26.

it. However we attempt to account for them, they are obviously designed, and rather imply a more accurate knowledge of the grammatical forms from which they are intentional departures. At the same time there are passages in the book (as for example chap. 18) which, in their unsurpassed and unsurpassable eloquence, exhibit a command of the Greek tongue, on the part of the writer, that long familiarity with it can best explain, were explanation necessary.”* (4.) It is said that the Jewish imagery belongs to John’s earlier rather than his later years. To this it may be replied that no New Testament writer shows a stronger Jewish feeling than is found in John’s gospel. It is John who states, “Salvation is of the Jews” (John 4:22); that Jesus is “the King of Israel” (John 1:40), and Old Testament thoughts and figures constantly appear in the fourth gospel.

THE REAL DATE.

It is thus seen that the argument in favor of the early date is easily answered. On the other hand the *historical* argument in favor of the later date is convincing to the mind which can be swayed by historical evidence. Commencing with the positive and definite statement of Irenæus there is unbroken agreement for nearly four centuries that the date of the work belongs to the persecution of the reign of Domitian. To properly weigh the statement of Irenæus, elected Bishop of Lyons in A. D. 178, and born in the first quarter of the second century, it is needful to keep in mind that he was a disciple of Polycarp, who suffered martyrdom in A. D. 155. In one of his letters Irenæus speaks to a fellow disciple of how intimate they had been with Polycarp and how often they had heard him tell of John the apostle, and how much they had been told of John by the aged saint who had once been under the instruction of the apostle. Hence it is apparent that Irenæus must have known from Polycarp the leading facts of John’s history, and especially the circumstances connected with his exile to Patmos. This witness, whose opportunity for knowing the facts is unquestioned, declares, “*Revelation was seen no long time since, but almost in our generation, towards the end of the reign of Domitian*” (A. D. 96). With this plain statement agree all the church fathers who speak of the subject, not only of the second century, but for three centuries. “There is no variation in the historical accounts. All statements support the conclusion that St. John was banished to Patmos by Domitian (A. D. 81–96)—some writers placing the exile in the fourteenth of his reign,—and all agree that the Visions of which Revelation is the record were received in Patmos.”†

One writer in the fourth century makes the blunder of assigning the banishment to the reign of Claudius Cæsar, a blunder which finds no endorsers, a blunder which is supposed to have been a verbal mistake, but it is not until the sixth century that we find the opinion expressed that the banishment belonged to the persecution of the reign of Nero, and up to the twelfth century there are only two writers who endorse this date. They cannot be called witnesses, since the earliest of them was separated from the death of John by a period greater than that which separates us from the discovery of America by Christopher Columbus. Hence, it is no misstatement of the facts to say that the historical proof, in favor of the later date, is uniform, clear and convincing.

* Winer (*Grammar of the Greek Testament*), discussing the solecisms of the Apocalypse, says, “In some instances they are the result of design; in others they are to be referred to carelessness on the part of the writer. . . . In this light they should always be considered, and not ascribed to the ignorance of the writer, or regarded Hebraisms. . . . But, with all the simplicity and the oriental tone of his language, the author knows well and observes well the rules of the Greek syntax.”—Page 672. It should always, too, be kept in mind that Revelation is written, not as a calm, sedate, elaborate composition, like John’s Gospel, but with the fire and ecstasy of a prophet. This accounts for differences of style.

† *The Bible (Speaker’s) Commentary*. New Testament, Vol. IV, page 432.

INTERNAL TESTIMONY.

The historical conclusion is corroborated by convincing internal testimony. I condense from Godet's *Bible Studies*, second series, certain points which bear upon the question of Date: (1.) "The condition of the churches indicated" in the second and third chapters renders the early date improbable. These churches were not founded before A. D. 55-58. Paul wrote to two of these churches, Ephesus and Colosse, in A. D. 62 or 63; Peter wrote to all the churches of that region several years later still; Paul wrote his second letter to Timothy, at Ephesus, probably as late as A. D. 67; in these letters there is no hint of John being in that section of the world, or of the spiritual decay revealed in the letters to the angels of the churches of Ephesus, Sardis and Laodicea; yet this theory requires us to believe that not later than A. D. 68 or 69, John found these churches spiritually dead. There is no reasonable doubt but that the second and third chapters of Revelation describe a condition which could only have arisen a generation later than the date of Paul's last intercourse with these churches. (2.) Godet notes the fact that an ecclesiastical organization reveals itself in the seven churches which did not reveal itself until about the close of the first century. In each church there is one man, "the angel of the church," through whom the whole church is addressed. There is no hint of any individual enjoying a distinction like this until about the beginning of the second century. (3.) The expression, "The Lord's-day," does not occur in the earlier apostolical writings. They always speak of the "First Day of the week" instead. The term used in A. D. 68 was "the First Day of the week," but the writers of the second century from the beginning use "the Lord's-day." This term, then, points to a period near the beginning of the second century as the date of Revelation. (4.) The expressions in chap. 2:9 and 3:9 point to a complete separation between the church and the synagogue. This complete separation did not take place until the epoch of the destruction of Jerusalem. Such language as we find in these two places can only be accounted for by a fact so momentous as the overthrow of the Jewish state, and hence belongs to a later date.

This discussion might be continued, and it is of importance to any correct interpretation that the date should be clearly settled, but I believe that enough has been said to show that all the facts point to "near the end of the reign of Domitian, or about the year A. D. 96." It might be of service to add that the persecution of Nero, as far as known, was local and confined to Rome; that death, instead of banishment, was the favorite method of punishment with him; that it is not probable that he would have *put to death* Paul and Peter and *banished* John; and that there is no evidence that John, as early as A. D. 68, had ever visited the region of the seven churches. On the other hand, the persecution of Domitian was not local; we know also that he sent other Christians into exile; we know also that the later years of John's life were passed at Ephesus, and in the region of which it was the center.

THE PLACE.

That the visions of Revelation were seen upon the island of Patmos is a fact that rests upon the testimony of the writer himself. It is the universal testimony of the early church, that John survived the destruction of Jerusalem, that when the storm of war was gathering around that devoted city he, in obedience to the Lord's warning (Matt. 24:16), fled from the coming desolation, and finally took up his abode in Ephesus, in

the midst of the churches of Asia, founded by the apostle Paul. During his long sojourn in this region, which extended until the close of his life, he was banished in the persecution of the latter part of the reign of Domitian. Patmos, the place of exile, is simply a rocky prison house in the sea. It consists of three rocky masses connected by isthmuses, is about thirty miles in circuit, lies in the south part of the Aegean sea, and one of a group called the Sporades. It is seldom visited as it is reached by no regular lines of ships and has comparatively little intercourse with the mainland. The writer passed between it and the shore of Asia in 1889, and was enabled by comparison with the adjacent islands to form a realistic conception of the prison house of John. Its mountain peaks are bare, there is some grass in the valleys on which a few sheep and cattle are pastured, and there are some fruit trees, but the general appearance is lonely and desolate. Yet it is set in one of the brightest of seas with an almost cloudless sky above, and from its higher points John could sweep his vision over a range of forty miles, embracing the surrounding islands and the mountains of Asia in the distance.

Though the visions were granted while John was an exile on Patmos many have held, it seems to me with too little reason, that the work was actually written in Ephesus. There is nothing in proof of this view but conjecture. It is also opposed to the fact that the first of the seven letters is addressed to "the angel of the church at Ephesus" (2:1). Had John, at the time of writing, been a resident of Ephesus, this fact cannot be reasonably explained. It is better to accept the plain inference of the narrative, that the visions were not only seen in, but that they were recorded in Patmos.

SYSTEMS OF INTERPRETATION.

There is probably no other portion of the Scriptures concerning the meaning of which the interpreters so widely differ. This has caused some readers to conclude that the work is a tissue of confused and perhaps incoherent utterances, thrown out in prophetic ecstasy, the interpretation of which is a hopeless attempt; and they have supposed that the attempted explanations only illustrated the vagaries and the failures of the commentators. The differences are due to the different systems of interpretation employed. Of these there are three principal ones, all containing some truth, but all also in danger of being pushed to extreme erroneous conclusions, and it is probable that every interpreter, who is not rationalistic, accepts some of the results of all three of these systems. These are: (1.) *The Preterist*. According to this system the successive visions apply to events chiefly in the history of the Jewish nation and of Pagan Rome. These events have occurred long since in the past. Many rationalistic writers insist that all events described must have taken place before the visions were written, and that there is no such thing as *prediction*. Hence these critics are called *Preterists*, but this view is not confined to them. It is held by most Roman Catholic commentators and by some Protestants. (2.) *The Futurists*. These insist that the predictions apply mainly to events yet in the future, and will be fulfilled in the future history of the literal Israel. They assert that Israel will again occupy Palestine, that the temple will be literally rebuilt; that the holy city shall be literally trodden down for 1,260 days by the Gentiles etc., etc. The *Preterist* system is right in asserting that much of Revelation applies to what is now past, and the *Futurist* is right this far, namely, that a portion applies to what is still future. (3.) *The Historical*. In my opinion this system is more nearly correct, and yet it needs to be modified by the others, and carefully guarded. It holds that a succession of historical events, future when John wrote but now in part in the past, are portrayed by a

series of visions. The error must be avoided of supposing that the book is continuously historical from the beginning to the end. If it is borne in mind that there is more than one series of visions; that when one series ends another follows which is *synchronous*, at least in part; that a part of the events portrayed by symbols is not in the past, while another portion is in the future, I think the results of the Historical system will be found to be clear, harmonious, and surprisingly in correspondence with the visions of the prophet. It perhaps cannot be expected that even those who adopt this system will agree in every detail, but we do find that the great expositors of the historical school, embracing the majority of English commentators, are in substantial agreement.

It must always be kept in mind, however, that this book is a book of prophecy, intended to "*shew the things which were shortly to come to pass.*" John was a Seer. He recorded what he *saw*. The future was portrayed to him in a series of visions. The pictures which passed before his eyes represented future events. Hence, each is a symbolical representation of what was then *future*, and may now be *past* history. Thus, when the first seal is opened in chap. 6:1, 2, and a warrior is seen with a bow in his hand riding on a white horse in conquest, this must be interpreted as a sense-image which appropriately represents an event or epoch of history which was future when John was an exile on Patmos. Symbolical pictures follow each other in rapid succession as the seals are opened and the trumpets blown, a correct interpretation of which is to be sought not in a literal fulfillment, but in events of which the sense-visions might be appropriate symbols. It will be a help in understanding the text to have an explanation of the meaning of the various symbols employed as they are ordinarily used in prophetic writings; hence, I give a

TABLE OF SYMBOLS.

In this table I aim to give only the leading Symbols used by John, with their apparent meaning. The definitions have been obtained from Mede, Elliott, Lange, Campbell, Archdeacon Lea, and other sources.

Adultery.—Idolatry or apostasy; especially the latter. As Christ is represented as a bridegroom and the church as a bride, apostasy, or unfaithfulness to him, would be spiritual adultery, and a false church properly represented as a harlot.

Angel.—Any agent or messenger of the divine will. The term may be a symbol of any movement of nations, or in history which carries out the divine purposes.

Ascension to Heaven.—Exaltation in power and glory. Prosperity.

Babylon.—The city which carried Israel into captivity. Hence, a symbol of any power that renders them captive, whether it be Pagan or Papal Rome.

Balances.—A symbol of justice, but when used to denote the weighing out of food, a symbol of scarcity.

Black.—The color of mourning; hence a symbol of calamity and sorrow.

Black Horse.—The horse was not used as a beast of burden by the ancients, but for purposes of war. Hence it is a symbol of war, and a black horse is a symbol of calamitous war.

Blood.—A symbol of the carnage of war.

Beast.—The term rendered *beast* in the Revision means a savage wild beast. Hence it is a symbol of a cruel, tyrannical persecuting power. The term used in chap. 4, rendered beasts in the Common Version, is not the same. Instead of "Four Beasts" that should be rendered "Four Living Creatures."

- Binding.**—This symbol means to restrain, to hold; also to deprive of power and render helpless.
- Book.**—The record of the divine will. To seal a book is to conceal its meaning, since ancient books were rolls and could not be read when sealed. To open seals is to disclose the meaning. To devour a book is to become master of its contents. The book with seven seals is the book of human destiny, an outline of the great events which connect themselves with the church until its final triumph. The opening of its seals is the revelation of future history.
- Bow.**—The bow, a warlike weapon, when held in the hand is a symbol of war.
- Bride.**—The spouse of Christ, the Church, the New Jerusalem.
- Bridegroom.**—Jesus Christ.
- Candlestick.**—A symbol of a church, which should be a light in the world. The seven golden candlesticks are the seven churches. A symbol of any light-giving agency.
- Chain.**—A symbol of bondage or affliction. To chain is to render powerless. To bind Satan with a chain is to destroy his power.
- Cloud.**—An emblem of power and majesty. To ride upon the clouds is to appear in glory and exaltation.
- Crown.**—The symbol of royal majesty. To enjoy exaltation and honor. To receive the crown of life is to receive the honors of eternal life.
- Darkness.**—The well known symbol of calamity and affliction.
- Day.**—"I have given you a day for a year." One revolution of the earth on its axis is a symbol of its annual revolution in its orbit. "Twelve hundred and sixty days" means as many years.
- Death.**—A symbol of destruction.
- Dragon.**—The old pagan Roman Empire. The dragon was originally a symbol of a monarch. In Revelation it means the persecuting monarchy of Rome.
- Earth.**—The ancient civilized world, which corresponded in John's time with the Roman Empire. Political powers.
- Earthquake.**—Political and moral revolutions and convulsions of society. The shaking of the established order of things. The subversion of states and fortunes.
- Eclipse.**—Or the darkening of heavenly bodies, means the obscuration of the glory of kings and potentates of which sun, moon and stars are symbols.
- Egypt.**—The place of spiritual bondage. A condition of sinfulness. Opposition to Christ.
- Euphrates.**—The symbol of the Turkish power. To be "bound by the Euphrates" is to be restrained at that river.
- Elders.**—Probably princes of righteousness.
- False Prophets.**—A false spiritual power which falsely claims divine authority for its teaching.
- Fire.**—Fierce destruction. Never the symbol of a blessing, but of a curse.
- Fire from Heaven.**—Divine destruction; but fire brought down from heaven by the two-horned dragon, means excommunication and anathemas of a false spiritual power.
- Flood.**—Symbol of overpowering. Distress from persecution or any cause.
- Forehead.**—A mark in the forehead means a public profession.
- Fornication.**—Idolatry. See Adultery.
- Grave.**—To put into the grave, signifies to consign to oblivion. "Not to suffer dead bodies to be put into the grave," means that they shall be remembered.
- Hail.**—Ravages and destruction.
- Hand.**—A mark in the hand means the manner of life, or practice.

- Harlot.**—An idolatrous community. The great Harlot is the apostate church. See Adultery.
- Heavens and the Earth.**—The world. The political and religious universe. A new heavens and new earth imply a passing away of the old order of things and the establishment of a new order.
- Horse.**—Used only for warlike purposes by the ancients and hence a symbol of war. The color of the horse indicates the condition of his rider and the state of the war.
- Horns.**—"The great horn is the first king;" Daniel. A symbol of kings, kingdoms, or power. Seven horns indicate enormous power.
- Incense.**—The prayers of the saints.
- Islands.**—European states. In the prophets the "isles of the sea" meant the countries in and beyond the Mediterranean; hence, Europe.
- Jerusalem.**—The capital of Judea and the seat of the temple becomes a symbol of the church of Christ. The "holy city" is contrasted with the "great city," Jerusalem with Babylon, or the true with the false church.
- Jezebel.**—An unholy woman is a symbol of an unholy influence in the church.
- Key.**—A symbol of power to deliver or imprison, to open heaven or hell, or to shut them; of power to save or destroy.
- King.**—Supreme power of any kind. A government; a kingdom.
- Lamb.**—The symbol of a sinless, sacrificial offering. The Lamb of God is Christ slain as a lamb from the foundation of the world.
- Lion.**—A symbol of kingly power.
- Locusts.**—The locusts, a devouring pest bred in the deserts of Arabia, are a symbol of devouring Arabian armies. The Arabians under Mohammed.
- Manna.**—The bread of life. The truth of Christ.
- Measuring Reed.**—The standard by which the church is measured. The Word.
- Mountain.**—Some person or power conspicuous among men. Highly elevated. A great prince or government. A burning mountain is a baleful, destructive power.
- Moon.**—A symbol of powers, rulers and great men which are not supreme. A light which shines by reflecting another light.
- Merchants.**—A symbol of those who make a gain of godliness and traffic in religious privileges.
- Palm.**—A symbol of joy or victory.
- Pale Horse.**—An image of desolating war, and a reign of death.
- Red Horse.**—An image of cruel, bloody war, distinguished by awful carnage.
- River of Life.**—Christ is the fountain of life. The abundant, ever flowing life that Christ bestows, is fitly symbolized by a river. The *river*, and *tree*, of life mean essentially the same.
- Rod.**—The symbol of rule. The rod of iron is a symbol of resistless sway.
- Scarlet.**—This color, the color of blood, symbolizes bloody cruelty. A scarlet woman is a persecuting church.
- Seven.**—The perfect number. Completeness.
- Stars.**—Shining lights in the world. Conspicuous men, whether in the church or the state.
- Sun.**—As the great light giver, in one sense a symbol of Christ. Also a supreme ruler. The moon and stars indicate great lights of society, but inferior to the sun.
- Sword.**—A symbol of slaughter. Also of conquest. A sword in the hand indicates conquest by carnal weapons. A sword proceeding from the mouth indicates conquests by the word of God.

Temple of God.—The church of which the tabernacle and temple were types. The temple of God in heaven, open, is the abode of God, heaven itself, the church above.

Throne.—A symbol of authority.

Trumpet.—The blast of a trumpet signifies the forward march of armies, carnal or spiritual. Also the proclamation of war or peace.

Time.—Time, times and half a time is an annual revolution of the earth, a year, two years, a half year, or three and a half years. "Seven times" passed over Nebuchadnezzar, or seven years.

Wine Press.—A symbol of an effusion of blood and of distress.

White.—To be clothed in white is to be innocent, pure, and to be triumphant.

White Horse.—Triumphant and glorious war. See Horse.

Whore.—Apostate church. See Adultery.

Winds.—Symbol of commotion; of mighty movements. The "Four Winds" are four invasions of the Roman Empire.

Witness.—The two witnesses are the two Testaments, for such is the meaning of the latter word.

Woman.—The "woman clothed with the sun" is the pure and faithful church. The Great Harlot is the false, faithless, apostate church. The church is often symbolized by a bride, or a woman bearing children. A pure woman represents a faithful church; an adulterous woman, "a harlot," a false, apostate church.

THE SCOPE OF REVELATION.

John states that the book is a record of things "which should shortly come to pass." He saw outlined in his vision events which were at that time in the future, but which were "shortly" to become history. No one would suppose that it was the divine purpose to reveal all the changing history of nations, races and kingdoms for the last eighteen hundred years, and hence, a question necessary to interpretation is: To what countries and series of events do the predictions apply? If we turn to the Old Testament prophets we will be guided to a correct answer. The central thought in all their predictions is the future history of the people of God. All that they utter is related, either directly or indirectly, to the fortunes of Israel, temporal and spiritual, the typical nation, and the spiritual nation, or in other words, to the fortunes of the Jews and of the Church. With this great object before them they predict the fate of the great Gentile nations with whom the Jews came in contact, who influenced their fortunes, or became their oppressors. Hence we have Assyria, Babylon, Tyre, Egypt, etc., made burdens of prophecy.

Exactly the same is true of New Testament prophecy. The prophets speak of the future of Israel and of the Church, and necessarily reveal much concerning the opposing and persecuting nations. It was not in the mind of Christ to give in Revelation the outline of all history, but to outline the fortunes, tribulations and triumphs of the Church. The Church was, in the earlier centuries, almost wholly within the bounds of the vast, persecuting empire of Pagan Rome. Hence this opposing power would come before the prophetic vision, and we will find that the symbolism often refers to the Roman power. Let it be ever present to the mind of the reader that John was the victim of Roman persecution, and an exile on Patmos when he wrote; that he had never been beyond the boundaries of the Roman Empire, and that there is no historical authority for supposing that any apostle ever stepped upon soil that a Roman citizen would call foreign. Since this mighty empire affects so closely the interests of the Church, it is in harmony

with all we know of prophecy to expect it to be the subject of prophetic vision. That Pagan Rome is, to a greater or less extent, the subject of the predictions is agreed by almost all interpreters, but the agreement is by no means so marked that Papal Rome, the great spiritual despot upon which the mantle of the pagan empire fell, is also an important element in the explanation of the visions. I believe that a close and unbiased study of the text compels the conclusion that a great apostasy, a false church, a persecuting spiritual power, is revealed, which mightily influences the fortunes of the Church, and that its characteristics are found strikingly exhibited in certain periods of the history of the Papacy. There arises a great apostasy, a false church that produces for the time a mighty influence upon the saints of Jesus Christ. This is also a subject of prophecy. I am then prepared to affirm that the general scope of the Book of Revelation is similar to that of the Old Testament prophets; that its primary object is to outline the history of the church; that, in subordination to this primary object, it portrays the fortunes of the two great persecuting powers, Pagan and Papal Rome. The changing fortunes of the Church are portrayed, running like a golden thread through the dark panorama of history, until at last, in God's good time, the battle is fought to the end, the victory won, and the triumphant Church enjoys the fruition of all its sufferings and labors and the glories of the New Jerusalem.

DIVISIONS.

In order to an understanding the reader must keep in mind that there is more than one series of visions, and that these overlap each other, revealing different features of the same period. The whole book might be divided as follows:

PART I. Chapters I-IV.—This part embraces the Introduction, the Vision of the Son of Man, the Letters to the Seven Churches, and Vision of the Opened Heaven and the Throne of God.

PART II. Chapters V-XI.—This part opens with a Vision of a Book sealed with Seven Seals in the Hands of Him who sits upon the Throne—the Book of Destiny; the Contents hidden by the seals. The Lamb of God prevails to open the seals; that is, to Reveal the Future. As each is opened a vision appears which presents a Symbol representing a Period of Human history. Six seals are opened in succession, followed by a pause before the opening of the seventh seal. When the seventh seal is opened it is found to embrace Seven Thunders and Seven Trumpets. The trumpets are blown in succession, each followed by Great Events, and when the last is blown the End comes when Christ triumphs over all. The Seven Seals, with the Seven Trumpets, contained under the last seal, reach to the end of time.

PART III. Chapters XII-XVIII.—This part opens with a Vision of a Woman, a symbol of the Church; an Enemy of the Woman which appears as a Seven-headed and Ten-horned Beast, understood to be a symbol of Pagan Rome; a Two-horned Beast, which I understand to be Papal Rome; there also appears sitting on the Seven-headed Beast a False Woman, a symbol of a False Church. The figures change and these opposing powers under the name of *Babylon* are overthrown.

PART IV. Chapters XIX-XX.—These chapters describe the Great Victory over the opposing powers, the Millennial Period, and the Final Uprising and Defeat of Satan.

PART V. Chapters XXI-XXII.—These chapters describe the Glorious Home of the Redeemed Saints, and embrace Closing Exhortations.

THE REVELATION

OF JOHN.

CHAPTER I.

The Vision of the Son of Man.

SUMMARY.—Preface. John to the Seven Churches. In the Spirit on the Lord's Day. The Revelation of the Son of Man. The Seven Stars and Seven Candlesticks.

1 The Revelation of Jesus Christ, which^a God gave unto him, to shew unto his servants things which must shortly come to pass; and^b he sent and signified *it* by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things^c that he saw.

3 Blessed^d *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

4 John to the seven churches which are in Asia: Grace *be* unto you, and peace, from^e him which is, and^f which was, and which is to come: and^g from the Seven Spirits which are before his throne;

CHAPTER I.

The Revelation of Jesus Christ, which God gave him to shew unto his servants, *even* the things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus Christ, *even* of all things that he saw. Blessed is he that readeth, and they that hear the words of prophecy, and keep the things which are written therein: for the time is at hand.

John to the seven churches which are in Asia: Grace to you and peace, from him which is and which was and which is to come; and from the sev-

^a John 12:40. ^b Rev. 22:16. ^c 1 John 1:1. ^d Prov. 8:34; Luke 11:28; Rev. 22:7. ^e Ex. 3:14; Isa. 43:13; John 8:58; 17:5; Col. 1:17; James 1:17. ^f John 1:1. ^g Zech. 3:9.

1-3. **The Revelation.** *Apocalypse*, or uncovering, so the Greek word means. The curtain of the future is lifted. **Of Jesus Christ.** The revelation is made by Jesus Christ. See chapter 5. **God gave him to shew.** See chapter 5. He who sits on the throne gave to the Son the sealed book of the future to open it. **Shortly come to pass.** The series of events began to unfold in a few years after John wrote, and has rolled on through all the centuries. Lange renders the Greek translated "shortly" by the phrase "in quick succession," which is nearly its meaning. It implies successive order. **He sent and signified.** The things "which must shortly come to pass." **By his angel.** Here, and throughout the *Apocalypse* the office of unveiling the different scenes appears to be assigned to a particular angel. See 4: 1; 21: 9; 22: 1; 22: 8, etc. **To his servant John.** A usual designation of the prophets. See Isa. 49: 5; Amos 3: 7; Rev. 19: 10. **2. Who bare record.** John is meant, who made the record of all he saw and heard. **3. Blessed is he that readeth.** There is a reference to the custom that had already grown up, at the close of the first century, of reading the apostolic writings publicly in the churches. The benediction is pronounced on the public reader; on those that *hear*, and lastly upon those that *keep* the words contained in this prophecy. **The time is at hand.** The period to which the prophecy relates is near.

4-8. **John to the seven churches which are in Asia.** The churches are named in verse 11. The term "Asia" did not mean in the first century what it does now, but only the Roman province called Asia, of which Ephesus was the capital. All the seven churches are in that province. It is supposed that SEVEN, the perfect and sacred number, were chosen, because the seven were to symbolize the whole Church of Christ. There were in the province of Asia more than seven churches at this time, as we know; Colosse, Miletus (Acts 20: 17) and Hierapolis (Col. 4: 13) being named in the New Testament. **Grace be**

5 And from Jesus Christ,^a *who is the faithful witness, and the^b first-begotten of the dead, and^c the Prince of the kings of the earth. Unto^d him that loved us,^e and washed us from our sins in his own blood,*

6 And hath made us kings and priests unto God and his Father; to^f him *be* glory and dominion for ever and ever. Amen.

7 Behold,^g he cometh with clouds; and every eye shall see him,^h and they *also* which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.

8 Iⁱ am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and^j in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I^k was in the Spirit on^l the Lord's day, and heard behind me a great voice, as of a trumpet,

en spirits which are before his throne; and from Jesus 5 Christ, *who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood; and he 6 made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen. Be- 7 hold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.*

I am the Alpha and the 8 Omega, saith the Lord God, which is and which was and which is to come, the Almighty.

I John, your brother and 9 partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. I was in 10 the Spirit on the Lord's day, and I heard behind me a great voice, as of a

^a John 8:14. ^b Col. 1:18. ^c Eph. 1:20. ^d John 13:34. ^e Heb. 9:14. ^f 1 Tim. 6:16. ^g Dan. 7:13. ^h Zech. 12:10; John 19:37. ⁱ Isa. 41:4. ^j Rom. 8:17. ^k Acts 10:10. ^l John 20:26; Acts 20:7; 1 Cor. 16:2.

unto you. The benediction, like that in the apostolic epistles, shows that Revelation is an epistle also, addressed directly to seven churches and through them to all the church. **From him which is.** The I AM. See Exod. 3: 14. **From the seven Spirits.** The Holy Spirit. The numeral seven indicates fulness, perfection. It is the sacred number. The sevens are constantly repeated through Revelation. There are seven churches, seven spirits, seven seals, seven trumpets, seven thunders, seven vials, etc. 5. **And from Jesus Christ.** Some of the glories of Christ, the third whose grace is invoked, are named. **The faithful witness.** Because all that he says is faithful and true. **The first born of the dead.** See notes on Col. 1: 18. Through Christ's resurrection from the dead life and immortality were brought to light for us all. Hence he is called the "first born." **The prince.** The rightful ruler of all the rulers of the earth. **Unto him that loveth us.** The tense is present, as in the Revision. His love never ceases. **Washed us.** Rather, as in the Revision, "loosed us." This was done by the shedding of his blood. 6. **And he made us.** Here the Revision must be followed. He made us "to be a kingdom; to be priests unto his God." His disciples are constituted a kingdom; a kingdom in which each one is a priest. No disciple needeth a priest to offer incense or sacrifice for him, for he can go directly to the Father through Jesus Christ. See notes on 1 Pet. 2: 9. Christians are called priests, but are never called kings in a correct translation of the New Testament. 7. **Behold, he cometh.** Christ. **With clouds.** See Matt. 24: 30; 26: 64; Acts 1: 9, 11. The clouds denote the glory and terrors of his coming. **Every eye shall see him.** He will then come to meet all mortals. **They which pierced him.** Israel, the nation which rejected and crucified him is meant. See Zech. 12: 10, which is here quoted. **All the tribes of the earth shall mourn over him.** In consternation because he is coming to judge the world. 8. **I am the Alpha and the Omega.** The first and last letters of the Greek alphabet; hence "the beginning and the end." All begins with God and he closes the drama of earthly history.

9-11. **I John.** He here names himself for the third time. The fourth and fifth times are in 21: 2 and 22: 8. **Companion in tribulation.** A partaker of the sufferings of the church like you. **Kingdom and patience.** In the kingdom they were called to patient endurance. **Was in the isle that is called Patmos.** For description of this island see Introduction. "It appears to be the certain result of historical evidence that the Apostle John was banished to the island of Patmos during the reign of Domitian (A. D. 81-96) and in the fourteenth year of that reign, and was recalled from Patmos to Ephesus by the Emperor Nerva in A. D. 96."—*Bible Commentary (Speaker's)* on Revelation. **For the word of God.** Banished on account of preaching the word of God. 10. **I was in the Spirit.** Was lifted to that

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And, being^a turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks^b one like unto the Son of man, clothed^c with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and^d *his* hairs *were* white like wool, as white as snow; and^e his eyes *were* as a flame of fire:

15 And^f his feet like unto fine brass, as if they burned in a furnace;^g and his voice as the sound of many waters.

16 And he had in his right hand seven stars; and^h out of his mouth went a sharp two-edged sword; andⁱ his countenance *was* as the sun shineth in his strength.

trumpet saying, what thou 11
seest, write in a book, and
send *it* to the seven church-
es; unto Ephesus, and un-
to Smyrna, and unto Per-
gamum, and unto Thyatira,
and unto Sardis, and unto
Philadelphia, and unto La-
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of the candlesticks one
like unto a son of man,
clothed with a garment
down to the foot, and girt
about at the breasts with a
golden girdle. And his 14
head and his hair were
white as white wool, *white*
as snow; and his eyes
were as a flame of fire; and 15
his feet like unto burnish-
ed brass, as if it had been
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in his right hand seven
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^a Ex. 25: 37; Zech. 4: 2. ^b Dan. 7: 13. ^c Dan. 10: 5. ^d Dan. 7: 9. ^e Rev. 2: 18. ^f Ezek. 1: 7. ^g Ezek. 43: 2.
^h Isa. 49: 2; Eph. 6: 17; Heb. 4: 12. ⁱ Acts 26: 13.

spiritual exaltation in which revelations are given. **On the Lord's day.** The day of the Lord's Resurrection, the first day of the week. In the earlier apostolic writings the day was called "the first day of the week," but by the close of the century it began to be called "the Lord's day," as here. Epistles of Barnabas, Ignatius and Dionysius, written near this time, so style it, and the name is of common occurrence from this time onward, and is confined to Sunday. It is not confounded with the "Sabbath day" for many centuries. See Dr. Wm. Smith's Unabridged Dictionary of the Bible, article *Lord's Day*. **Heard behind me a great voice.** Heard but did not see the speaker. **11. I am Alpha and Omega.** These words are omitted in the Revision, as not found in the best MS. **What thou seest.** In all the visions of the Book of Revelation. **Write in a book.** The Greek says "in a roll," which was the form of books in the East at that time. **Unto Ephesus.** The seven churches are now named. For notes on these churches and the cities where they were located see chapters 2 and 3. Two of the churches named had received epistles from the Apostle Paul.

12-16. I saw seven golden candlesticks. The first things seen when he turned to see whence the voice came were the seven golden candlesticks, which symbolized the churches (verse 20). **13. And in the midst.** It is a beautiful thought that he who said "I will be with you always" is represented as moving in the midst of the churches. **Like unto the Son of man.** A term used in Dan. 7: 13 and applied by the Savior to himself, but never applied to him by the New Testament writers except here, Rev. 14: 14 and Acts 7: 56. **A garment down to the foot.** The long robe of a high priest girt about with the golden girdle of a king. **14. His head and his hair were white.** White is the color of purity and of triumph. The idea here is not age but heavenly glory. **His eyes were as a flame of fire.** Bright, piercing, all seeing, flashing light, and also a consuming fire of the wicked. **15. Feet like unto fine brass.** Shedding forth splendor like burnished brass heated in a furnace. **His voice.** His voice was mighty like the sound of surging waters. **16. In his right hand seven stars.** "The seven stars are the angels of the seven churches" (verse 20). **And out of his mouth went a sharp two-edged sword.** This two-edged sword is a symbol of the word by which Christ's conquests are won. See Eph. 6: 17; Heb. 4: 12, and compare Rev. 19: 15. **His countenance.** The glory of his countenance is the same that was manifested at the Transfiguration.

17 And^a when I saw him, I fell at his feet as dead. And^b he laid his right hand upon me, saying unto me, Fear not;^c I am the first and the last:

18 I^d am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and^e have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are^f the angels of the seven churches; and the^g seven candlesticks which thou sawest are the seven churches.

And when I saw him, I 17
fell at his feet as one dead.
And he laid his right hand
upon me saying, Fear not;
I am the first and the last,
and the Living one; and I 18
was dead, and behold, I am
alive for evermore, and I
have the keys of death and
of Hades. Write therefore 19
the things which thou saw-
est, and the things which
are, and the things which
shall come to pass hereaf-
ter; the mystery of the 20
seven stars which thou
sawest in my right hand,
and the seven golden can-
dlesticks. The seven stars
are the angels of the seven
churches; and the seven
candlesticks are seven
churches.

^a Ezek. 1: 28. ^b Dan. 8: 18. ^c Isa. 41: 4; 44: 6; 48: 12. ^d Rom. 6: 9. ^e Psa. 68: 20; Rev. 20: 1. ^f Mal. 2: 7.
^g Zech. 4: 2; Matt. 5: 15; Phil. 2: 15.

17-20. I fell at his feet as one dead. Overcome with awe. No sinful man can stand before God and live; hence the impression made by the appearance of the Lord is that of terror. **Fear not.** But when the Lord spoke to the disciple it was with the old love. How often before had Jesus said "Fear not." **I am the first and the last.** See verse 8. The attributes claimed for Jehovah are also claimed for Christ. **18. He that liveth and was dead.** Put to death but living. **Have the keys of death and of Hades.** Not only a victor over death, but the very gates of death and Hades are under his control. Hence he can deliver from the dead whom he will. **19. Write.** Not only the vision just seen, but the things which are, viz., the description of the state of the churches given in chapters 2 and 3; and also the things which shall be, viz., the revelation of future history recorded in chapters 6-20. **20. The mystery of the seven stars.** The Lord himself at once explains what the seven stars and seven candlesticks symbolize. The seven candlesticks represent the churches, or organizations appointed to "let their light shine," and become "the light of the world." And the seven stars are the angels of the churches. These were, I think, the evangelists of the churches. See note below.

ADDITIONAL NOTES.

THE APPEARANCE OF CHRIST.—He was arrayed in a priestly robe and girt with a kingly girdle of gold. Heavenly purity was indicated by the dazzling whiteness of his head and hair, and the splendor that shone from his countenance was like that of the unclouded sun. Every manifestation of the divine glory is accompanied with brilliancy and splendor. "In him there is no darkness at all." The burning bush of Horeb, the glory of Sinai, the Shekinah of the tabernacle, the City of which God and the Lamb are the light, the transfigured Savior of Hermon, the Son of Man of Patmos, and all the visions of the prophets of both covenants, indicate that whenever Deity manifests itself, there is a revelation of heavenly splendor. The Son of Man, the Man of Sorrows, the Lamb of God, is also the Bright and Morning Star, and the Sun of Righteousness. It is thus, crowned with majesty, garbed in light, and shining as the sun, that John beholds the Son of Man walking amid the golden candlesticks and holding the seven stars in his hands.

THE SEVEN STARS.—I shall not take up space to discuss the various views as to the nature of the angels of the churches. It has been held that they were heavenly angels, were diocesan bishops of the cities, were pastors or elders, or were messengers sent from the churches to visit John in Patmos. The word *angel* means a messenger, and is equally applicable to the messengers of God and those of men. John the Baptist is called in Mark 1: 2, an *angel*, or messenger, and the term is often applied to human beings. It is certain that it is in this passage. John is told to *write* to these angels, and certainly the letters were not sent to the angels of heaven. Nor does this language suggest the idea of messengers sent to visit John in Patmos. In that case the letters might be sent *by* them to the churches, but would certainly not be written to them. It becomes evident, therefore, that the angels were men filling some office in connection with the churches. There is not the slightest evidence that diocesan bishops existed until much later than this age, and hence I do not think that they are meant. The term can hardly apply to an elder, for there seems to have been a plurality of elders in all the churches, and it is not likely that one would be singled out. It is my judgment that the angels were the preachers or evangelists of the churches. As

CHAPTER II.

Letters to the Churches.

SUMMARY.—The Letter to the Metropolitan Church of Ephesus. To the Angel of the Martyr Church of Smyrna. To the Angel of the Church at Pergamos, Persecuted by the Heathen. To the Angel of the Church at Thyatira, Defiled by Idolatry.

1 Unto the angel of the church of^a Ephesus write; These things saith^b he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I^c know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou^d hast tried them^e which say they are apostles, and are not, and hast found them liars;

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast^f not fainted.

CHAPTER II.

To the angel of the 1 church at Ephesus write;

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks: I know thy works, and thy 2 toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; and thou hast patience 3 and didst bear for my name's sake, and hast not

^a Acts 19. ^b Rev. 1:16. ^c Psa. 1:6. ^d 1 John 4:1. ^e 2 Cor. 11:13; 2 Pet. 2:1. ^f Gal. 6:9; Heb. 12:3, 5.

these evangelists not only labored at home, but were often sent out, and were messengers to carry the good tidings, there is a fitness in applying the term to them. We know from the epistles of Paul and from church tradition, that Timothy was long the evangelist at Ephesus, and it is possible that he may have lived and labored until the time of John's banishment. If so, he was the angel to whom the epistle to the church at Ephesus was directed. Then we conclude that the seven stars held in the hand of the Lord, supported and strengthened by him, shining with his light, are the seven preachers of the churches of Asia.

The second and third chapters differ from all the rest of Revelation in that they are letters dictated by the Lord to the Seven Churches which have been chosen to represent the entire church of God. The description of their varied conditions and the commendations, rebukes, promises and warnings given them, are a fitting introduction to a book which is designed to reveal the various phases of the church in history, its fortunes, its lapses, its tribulations, persecutions and final triumph. While these Seven Epistles differ in details they will be found to have the same general plan and to have the following features in common: 1. An order to write to the angel of the church. 2. A glorious title of Christ taken from the imagery or language of the vision of chapter 1. 3. A description of the condition of the church, whether good or bad, admonitions and exhortations. 4. A promise to those who persevere and triumph. 5. A closing injunction to "hear what the Spirit saith to the churches." Four epistles are contained in chapter 2, and three in chapter 3. A close examination will show that there is a distinction. In the last four epistles the closing promise is placed *after* the injunction to "hear what the Spirit," etc.; in the first three epistles the promise is *before* the injunction. The distinction makes two groups of epistles, one of three and the other of four, just as the seven seals, the seven trumpets and the seven vials are divided into two groups each, of four and three.

THE CHURCH AT EPHESUS. 1-3. Unto the angel. See note on the *Angels of the Churches* at close of chapter 1. **The church of Ephesus.** The city of Ephesus was the capital of the Roman province of Asia, and the greatest city. As a great center it was sought by the Apostle Paul, who founded the church and labored there more than three years (see Acts, chapter 18) and afterwards addressed to it the Epistle to the Ephesians. At a later period he placed Timothy there and addressed two epistles to him. All early church tradition declares that John from about A. D. 70 made this city his home until his death. There is not now standing a single house upon the site of the ancient city, though the ruins are of the most imposing character. The Turkish village of Agasalouk, upon the Smyrna and Aidan R. R., is about two miles distant. **These things saith he, etc.** See 1: 13, 16, 20. **2. I know thy works.** The manner of life of the church. There was much to commend. **Patience.** Rather, endurance. Perseverance in the face of difficulties. **Hast tried them which say they are apostles.** False teachers who made false claims. Every age of revolution throws up such false teachers. We often find traces of them in the epistles. 1 John 4: 1 shows how to test them. The Ephesian church had put them to the test and rejected them. **3. Hast not fainted.** Though called to bear afflictions for Christ they had not wearied.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works;^a or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He^b that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcome^cth will I give^c to eat^d the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith^e the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou^f art rich,) and I know the blasphemy of^g them which say they are Jews, and are not, but *are* the synagogue of Satan.

grown weary. But I have 4 *this* against thee, that thou didst leave thy first love. Remember therefore from 5 whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent. But this thou hast, that 6 thou hatest the works of the Nicolaitans, which I also hate. He that hath 7 an ear, let him hear what the Spirit saith to the churches. To him that overcome^cth, to him will I give to eat of the tree of life, which is in the Paradise of God.

And to the angel of the 8 church in Smyrna write:

These things saith the first and the last, which was dead, and lived again: I know thy tribulation, 9 and thy poverty (but thou art rich), and the blasphemy of them which say they are Jews, and they are not, but are a syna-

^a Matt. 21:41. ^b Matt. 11:15; Rev. 13:9. ^c Rev. 22. ^d Gen. 2:9. ^e Rev. 1:8. ^f Luke 12:21; 1 Tim. 6:18; James 2:5. ^g Rom. 2:17.

4-7. **Nevertheless.** After these words of promise a stain on the garments of the church is pointed out. **Thou hast left thy first love.** They have not maintained the ardor and devotion of the love of their earlier history. Nothing but the fervent love of the Bride can satisfy the Bridegroom. This change shows that many years must have passed since the last communication of Paul to the Ephesian church.

5. **Remember . . . from whence thou art fallen.** Note what this exhortation includes: 1. They had been at a height of excellence. 2. They had fallen from that height; there had been a spiritual declension. 3. **Repent.** The comparison and its proof that they were retrograding should bring repentance. 4. **Do the first works.** There must be the first love, and the fruits of that love in a renewal of their first works. Unless this is done Christ **will come**. Not in person, but in providence and judgments. The church with a waning love will be repudiated. **Will remove thy candlestick.** "Thy" refers to the Angel of the church through whom the address is made. To remove the candlestick would be to suffer the church to cease to exist. How signally this has been fulfilled in the case of Ephesus is seen in the fact that not one vestige of the church remains, and of the city itself naught but mouldering ruins. What concerns us, however, is that this warning is addressed to *every church which has lost its first love*. Unless it repents, and does its first works, its candlestick will finally be removed from its place.

6. **But this thou hast.** There is another ground of commendation. They hate the **deeds of the Nicolaitanes**. Opinions are not agreed concerning this sect, but it is probable that the followers of a Nicolaus are meant who taught that Christian liberty meant license to commit sensual sins. 7. **He that hath an ear.** The call to solemn attention found at the close of each epistle. **To him that overcome^cth.** The Christian life is a battle and must also be a victory. The Greek word rendered "overcome" is peculiar to John. It occurs *once* in his Gospel, *six* times in his epistles, and *sixteen* times in Revelation, but only three times in all the rest of the New Testament. **To eat of the tree of life.** The symbol of eternal life. The tree is seen in Eden (Gen. 2:9; 3:22), here, and in the New Jerusalem (Rev. 22:2). **Paradise of God.** Since the tree of life is found in both, Paradise and the New Jerusalem must mean the same. Paul uses the term as a synonym of the "Third Heaven," or Heaven itself (2 Cor. 12:2-4).

THE CHURCH AT SMYRNA. 8-11. **The church at Smyrna.** The history of its planting is unknown, but it was probably founded by some of the evangelists under Paul's supervision. During the second century the church was prominent, and it has never ceased to exist. When I visited the city in 1889, I was told that there were more than 70,000 professing Christians in the place. The city, so old that its beginnings are unknown, is still the second in commercial importance of the Turkish empire. **The first and the last.** See 1:18. 9. **Thy tribulation.** Affliction. **And thy poverty.** Most of those first enlisted for Christ were poor. See 1 Cor. 1:26-29. **But thou art rich.** Rich in faith, hope and fruits. **And I know the blasphemy.** Reviling of the Jews against the Lord. **Say they are Jews.** Those who say that they are Jews were of the Jewish race, but were not of the true Israel. "He is not a (true) Jew

10 Fear^a none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be^b thou faithful unto death, and I will give thee^c a crown of life.

11 He^d that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the^e second death.

12 And to the angel of the church in Pergamos write: These things saith he^f which hath^g the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you,^h where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine ofⁱ Balaam, who taught Balac to cast a stumbling-block before the children of Israel,^j to eat things sacrificed unto idols,^k and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and^l will fight against them with the sword of my mouth.

gogue of Satan. Fear not 10 the things which thou art about to suffer: behold, the devil is about to cast some of you into prison that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. He 11 that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death. And to the angel of the 12 church in Pergamum write;

These things saith he that hath the sharp two-edged sword: I know 13 where thou dwellest, *even* where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth. But I have a 14 few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So 15 hast thou also some that hold the teaching of the Nicolaitans in like manner. Repent therefore; or 16

^a Matt. 10: 22; Isa. 40:10, 14. ^b Matt. 24:13. ^c James 1:12. ^d Rev. 13:9. ^e Rev. 20:14. ^f Rev. 1:16. ^g Josh. 5:13. ^h Lev. 17:7; Deut. 32:16, 17. ⁱ Num. 25:1; 30:16; 2 Pet. 2:15; Jude 11. ^j Acts 15:29. ^k 1 Cor. 6:13. ^l Isa. 11:4; 2 Thes. 2:8.

who is one outwardly," etc. (Rom. 2: 28). John denies the right of these Jewish opposers to use the term "Jews" in the sense of God's chosen people. Their synagogue was the **synagogue of Satan**. Such strong language implies a complete separation of the church and synagogue, an event that occurred at the period of the destruction of Jerusalem. See Acts 21: 20-26. **10. Fear none, etc.** The church shall suffer, but it need not fear for the reasons about to be given. **The devil shall cast.** He may use the Jews as instruments but he is the real agent. **Shall have tribulation ten days.** Whether the "ten days" of persecution means a short time, or a definite period symbolized by "ten days" is uncertain. A day is often a symbol of a year. Ten persecutions are named by church historians and two persecutions of ten years each. It might refer to one of the latter which should bear very heavily on that church. The Diocletian persecution continued ten years and three months. **Be thou faithful unto death.** Unto martyrdom. **The crown of life.** Not a royal crown but the garland crown of victory over death. See 2 Tim. 4: 8. **11. Shall not be hurt of the second death.** Those who win the victory shall live forever. To die the second death is to be sent from the judgment throne into hell. See Rev. 20: 14.

THE CHURCH AT PERGAMOS. 12-17. Pergamos. The farthest north of the Seven Churches, a city once the capital of the kingdom of Pergamos, which was great and flourishing when John wrote. It still exists with about 14,000 population, of whom over 3,000 profess to be Christians. **Which hath the sharp sword.** See 1: 16. **13. Where thou dwellest, even where Satan's seat is.** In a center of heathen idolatry. Pergamos was a notorious center of idolatry. **Thou holdest fast my name.** Honor and trust in the name of Christ. **Hast not denied my faith.** Still continue firm in the profession of Christ though persecuted. **Wherein Antipas was my faithful martyr.** Some faithful saint who had suffered martyrdom among them because he was a faithful witness of Christ. **14. But I have a few things against thee.** Much has been to the credit of the church, but there is another side. **Hold the doctrine of Balaam.** Teachers like Balaam who seduce the true Israel into sin. Balaam showed Balak how to lead the children of Israel astray. See Num. 25: 2, and 31: 16. In the same way there were false teachers at Pergamos who taught that Christians might join in idol feasts and in heathen fornication.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone^a a new name written, which no man knoweth, saving he that receiveth *it*.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who^b hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* greater than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman^c Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space^d to repent of her fornication; and she repented not.

22 Behold I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that^e I am he which searcheth the reins and hearts: and^f I will give unto every one of you according to your works.

else I come to thee quickly, and I will make war against them with the sword of my mouth. He¹⁷ that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

And to the angel of the 18 church in Thyatira write,

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: I know¹⁹ thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first. But I have *this*²⁰ against thee, that thou sufferest the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. And I²¹ gave her time that she should repent; and she willet not to repent of her fornication. Behold, I do²² cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her works. And I will²³ kill her children with

^a Rev. 3:12; 19:12. ^b Rev. 1:14. ^c 1 Kings 16:31. ^d Rom. 2:4. ^e 1 Sam. 16:7; Psa. 7:9; John 2:24; Acts 1:24; Rom. 8:27. ^f Psa. 62:12; Matt. 16:27; 2 Cor. 5:10.

15. So hast thou also them, etc. For Nicolaitanes see note on verse 6 above. 16. Repent therefore. This may save the sinner, whether an alien, or a church member. To repent one must leave off his sins. I will make war against them. Those who teach and practice these pernicious doctrines. With the sword of my mouth. See 1: 16. With all the power of the word of God. 17. I will give to eat of the hidden manna. The bread of life, the bread from heaven. The living bread is Jesus Christ, unseen in the earth and hence called hidden. Will give him a white stone. Among the Greeks a white stone was a symbol of acquittal, as a black stone was of guilt. The white stone implies justification, innocence and victory. A new name written. All conjectures concerning this new name are idle. It is only given to those who have finally overcome and cannot be known to us here, but implies their new relation to God and the Lamb in their triumphant state.

THE CHURCH IN THYATIRA. 18-23. In Thyatira. This is the first of the second group of four epistles. Thyatira has been mentioned in Acts, chapter 16, as the home of Lydia, who was converted at Philippi. It is likely that the church began when she and her household returned. The three churches before named were on or near the coast; the others were in the interior. Thyatira was southeast of Pergamos, and northeast of Smyrna. It is still a place of about 17,000 population, of whom nearly 3,000 profess to be Christians. Like unto a flame of fire. See 1: 14, 15. 19. And the last to be more than the first. See Revision. Instead of retrograding their works grew more excellent. 20. Notwithstanding. Of the seven churches only two are blameless. Sufferest that woman Jezebel. Either a person or a party of which the wicked wife of Ahab was a type. As a woman in Revelation is a symbol of the church, true or false, I believe this symbol is used to designate a faction in the church at Thyatira of an idolatrous spirit. This faction had teachers who claimed the gift of prophecy. They taught the doctrine of Balaam named in verse 14. See note there. See also verse 24. 21. I gave her space (time) to repent. The long suffering and mercy shown in the delay of judgment are here pointed out. 22. Behold, I will cast her into a bed. Sickness and a bed are symbols of affliction and punishment. Them

24 But unto you I say, and unto the rest in Thyatira, (as many as have not this doctrine, and which have not known^a the depths of Satan, as they speak,)^b I will put upon you none other burden:

25 But that which ye have *already* hold fast till I come.

26 And he that overcometh, and keepeth my^c works unto the end, to^d him will I give power over the nations:

27 And^e he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father.

28 And I will give him^f the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER III.

The Epistles to the Seven Churches Continued.

SUMMARY.—Letter to the Church at Sardis; the Spiritually Dead Church. Letter to the Tried and Faithful Church of Philadelphia. Letter to the Lukewarm Church of Laodicea.

1 And unto the angel of the church at Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest,^g and art dead.

death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto each one of you according to your works. But to you I say, 24 to the rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say: I cast upon you none other burden. Howbeit that which 25 ye have, hold fast till I come. And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them 27 with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: and I will give him 28 the morning star. He that 29 hath an ear, let him hear what the Spirit saith to the churches.

CHAPTER III.

And to the angel of the 1 church in Sardis write;

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art

^a 2 Cor. 2:11. ^b Acts 15:28; ^c John 6:29. ^d Matt. 19:28; Luke 22:29; 1 Cor. 6:3; Rev. 3:21; 20:4. ^e Psal. 2:8,9; 49:14; Dan. 7:22; Rev. 19:15. ^f 2 Pet. 1:19; Rev. 22:16. ^g Eph. 2:1.

that commit adultery with her. This is the term applied to idolatrous Israel (Jer. 3:9; Ezek. 16:32). To practice the idolatrous rites of this faction would be spiritual adultery. 23. I will kill her children. Her children are the adherents; those who perpetuate the immoral practices. The threat implies that they shall come to certain destruction. And all the churches shall know, etc. By reason of the judgments inflicted. Some have strongly urged that by "Jezebel" is meant a Sybil, half heathen, half Christian, claiming prophetic powers, who is known to have lived at Thyatira.

24-29. But to you I say, to the rest that are in Thyatira (Revision). To all who have naught to do with Jezebel. As many as have not this doctrine. Jezebel then represents a false doctrine and a faction. Which know not the deep things of Satan. Have not learned the mysteries and wisdom of Satan taught by these false teachers. I will put upon you none other burden. None other than to avoid the sins of the false faction and teachers. Compare Acts 15:28, 29. 25. Hold fast. To the gospel as it has been taught you. 26. Keepeth my works unto the end. Until death. I will give power over the nations. In the coming period when Christ shall rule all kingdoms the saints who have endured shall share his authority. 27. And he shall rule them with a rod of iron. A sceptre of iron means a firm and enduring power. Rule. Shall rule as a shepherd is the meaning of the Greek word. The rule will not be a cruel, but a guardian rule. As the vessels of a potter. So the nations shall be broken in pieces and all become one under the rule of Christ. 28. I will give him the morning star. The Morning Star is one of the titles of Christ. See Rev. 22:16. This, then, means that Christ will give them a fellowship with himself; they shall share his dominion.

THE CHURCH AT SARDIS. 1-6. The church in Sardis. The city of Sardis, once the capital of the great kingdom of Lydia and the home of Croesus, the rich king, lay in the interior nearly a hundred miles east of Smyrna and Ephesus. Though it had lost its former greatness it was still a considerable city in the first century. The church there was planted, no doubt, by some of the companions of Paul. The former city has now ceased to exist, and only extensive ruins remain to testify of its greatness. Like the church at Ephesus, which had lost its first love, the Sardinian church which had "a name to live and was

2 Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If^a therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast^b a few names even in Sardis which have not^c defiled their garments; and they shall walk with me^d in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will^e not blot out his name out of the book^f of life, but^g I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he^h that is holy,ⁱ he that is true, he that hath^j the key of David;^k he that openeth, and no man shutteth;^l and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee^m an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

dead. Be thou watchful, 2 and stablish the things that remain, which were ready to die; for I have found no works of thine fulfilled before my God. Remember 3 therefore how thou hast received and didst hear; and keep *it*, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou 4 hast a few names in Sardis which did not defile their garments; and they shall walk with me in white; for they are worthy. He that 5 overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. He that hath an ear, let 6 him hear what the Spirit saith to the churches.

And to the angel of the 7 church in Philadelphia write;

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth. I know thy works 8 (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and

^a Luke 12:39. ^b Acts 1:15. ^c Jude 23. ^d Rev. 7:9, 13. ^e Ex. 32:32; Psa. 69:28. ^f Phil. 4:3; Rev. 21:27. ^g Matt. 10:32. ^h Isa. 6:3; Acts 8:14; Heb. 7:26. ⁱ John 14:6; 1 John 5:20. ^j Isa. 22:22; Luke 1:32; Rev. 1:18. ^k Matt. 16:19. ^l Job 12:14. ^m 2 Cor. 2:12.

dead," has had its candlestick removed for many centuries. **Hath the seven Spirits of God.** See notes on 1: 4; also 1: 16. The perfect number *seven* denotes fulness. He hath the fulness of the Spirit whom he sends into the earth to do his work. **Thou hast a name, etc.** Though nominally Christian and living the Christian life they were really spiritually dead. **2. Be watchful.** Be on the watch. Awake! **Strengthen the things which remain.** What graces and Christian life remain cherish and strengthen before they disappear entirely. **I have not found thy works perfect.** Complete, filled up to the standard God requires. **3. Remember.** Remember the teaching formerly received, cling to it, and repent of the falling away from it. **I will come on thee as a thief.** Suddenly; in a sudden judgment. **4. But thou hast a few names.** Though the church as a whole is condemned, there were true saints who were commended. **Names.** Persons. **Not defiled their garments.** Not been defiled by sin. **Shall walk with me in white.** In the robes of purity and triumph. **5. Shall be clothed in white raiment.** This is the usual promise to him who overcomes; he shall wear the white raiment of the redeemed; though the names of those who are spiritually dead shall be blotted out of the book of life his name shall not be; and he will be confessed before the Father, that is, acknowledged. **Book of life.** Compare 13: 8; 17: 8; 20: 12, 15; 21: 27; Phil. 4: 3. The book of life means the roll of those who have become heirs of immortality. **Confess his name.** Compare Matt. 10: 32, and Luke 12: 8.

THE CHURCH AT PHILADELPHIA. 7-13. The church in Philadelphia. This city was in the interior, southeast of Sardis, and had never attained the eminence of most of the other seats of the Seven Churches. That the church itself was poor and wanting in worldly endowments seems to be indicated by verse 8. Yet this church and that of Smyrna alone escape censure. Philadelphia is yet a city of 18,000 inhabitants, though bearing a Turkish name, has five churches and a Christian population of about 3,000. **He that hath the key of David.** See notes on 1: 18. The key of the kingdom of God as the Son of David. Hence he only opens and shuts, or determines who shall enter in, or be shut out. **8. I have set before thee an open door.** Compare Acts 14: 27; 1 Cor. 16: 9; 2 Cor. 2: 12; Col. 14: 3. The open door

9 Behold,^a I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience,^b I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make^c a pillar in the temple of my God, and he shall go no more out: and^d I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*,^e which cometh down out of heaven from my God;^f and *I will write upon him my new name*.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write; These things saith the^g Amen, the faithful and the true^h Witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

didst keep my word, and didst not deny my name. Behold, I give of the syna- 9
gogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou didst 10
keep the word of my patience, I also will keep thee from the hour of trial, that *hour* which is to come upon the whole world, to try them that dwell upon the earth. I come quickly: 11
hold fast that which thou hast, that no one take thy crown. He that overcom- 12
eth, I will make him a pillar in the temple of my God, and he shall go out thence no more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name. He that 13
hath an ear, let him hear what the Spirit saith to the churches.

And to the angel of the 14
church in Laodicea write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I 15

^a Isa. 49:23; 60:14. ^b 2 Pet. 2:9. ^c Gal. 2:9. ^d Rev. 14:1. ^e Gal. 4:26; Heb. 12:22; Rev. 21. ^f Rev. 22:4. ^g 2 Cor. 1:20. ^h Isa. 55:4; 1 John 5:20.

means great opportunities; generally for preaching the gospel. It probably means here, a way opened to convert the Gentiles. **Thou hast a little strength, and didst keep, etc.** Though their strength was not great they had remained faithful in much opposition. **Hast not denied my name.** The Pagan authorities often tested Christians by commanding them to blaspheme the name of Christ under penalty of death. **9. I will make them of the synagogue of Satan.** See notes on 2: 9. The bitter Jewish opposers are thus described. **I will make them to come and worship before thy feet.** Acknowledge that the Lord is with thee. It seems also to imply the conversion of these Jewish opposers. **10. Hast kept the word of my patience.** Hast endured and kept my word. **In the hour of temptation.** Of stern and cruel trial. Some great crisis of trial and sorrow which should come on all the world. We may not know just what our Lord referred to, but we can believe that he fulfilled his promise. The Lord's coming is promised in 2: 25; in 3: 3, and here. In the first instance it is said he will "come;" in the second, "as a thief;" here, that he will come "quickly." **11. That no man take thy crown.** Not the crown of royalty (*Diadema* in the Greek) but the garland crown (*Stephanos*) given as a reward. The crown of the saints is always the latter, a term which the Greeks did not apply to the royal crown. **12. I will make a pillar.** A term implying strength, permanence and honor. **In the temple.** Not in any material temple, but in the church, either on earth or in heaven. The latter is here meant. The New Jerusalem has no temple in it because it is all temple. **Go no more out.** Always dwell there. **I will write upon.** When one enters the church, the spiritual temple below, three names are recorded in his baptismal formula. When he enters the kingdom above, three names are again written upon him; the name of God, of the heavenly city, and Christ's heavenly name.

THE CHURCH AT LAODICEA. 14-22. The church in Laodicea. Laodicea was situated in the valley of the Lycus, near Colosse and Hierapolis. All three of these churches are named by Paul in the Colossian letter, and an epistle, now probably lost, was sent to Laodicea. The city of Laodicea was very proud of its wealth in the latter part of the first century, a fact we learn from profane history. The church was probably founded by Epaphras, a companion of Paul. The condemnation of the Lord in this epistle is severe, and its extinction is threatened. The site of the ancient city is uninhabited now, and of course the church has long since ceased to exist. **Saith the Amen, the faithful and true witness.**

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest,^a I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee^b to buy of me gold tried in the fire, that thou mayest be rich;^c and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19 As^d many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold,^e I stand at the door, and knock: if any man hear my voice, and open the door,^f I will come in to him, and will sup with him, and he with me.

21 To him that overcometh^h will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and *that* the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

^a Hos. 12:8; 1 Cor. 4:8. ^b Isa. 55:1; Matt. 13:44; 25:9. ^c 2 Cor. 5:3. ^d Job 5:17; Prov. 3:11; Heb. 12:5,6; James 1:12. ^e Song 5:2; Isa. 1:18. ^f Luke 12:37. ^g John 14:23. ^h Matt. 19:28; 1 Cor. 6:2; 2 Tim. 2:12; Rev. 2:26.

See notes on 1: 5; also on 2 Cor. 1: 20. **The beginning of the creation.** The Being from which the creation begins, the Word that made all things. **15. I know thy works.** The same statement has been made of all the churches, but in all the others there has been something to praise. **Thou art neither cold nor hot.** Neither acting hostile to Christ, nor zealous for him. Christ would rather that men should be opposers than formal, apathetic professors. **16. So then because thou art lukewarm.** This lukewarmness was most offensive, and hence the Lord declares that they shall be rejected like nauseous food. The figure indicates loathing. **17. Because thou sayest, I am rich.** Worldly prosperity had, probably, made the church indifferent. **Knowest not that thou art wretched.** Because rejected by the Lord. **Poor.** Destitute of the true riches. **Blind.** Blinded by the god of this world. **18. I counsel thee to buy of me gold.** "In Christ are all the treasures of wisdom" (Col. 2: 3). **White raiment.** That they may have the wedding garments (Matt. 22: 11-13). **Anoint thine eyes with eye salve.** The unction of the Holy Spirit (1 John 2: 20). **19. As many as I love, I rebuke and chasten.** See Heb. 12: 5, 16. **20. Behold, I stand at the door and knock.** The language implies that Christ is near. If they will open the door by repentance he is ready to enter and bless. **If any man hear my voice.** Hear and obey. Then the Lord will enter and they shall partake together of the richness of the feast. **21. Will I grant to sit with me in my throne.** He shall reign with Christ; that is, as a coadjutor of Christ. **As I also overcame.** As the result of his overcoming "God exalted him to be a prince and a Savior," and "to sit at the right hand of the Majesty of the heavens." As he was exalted, so he will exalt all his brethren who win the victory over sin and temptation.

ADDITIONAL NOTES.

THE FATE OF THE SEVEN CHURCHES.—In view of the promises and threats of the Savior to these Seven Churches a concise view of their subsequent history would be helpful. Two of the churches, Smyrna and Philadelphia, are praised without the slightest censure. Three, Ephesus, Sardis, and Laodicea, are severely blamed and threatened with extinction. Two more, Pergamos and Thyatira are both praised and blamed, and admonished to repent. The two first, Smyrna and Philadelphia, are now and have been since the first century, the seats of churches and of a large Christian population. Of Philadelphia the

CHAPTER IV.

The Open Door in Heaven.

SUMMARY.—The Voice from Heaven. The Throne and He Who Sat on the Throne. The Twenty-four Elders. The Four Living Forms. Their Cry Night and Day. The Doxology of the Twenty-four Elders.

1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

CHAPTER IV.

After these things I saw, 1 and behold, a door opened in heaven, and the first voice which I heard, a voice as of a trumpet speaking with me, one saying, Come up hither, and I will shew thee the things which must come to pass hereafter.

skeptical Gibbon says: "Philadelphia alone has been saved by prophecy or by courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom alone for four score years, and then capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia Philadelphia is still erect—a column in a scene of ruins, a pleasing example that the paths of honor and safety may sometimes be the same."—*Decline and Fall of the Roman Empire, Chapter LXIV.* The three churches so severely censured and threatened, Ephesus, Sardis and Laodicea, ceased to exist many centuries since, and even the cities have long been uninhabited. The two remaining churches, Pergamos and Thyatira, were never entirely blotted out and a small Christian population is found in both places to this time.

ALLEGED OPPOSITION TO PAUL.—Renan and some rationalistic critics of Germany have been determined to see in Revelation a strong Judaizing spirit and a bitter opposition to Paul and his work among the Gentiles. Their interpretations illustrate how far astray a man may be led who has a theory to sustain. They insist that the Nicolaitanes, the followers of Balaam, "that woman Jezebel," and those "who say they are Jews and are not," are all adherents of Paul. These interpretations are so improbable that they cannot be even considered unless they have some historical basis. That is wanting. Had John been the extreme Judaizer supposed he never would have taken refuge among Gentile churches planted and trained by Paul. Had he sought to revolutionize them traces of his effort would have remained in the writings of the men who had seen, heard and been taught by John. Of this extreme aversion to Paul and his work, Polycarp, Papias and Irenæus knew nothing. It remained unknown to the whole world until discovered by certain modern rationalistic critics. On the other hand, there is not the slightest discord between the teaching of Paul in his epistles and the Book of Revelation.

CHAPTER IV.

It is generally agreed that with this chapter the third section of Revelation begins. Chapters 4 and 5 are preparatory visions. It is not until chapter 6 is reached that the future begins to be uncovered. In these chapters there is revealed through the open door of heaven the Almighty upon the throne in glory surrounded by adoring creatures. The symbolism declares that he holds in his hands the destinies of the world and the knowledge of the future. Then it is declared that to the Lion of the tribe of Judah it has been given to open the book of destiny and to reveal the future. To the Son, who appears in a symbolic form, the book is given, amid the praises of Elders and living creatures.

It is noteworthy that the two greatest prophets of the Old Testament, those who had the clearest visions of the reign of Christ, were permitted to behold a similar scene as a preparation for their revelations. Ezekiel (Ezek. 1) and Isaiah (Isa. 6) are each allowed to behold the glory of God. As the Old Testament prophets, when about to enter upon their work, were inaugurated to the office of making known the future by a vision of the Almighty, so John, the New Testament prophet, the last prophet of the world, was permitted to have a similar vision. Though the visions differ, the most striking symbols are beheld by all three of the prophets. All see and describe the throne of God, with its sublime surroundings; all speak of the One who sits on the throne, though they make no attempt to describe his person; all record his glory; Ezekiel beholds *living creatures* around the throne, full of eyes, with four wings and two hands; Isaiah sees the seraphim with six wings who cry, Holy, holy, holy is the Lord of Hosts. In John's vision the *four beasts* are about the throne, full of eyes, with six wings who cry, Holy, holy, holy, the Lord God Almighty. In the case of all the prophets the vision of God is preparatory and indicates that he is about to impart the secrets of the future, hitherto held in his own bosom.

1-3. After this. "After these things," as in the Revision. After the letters to the churches had been dictated. "The things which shall be hereafter" are yet to be shown. I looked. Rather, "I saw in

2 And immediately^a I was in the Spirit: and, behold,^b a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone:^c and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thunders, and voices:^d and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne *there was* a^e sea of glass, like unto crystal: and^f in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

7 And^g the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

Straightway I was in the 2 Spirit: and behold there was a throne set in heaven, and one sitting upon the throne; and he that sat 3 *was* to look upon like a jasper stone and a sardius: and *there was* a rainbow round about the throne, like an emerald to look upon. And round about 4 the throne *were* four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. And out of the 5 throne proceed lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God; and be- 6 fore the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. And 7 the first creature *was* like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature *was* like a

^a Rev. 1:10. ^b Isa. 6:1; Jer. 17:2; Ezek. 10:1; Dan. 7:9. ^c Ezek. 1:28. ^d Ex. 37:23; 2 Chron. 4:20; Ezek. 4:18; Zech. 4:2. ^e Ex. 38:8. ^f Ezek. 1:5. ^g Num. 2:2; Ezek. 10:14.

vision." **A door was opened in heaven.** Heaven standing open so that the throne within could be seen. **The first voice which I heard.** The same voice that he had heard at first. See 1: 10. **Come up hither.** Through the opened door. **The things which must come to pass hereafter.** Hence, we know that what John sees in the vision just opening belongs to events still future when he wrote. **2. I was in the spirit.** At once he was lifted to that spiritual exaltation which enabled him to behold the heavenly visions. **A throne.** The throne of God was revealed and One sat on the throne. **3. He that sat was to look upon like a jasper stone and a sardius.** We learn from 21: 11 the qualities of the jasper meant; a stone of dazzling brilliancy, a mountain of light, clear as crystal. The two probably symbolize the splendor, holiness and judgments of God. **Rainbow round about the throne.** The rainbow was a pledge of God's faithfulness to his covenants (Gen. 9: 13). God sits upon the throne, splendid, dazzling, terrible, but compassed about by the Covenant of Grace.

4-6. Round about the throne were four and twenty seats. Rather "thrones." The central throne was encompassed by twenty-four lesser thrones. **Four and twenty elders sitting.** These ancients were (1) twenty-four in number; (2) they were clothed in white, the color of victory and purity; (3) on their heads were golden crowns, not the diadem which means a kingly crown, but the golden crown of honor (*Stephanos*). Critics are not agreed as to the signification of these elders, but most of them think that they symbolize the glorified church of God gathered around the throne. They disagree as to the significance of the number twenty-four. There were twenty-four courses of priests. There were twelve tribes, and twelve apostles. Possibly the number of the latter was doubled to symbolize the entire church, Jew and Gentile. In a note below I will give my own view of the Twenty-four Elders. **5. Lightnings and voices and thunders.** These seem to portray the threatenings and judgments which proceed from the throne. **Seven lamps of fire.** These bright light-giving lamps symbolize the Holy Spirit in the fulness of its manifestation, indicated by the **seven Spirits of God**. See note on 1: 4. **6. A sea of glass like unto crystal.** This deep, transparent sea **before the throne** is supposed to symbolize the purity and calmness of the Divine rule. It stands solid, calm and clear. **In the midst of the throne.** The four forms which are next described were to the right and left of the throne and in the midst between these extremes. The throne was in their midst. **Four living creatures.** See Revision. Four "beasts," as in Common Version, is an incorrect idea. The Greek for "beasts" is different. They are four *Zoa*, "living forms." **Full of eyes.** Their eyes looked backward as well as forward. The description of these wonderful objects is next given. See notes at end of chapter.

7-8. The first creature was like a lion. It looked *like* a lion, but was not a lion. It had other

8 And the four beasts had each of them six^a wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory, and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

8 flying eagle. And the four 8 living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy is the Lord God, the Almighty, which was and which is and which is to come. And when the 9 living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth for ever and ever, the four and twenty elders 10 shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying, 11 Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.

a Isa. 6:2.

characteristics. **Like a calf.** Had a body similar to that of the ox. **Had the face of a man.** Otherwise its structure differed from that of men. **Like a flying eagle.** It will be seen that four departments of animated nature are represented. That of the wild beasts of prey; that of domestic animals; the human species, and the fowls of the air. Each is represented by what, in the eyes of a Hebrew, would be regarded as its highest type. **8. The four living creatures.** Their common characteristics are now pointed out. All have six wings each; they are all full of eyes, and they all unite in a ceaseless cry of praise to God. **Full of eyes within.** They were full of eyes before and behind, and when the wings were lifted John saw that they were full of eyes within also. The eyes, sleepless, possibly symbolize never resting, wakeful activity. **They have no rest.** They never rest from praising the Lord.

9-11. And when the living creatures shall give glory and honor and thanks to him that sitteth on the throne. Shall utter such praises as are given in verse 8. Then the twenty-four elders also join in swelling the anthems. It will be noted that these two classes, whatever they signify, are both about the throne, and both engaged in harmonious praise of the Almighty. **10. Cast their crowns before the throne.** There are four elements in this worship: (1) They fall down; (2) they adore; (3) they cast their crowns before the throne, an act of homage which gives Him who sitteth there all the glory of their crowns; (4) they offer ascriptions of praise. **11. Worthy art thou, etc.** The chorus in which they join ascribes all glory to God as his right as the Creator. **Because of thy will they were.** Not as in the Common Version. They do not say that God created all things "for his pleasure" but that his will was the efficient cause.

ADDITIONAL NOTES.

The meaning of the *Twenty-four Elders* and the *Four Living Creatures* has been the subject of much discussion. It has been held by many discreet commentators that the first symbolizes the Redeemed Church, and the latter the Animated Creation, joined around the throne in the praises of the Almighty. It is always with hesitation and a degree of pain that I differ from those whose opinions I have studied with profit, but I am compelled to think that none of the explanations are entirely adequate. I give below my reasons, and what I think the correct view:

THE FOUR LIVING CREATURES.—What is symbolized by these forms? If the reader will turn to Ezek. 1, he will find that the exiled prophet of the old dispensation saw by the river Chebar of Babylon, the same beings that John described in this chapter. While there are minor differences, the general features are the same. Each prophet, John and Ezekiel, sees (1) *four* living creatures; both see (2) four faces, like those of a man, a lion, an ox or calf, and a flying eagle; (3) the living creatures of each prophet are full of eyes; (4) in each case they are winged. There is one minor difference in the wings: John sees six wings, while Ezekiel mentions four wings and a pair of hands under the wings, making the six members. The seraphim of Isaiah, chapter 6, had six wings. The similar appearance, and the fact that the same Greek

term is used to represent them, proves beyond doubt that the "four beasts" of John are the "four living creatures" of Ezekiel. If we therefore can ascertain the significance of the symbols beheld by the Old Testament prophets, we will be able to ascertain what the same symbols mean in Revelation. We are not left in doubt about the identity of the beings described by them. In the tenth chapter Ezekiel describes certain beings that he beheld the second time; and in verse 22 he says: "And the likeness of their faces was the *same faces* which I saw by the river Chebar, their appearances and *themselves*." He also says in verse 13, that these are the "living creatures I saw by the river Chebar." Again, in verse 20 he affirms the same thing, and says: "*I knew they were cherubim.*" Isaiah, on the other hand, declares that the figures he saw were seraphim.

Here, then, is solid ground. The four living creatures, or "beasts," of John are not the four elements, four quarters of the earth, four continents, or four evangelists, but are *cherubim* or seraphim. The forms seen by these prophets are probably symbolical of their nature and work. The information given in the Scriptures is scanty, but they are always represented as being very near the throne of God. When man sinned, it was cherubim who guarded the way to the tree of life. In the tabernacle cherubim hovered over the mercy seat and were figured upon the curtains. The Almighty is addressed elsewhere as the One who dwells between the cherubim. The brightness of the glory of the Lord is represented as attending them in Ezekiel; and in the vision of John they are "in the midst of and around the throne." In the fifth chapter the Lamb stands "in the midst of the throne and of the four beasts." In some way the cherubim are immediately about the throne of God.

The forms seen by Isaiah, Ezekiel and John have a symbolical significance. These angelic intelligences represent the courage of the lion, the patient strength of the ox, the intellect of the man, and the swiftness of the eagle. They are full of eyes, or see all things; their wings are always in motion, or they are distinguished by tireless activity, and they continually cry, "Holy, holy, holy, Lord God Almighty;" or, without ceasing they minister to the glory of God. Thus much can be said concerning the "four beasts," or "living creatures," or "cherubim," without indulging in speculation. Cherubim are present at the fall of man; cherubim also celebrate his redemption and the triumph of the reign of Christ. Whether they also symbolize four forms of earthly creation is a matter left to conjecture.

THE FOUR AND TWENTY ELDERS.—What has been said will aid us to determine the meaning of these heavenly elders. It has been usually held that they were men, representative of the redeemed. The number has been troublesome, but they have been supposed to represent the twelve apostles and twelve patriarchs. I think that a careful examination of all the passages in which they occur will show that they are of kindred character to the cherubim (*the four beasts*) and to the angels. 1. They are about the throne.—(4: 4.) 2. When the cherubim give glory to God, they also worship.—(4: 10.) 3. Together they sing the new song.—(5: 9.)* 4. When the angels honour the Lamb, these unite in saying, Amen.—(5: 14.) 5. When the innumerable multitude of redeemed, clothed in white robes, praise God for salvation, the angels and elders, and four beasts are not with these redeemed ones, but about the throne, and join together in a separate ascription of praise from that offered by men.—(7: 9-12.) 6. One of the elders informs John concerning those arrayed in white robes, and it is evident that he does not belong to their number.—(7: 13.) 7. When the final triumph comes, and the seventh trumpet angel proclaims that "the kingdoms of this world are become the kingdoms of the Lord and his Christ," the four and twenty elders who were sitting on their seats before the throne fell upon their faces and gave thanks to God.—(11: 17.) 8. In chapter 14, the Lamb has one hundred and forty and four thousand saints about him, who sing a new song "before the throne, and before the four beasts, and the elders." From all these passages, it will be seen that the elders are grouped, not with the martyrs, or redeemed, or the one hundred and forty and four thousand; not with saved men, but with the angels and the cherubim about the throne of God. This distinction marks their character. They belong to the heavenly intelligences; to the same class as the cherubim and angels. They are princes of heaven. They are twenty-four in number. This number is probably associated with the twenty-four courses of priests engaged in the service of the temple, the institutions of which were "patterns of things in the heavens." They are of the retinue that surround the throne and serve in the presence of God, and they constantly join in the adoration of the angelic hosts, and are incessantly employed in carrying out God's plans for the salvation of the world.

* See the New Song in the Revised Version. The New Song praises the Lamb for redeeming *men* and making *them* a kingdom and priests, but the Four Living Creatures and the Twenty-four Elders neither here nor elsewhere offer praises for their own redemption. They do not belong to the redeemed.

CHAPTER V.

The Book With Seven Seals.

SUMMARY.—The Book in the Hand of God. John's Grief Because No One Can Open It. The Assurance of the Elder. The Lamb that Had Been Slain. The New Song. The Grand Chorus of Angels, Elders and Living Creatures.

1 And I saw in the right hand of him that sat on the throne^a a book written within, and on the back-side, sealed with^b seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And^c no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold,^d the Lion of the tribe of Juda,^e the Root of David, hath^f prevailed to open the book, and to loose the seven seals thereof.

CHAPTER V.

And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof? And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon. And I wept much, because no one was found worthy to open the book, or to look thereon: and one of the elders saith unto me, Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals

^a Ezek. 2:9. ^b Isa. 29:11; Dan. 12:4. ^c John 1:13. ^d Gen. 49:9,10; Heb. 7:14. ^e Isa. 11; Rom. 5:12; Rev. 22:16. ^f Heb. 2:10; 7:25.

1, 2. **And I saw in the right hand of him that sat on the throne a book.** The book is in the right hand of God. It is not a printed book, such as we have on our shelves. There were no printed books then in existence. It is a manuscript, written upon both sides, and rolled together in the form of a scroll, and sealed with seven seals. We learn, from what is recorded in the next chapter, that these seals were so arranged that when they were loosed in succession each one permitted a part of the book to be read. Possibly there were seven leaves to the book, since as each seal was loosed, a leaf of the book was revealed. The parchment was written on each side; the book was full, complete, nothing more to be added to what it contained. This sealed book is the book of the future, sealed to human vision, unknown even to the angels of heaven, and containing the record of "what shall be hereafter," to the end of time.

3. **And no one in the heaven, or on the earth . . . was able to open the book.** No one (the word *man* does not occur in the Greek) was found able to open the book, for no one can penetrate the future. It is held in the strong right hand of Him who sits on the throne, the omnipotent disposer of the future, who controls the destiny of churches, men and nations. The sweep of the panorama, that has pictured forth upon its canvas the destiny of the Church and the world, cannot begin until the seals of this book are opened. Had no one been found able to open the seals, the closing book of the Bible would never have been written.

4, 5. **And I wept much, because, etc.** The exiled apostle is filled with anxiety to penetrate the secrets of futurity, and to know the fortunes of that Church which he loved better than he loved his own life. He was then a prisoner on a rocky isle of the sea. It was a time of persecution. He was separated from the saints, and ardently desires to know the results, in the future, of all the struggles, sufferings and blood of a persecuted people. 5. **One of the elders saith unto me, Weep not.** It is one of the twenty-four elders that assures him that the book will be opened; and let it be distinctly noted that such a duty as instructing a prophet in heavenly things was never laid upon a human being under either covenant. Such duties mark the elders as belonging to the angelic realm. **The Lion of the tribe of Judah.** "Judah is a lion's whelp" (Gen. 49:9); see also Isa. 11:1, 10. Jesus was of the tribe of Judah, the root of David, or descended from David.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a^a Lamb, as it had been slain, having seven horns and seven^b eyes, which are^c the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of^d them harps, and golden vials full of odours,^e which are the prayers of saints.

9 And^f they sung a new song, saying,^g Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast^h redeemed us to God by thy bloodⁱ out of every kindred, and tongue, and people, and nation;

10 And^j hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was^k ten thousand times ten thousand, and thousands of thousands;

thereof. And I saw in the 6 midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth. And he came, and 7 he taketh it out of the right hand of him that sat on the throne. And when 8 he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And 9 they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood *men* of every tribe, and tongue, and people, and nation, and madest 10 them to be unto our God a kingdom and priests, and they reign upon the earth. And I saw, and I heard a 11 voice of many angels round about the throne and the living creatures and the elders; and the number of

^a Isa. 53:7; John 1:29; 1 Pet. 1:19; Rev. 13:8. ^b Zech. 3:9; 4:10. ^c Rev. 4:5. ^d Rev. 14:2; 15:2. ^e Psa. 141:2; Rev. 8:3,4. ^f Psa. 40:3; Rev. 14:3; 15:3. ^g Rev. 4:11. ^h Heb. 9:12; 2 Pet. 2:1; 1 John 1:7. ⁱ Dan. 4:1; 6:25. ^j Ex. 19:6. ^k Psa. 68:17; Dan. 7:10; Heb. 12:22.

6, 7. When John looked to behold the Lion of Judah, the root of David, who should open the book, he beheld the only being in the universe who could take it from the hand of God. There is none other to whom the future is revealed. He only, to whom all power in heaven and earth has been given, can control the events of earth. He only can hold in his hand the book of destiny, open its leaves, and reveal its record to men. John looked to see this mighty one who was deemed worthy to exercise the prerogative of God. But he appears in symbolic form, as a Lamb, the Lamb of God slain for sins; a sacrificial Lamb bearing wounds, the marks of having been slain. The Lion had become a Lamb. The Lamb became a Lion, a conqueror, and "prevailed," so as to be able to hold and open the book, or to hold the reins of all power, by submitting unto death. **Seven horns, and seven eyes.** This symbolic Lamb has *seven horns*, the perfect number joined to the well-known symbol of power; the seven horns denoting omnipotence; also *seven eyes*, defined by John to symbolize the omniscience of him who hath the Spirit without measure. See note on "the seven Spirits of God" in 1: 4.

8. **When he took the book.** The deliverance to him of the book was a signal for the four living creatures and the elders to fall before the Lamb, as they had fallen before the throne. They recognize in the fact that he has the book "that all power in heaven and earth is given into his hands." Hence, they offer him homage as Divine. **Having every one of them harps.** For praise. The grammatical construction seems to include both living creatures and elders. **Golden vials full of odors.** These symbolize the prayers of the saints. The imagery represents these heavenly assistants presenting these in heaven in behalf of the saints on earth. The comforting thought is that these prayers are not lost, but are presented at the throne of God and before the Lamb.

9-14. **They sung a new song.** To the music of their harps. A song that could not be sung until the Lamb had taken the book. **Didst purchase unto God with thy blood men of every tribe, etc.** See the Revised Version. The Common Version is incorrect, as is now admitted by all scholars. The song does not sing of what Christ has done for those who are singing, but of what he has done for men. The singers are not of those redeemed. 10. **Hast made them.** Not "us," as in Common Version. **Kings and priests.** A kingdom and priests. See note on 1: 6. **And they (not we) shall reign on the earth.** As coadjutors of Christ. See note on 2: 10. 11. **And I beheld . . . many angels.**

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And^a every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,^b Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne,^c and unto the Lamb, for ever and ever.

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, 12 Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, *be* the blessing, and the honour, and the glory, and the dominion, for ever and ever. And the four living creatures said, Amen. 14 And the elders fell down and worshipped.

CHAPTER VI.

The Opening of the Seals.

SUMMARY.—The Warrior on the White Horse. The Warrior with the Great Sword. The Black Horse and He that Had the Balances. The Pale Horse, Death and Hades. The Fifth Seal, the Seal of Persecution. The Sixth Seal Opened. A Period of Judgment.

1 And I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

CHAPTER VI.

And I saw when the 1 Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come.

a Phil. 2: 10. *b* Eph. 3: 21. *c* John 5: 23.

The countless multitude of angels also unite in the praises of the Lamb. 13. And every creature. All animated creation gives glory to the Lamb. 14. And the four living creatures said, Amen. They, then, though they may be in sympathy with, are different from the animated creation. Four orders join in these honors to the Lamb: (1) The Living Creatures; the Cherubim; (2) the Twenty-four Elders; (3) the Angels; (4) all Animate Creation.

ADDITIONAL NOTE.

THE DOXOLOGIES.—The action of this chapter is wonderfully dramatic. The Being upon the throne with the sealed book in his right hand; the proclamation of the strong angel calling for some one who was worthy to open the book; the declaration that no created being of the universe could open it; the apostle weeping, in his anxiety to know concerning the future, and from disappointment that no one could open the book; the assurance of the elder that the Lion of the tribe of Judah had prevailed to open it; the appearance of the slain Lamb who prevails as the Lion, and his taking the book out of the right hand of God, are all calculated to fix the attention with breathless interest, and to strike the imagination with startling power. And the picture grows still grander as the heavenly tenants sing their doxologies in praise of the victory of the Lamb. First, the four living creatures and the elders sing a new song; then a countless number of angels, about the throne, the living creatures and the elders join in the chorus. These praises ring through the heavens, and the reverberations reach from heaven to earth, and every creature "in heaven, and on the earth, and under the earth, and such as are in the sea" join in the ascription of praise to the *Lamb*. To these praises the cherubim respond, Amen! and the elders fall down and worship Him that liveth forever and ever.

CHAPTER VI.

The wonderful scene in heaven when the Sealed Book is given to the Lamb, pictured in the last chapter, shows the transcendent importance of the Sealed Book itself, of the act of placing it in the hands of the Lamb of God, and of the events which will be unfolded as its pages are opened. These seals are opened in succession and with the opening of each seal John sees and records an impressive vision. No system of interpretation which does not make these represent events which follow each other in time is reasona-

2 And I saw, and behold,^a a white horse: and^b he that sat on him had a bow;^c and a crown was given unto him: and he went forth conquering, and to conquer.

And I saw, and behold, a 2 white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

a Zech. 6:3; Rev. 19:11. *b* Psal. 45:45; LXX. *c* Rev. 14:14.

ble. The vision following the opening of the first seal must portray a period or events nearest to the times of John, while the seventh seal must relate to the remotest events, and when the last symbol that it contains is reached we must have been carried to the end of time and to the consummation of the history of the church and of the fate of the world. As each seal is opened a symbol is seen which is designed to outline the character of a new epoch.

THE FIRST SEAL.

1, 2. And I saw when the Lamb opened one of the seals. The statement "I saw" means that when the Lamb opened one of the seals John saw the vision which is described in what follows. As it were the noise of thunder. A deep, impressive, awe-inspiring sound. Come and see. Attend closely to the vision. 2. And I saw, and behold a white horse. Let the reader note particularly what John saw, and then remember that it is symbolical, and that instead of looking for a literal fulfillment, we are to ask the meaning of the symbols. There are several features of the vision that fix our attention: 1. The horse. 2. His white color. 3. The armed warrior. 4. His crown. 5. His bow. 6. His mission. It is certain that none of these features would have been named if they did not possess a significance. What do each of these symbols mean? I will consider them in order: (1) **The horse.** He was never used by the Jews or Orientals as a beast of burden. The ox and the ass were devoted to that office, and the horse was reserved for war. Whenever the horse is mentioned by the prophets it will be found in connection with war-like employments. That the horse is always associated with war can be seen by consulting Job 29:25; Ps. 76:6; Prov. 21:31; Jer. 8:6; Ezek. 26:10. Hence this symbol points to a period of war, though it alone does not declare whether the conflict is carnal or spiritual, is triumphant or disastrous. (2) **The white color.** As there are three more horses in succession under the three following seals, each of different colors, the color must have a meaning. White must have a different significance from red, or black, or pale. What is indicated by the color of the first horse? White is the color of prosperity, of happiness, and of triumph. Whenever a Roman General was given a triumph his chariot was drawn by milk white horses. In Rev. chapter 19, the Mighty Conqueror who wears many crowns is seen riding on a white horse. Commentators are agreed that the white horse signifies prosperous, victorious wars. (3) **The rider.** His significance is due to his arms, his crown, and the white horse he rides. It is enough to state here that he represents either some conqueror, or a conquering age. (4) **The crown.** "There was a crown given to him." This crown is not "the diadem" (*diadema*) but the "garland crown" (*stephanos*). The last was the crown given as a reward for victory in battle, for great achievements, or for victory in the games. The Hero of chapter 19 wears many *diadems*, kingly crowns, but this rider wears the garland crown, the *stephanos*. It is important to note this distinction. (5) **The bow.** He is armed with a usual weapon of war in that age. The bow may simply signify that the rider is a great, warlike figure, or there may be a special significance in the fact that he is armed with a bow instead of a sword or spear.

THE MEANING OF THE FIRST SEAL.—In ascertaining the meaning of a series of prophetic symbols, portraying events which follow successively, it is of great importance to interpret the first aright. A wrong start will lead astray along the whole line of interpretation. Before giving my own views I will indicate briefly those of leading commentaries concerning the significance of the *White Horse and His Rider*. "A symbol of Christ's victorious power."—*Godet*. "A symbol of the conquering Gospel."—*Alford*. "The Rider is Christ."—*Archdeacon Lee in Speaker's Commentary*. "It is our Lord riding prosperously."—*Dr. Wm. Milligan of Aberdeen*. "Christ going forth to judgment."—*Hengstenberg*. "The Rider is Christ."—*Lange*. "The Roman Empire. The Persian Empire was symbolized by a ram (Dan. 8:3); the Macedonian Empire by a goat (Dan. 8:5), and here the Roman Empire by a white horse and his rider."—*Elliott*. "The prosperous period of the Roman Empire extending from the Emperor Nerva to the end of the Antonines."—*Barnes*.

The preponderance of interpretation is in favor of the view that the symbol signifies the conquests of Christ, either in person or through the gospel. It is with some hesitation that I dissent from the view that spiritual conflicts and victories are signified. (1) Four horses in succession follow. The latter three cannot refer to spiritual changes. If the first horseman represents a spiritual power the others cannot represent carnal powers. If they refer to events in the secular world, the meaning of the first must also be sought there. (2) It has been urged that the Rider upon the white horse in chapter 19 is the same as

3 And when he had opened the second seal, I heard the second beast say, Come and see.

And when he opened the 3 second seal, I heard the second living creature say-

that of the first seal. There is nothing common but the white horse. The Rider of chapter 19 is clothed, armed and crowned differently. He wears garments sprinkled with blood, has upon his head many *diadems* (kingly crowns) and out of his mouth proceeds the sword of the Word of God. This warrior holds a bow and wears a garland instead of a diadem. (3) Christ appears often in Revelation, and there is always something symbolical about the manner in which he is represented. In the fifth chapter he appears under the symbol of a Lamb; and again, in chapter 14, it is the Lamb who stands on Mt. Zion. In the fourteenth verse of the same chapter one "like the Son of Man" is seen upon a white cloud, with a sharp sickle in his hand, to indicate that the harvest time has come, when the earth shall be reaped. In chapter 1, the Son of Man is seen, radiant as the sun, with a two-edged sword proceeding out of his mouth. In chapter 19 one sat upon a white horse, who was called Faithful and True, wearing upon his head many crowns, clothed in a vesture sprinkled with blood, and out of his mouth proceeded a sharp sword, emblematic of the sword of the Spirit, which is the word of God. The sword is constantly used as a symbol of the Word, which is Christ's instrumentality for reducing the world to his sway. The conquering Savior is constantly pictured forth with the sword proceeding out of his mouth, but never appears with a bow.

For these reasons I accept, in part at least, the view of Elliott and Barnes, and believe that a series of events affecting the fortunes of the church but immediately connected with the vast empire which embraced the whole church within its boundaries is signified. The first four seals, all kindred in their imagery, can only be satisfactorily explained by referring them to events in the history of that empire. The *Decline and Fall of the Roman Empire*, by the skeptical Gibbon, is the best commentary on the seals. Nor do I think that the Horsemen are to be sought in individuals, but are representatives of great epochs. The First Seal *must refer to some period of prosperity and triumphant war closely following John's exile to Patmos*. As it has an earthly signification, it is probable that we must look for an epoch in the history of the Roman Empire, beginning near the opening of the second century. An age which meets every characteristic wonderfully is the age of prosperity and conquest beginning with the reign of Nerva, embracing that of Trajan, Adrian, and the two Antonines. This glorious period has been called **THE AGE OF THE ANTONINES**. John was an exile on Patmos in the last year of the reign of Domitian, A. D. 96. In that year the tyrant was slain. The humane Nerva succeeded him upon the Roman throne. With his reign begins a new epoch, at once the most brilliant and the most prosperous in Roman history. He was the founder of a new family of Cæsars. He adopted as his son and successor, the war-like Trajan. His incessant wars were uniformly triumphant, and during his reign the Roman Empire reached its greatest dimensions. Vast as were the limits of the empire under Julius and Augustus Cæsar, the empire ruled by Trajan was much more vast. In order to show that it was an age of conquest I quote Gibbon, vol. 1, page 7. "The degenerate Parthians, broken by intestine discord, fled before his arms. He descended the river Tigris in triumph, from the mountains of Armenia to the Persian Gulf. He enjoyed the honor of being the first, as he was the last, of the Roman generals who ever navigated that remote sea. His fleets ravaged the coasts of Arabia; and Trajan vainly flattered himself that he was approaching the confines of India. Every day the astonished senate received the intelligence of new names and new nations that acknowledged his sway. They were informed that the kings of Bosphorus, Colchus, Iberia, Albania, Osrhoene, and even the Parthian monarch himself had accepted their diadems from the hands of the Emperor, etc." This age of conquest, when the Empire reached its greatest limits both in Asia and Europe, was also an age of prosperity. Gibbon (Vol. I., page 95) declares that "If a man was called upon to fix the period in the history of the world, during which the condition of the human race was most prosperous and happy, he would without hesitation name that which elapsed from the death of Domitian to the accession of Commodus."

We have found that the symbols are strikingly fulfilled in the epoch of Roman history, known as the age of Trajan, or of the Antonines, beginning with the reign of Nerva. 1. It began immediately after John wrote. 2. It was a period of prosperity. 3. It was the period of the mightiest extent of Roman power. 4. It furnished one of the mightiest conquerors of the Roman name. 5. He was entitled to wear the garland crown of victory. 6. This fulfillment is within the *scope* of prophecy, which embraces the Roman Empire. 7. I might add also that the bow itself may have a special significance. Before this age the emperors were all of Roman stock, and until the death of Nero were of the line of Julius Cæsar. Nerva, the founder of a new line of six Cæsars, was of Greek descent, and is said to have been of Cretan stock. The Cretans were a race of bowmen, the most famous of the ancient world. Some have seen this fact pointed out in the bow.

THE SECOND SEAL.

3, 4. And there went out another horse that was red. The second living creature said, Come

4 And^a there went out another horse *that was* red; and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a^b black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and^c *see thou* hurt not the oil and the wine.

ing, Come. And another ⁴ horse came forth, a red horse; and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword.

And when he opened the ⁵ third seal, I heard the third living creature saying, Come. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. And ⁶ I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a penny, and three meas-

a Zech. 6:6. b Zech. 6:2. c Rev. 9:4.

and see, and immediately the first vision is replaced by a second, of a startling character. There appears in the field of view a second horse, no longer white, but as red as blood. Upon the horse sat one with a great sword in his hand, to whom "was given power to take peace from the earth, and to make men that they should slay one another." The horse is the symbol of war, but the changed color indicates that the conditions of war are entirely changed. It is no longer triumphant war in the dominions of their enemies, while within all is peace, but the land is drenched in blood. During the period of the first seal the fertile provinces of the Roman Empire never saw the face of a hostile soldier, unless borne as a captive from the distant frontiers, where the Roman generals waged triumphant wars in the countries of their enemies. All was peace within. But now a period of internal war is indicated. The "earth" contemplated by John was the Roman earth, or empire. From it peace shall be taken away. Nor is it to be destroyed by foreign invaders. "They are to kill one another." In as plain language as symbolism can disclose, it is indicated that the next great feature of history is that the land shall be torn by civil war.

THE FULFILLMENT.—The next period is marked in the history of man by the most prolonged and sanguinary civil commotion that history records. "Peace was taken from the earth" for ninety-two years. During this long period of nearly a century, the Roman Empire, that portion of the "earth" which was the seat of civilization and of the Christian religion, was constantly torn by bloody contests between rival competitors for power. The history of this epoch is epitomized by Sismondi in the following language: "With Commodus commenced the third and most calamitous period. It lasted ninety-two years, from 192 to 284. During that period thirty-two emperors, and twenty-seven pretenders alternately hurled each other from the throne by incessant civil warfare. *Ninety-two years of almost incessant civil warfare* taught the world on what a frail foundation the virtue of the Antonines had placed the felicity of the empire."—*Sismondi's Fall of the Roman Empire*, Vol. I., page 36. A full history of this dark and unhappy period is also given in the first volume of Gibbon. During the ninety-two years there were thirty-four emperors, besides nineteen pretenders, known as tyrants. *Of these all but two died violent deaths.* What could more strikingly represent such a period of civil contention, of incessant civil warfare, of fratricidal bloodshed, than the red horse and its rider, "to whom was given a great sword, and the power to take away peace, that men should kill one another?" I suppose that no such prolonged and terrible period of civil warfare can be pointed out in the history of the world, and there is certainly a wonderful correspondence between the vision and the events of history.

THE THIRD SEAL.

5, 6. And I beheld, and lo a black horse, etc. Again there appear a horse and a rider. Again the color of the horse is changed, as well as the instrument held in the hand of the horseman. If the white and red colors, the bow and the great sword, had a significance, this must be true also of the black color and the balances. It has been found that the horse, whatever his color, is the symbol of war. The black horse makes it plain that the land is torn by calamitous war, and is filled with sorrow, mourning and despair. Black is the color of mourning. The prophet (Jer. 14:2) says: "Because of the drought Judah mourneth, and the gates thereof languish; they are in deep mourning (*lit. black*) for the land." The balances used for weighing food are a symbol of scarcity and famine. "Bread by weight" always implies scarcity. See Lev. 26:26; Ezek. 4:16, 17. The prices named also signify the same. The *measure*

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and hell followed with him: and power was given unto them over the fourth part of the earth,^a to kill with sword, and with hunger, and with death,^b and with the beasts of the earth.

ures of barley for a penny; and the oil and the wine hurt thou not.

And when he opened the 7 fourth seal, I heard the voice of the fourth living creature saying, Come. And I saw, and behold, a 8 pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by

a Ezek. 14: 21. b Lev. 26: 22.

was about a quart, and the *penny* about sixteen cents, which would make the wheat worth about \$5 per bushel; or, of it be borne in mind that one dollar in that age would usually purchase as much as \$5 now, the wheat would be about \$25 per bushel in modern currency. Oil and wine, though common foods, are entirely prohibited. An age of war, mourning, calamity and famine is certainly symbolized.

THE FULFILLMENT.—The first and second seals mark distinct epochs, clearly separated from each other. We can determine the exact number of years that belongs to each period. It is not possible to separate, with the same distinctness, the events indicated by the third and fourth seals. The prophecies are fulfilled with startling accuracy, and the occurrences symbolized by each seal follow each other in the same order as the seals, but the events overlap, and are related to each other as effects to cause. During the terrible period of civil commotion, indicated by the red horse, the era of blood and anarchy produces the events symbolized by the black horse, and as the combined result of the two preceding seals there follow the events indicated by the pale horse. There is a period of extreme taxation, enormous prices, great scarcity, want and famine, due to the destruction of armies and the untilled fields during a period of civil war of ninety-two years. There is *first* the civil war as the cause, and *second* the scarcity and famine as the effect. I will verify this by historical quotations under the next seal, which also relates to this calamitous period.

THE FOURTH SEAL.

7, 8. Behold a pale horse, and his name that sat on him was death. Again, for the fourth time John beholds a horse. It is still a time of war. The horse is now *pale*, the bloodless color of the dead. Upon him sits an undescribed figure, called by the apostle DEATH. Behind the dread destroyer follows *Hades*, the unseen world, swallowing up the dying mortals and hiding them from human vision. The means employed to destroy men are described. Death and Hades employ (1), *the sword* or war; (2) *hunger*, or famine; (3) *death*, or pestilence, for so is the word here used often translated, and such is its meaning in this place; and, finally (4), the destruction caused by the wild beasts of forests and field. The evident meaning of this symbolism is so plain that all can understand its application, and we need only ask if the facts correspond. Do we find the scarcity, want, hunger, and pestilence, indicated by the prophecy, during the latter portion of this period of civil commotion? Do we have an awful reign of *Death* in the forms signified by the seal?

THE FULFILLMENT.—Let the reader turn to the tenth chapter of the first volume of Gibbon's Rome. It details a condition of things which existed in the reign of Gallienus, when the ninety-two years of civil war were drawing towards a close about A. D. 268. During that reign nineteen pretenders to the throne aroused rebellions which were quenched in blood. The chapter closes with a passage which I ask the reader to compare carefully not only with verses 7 and 8, but with verses 6 and 7. "But a long and general famine was a calamity of a more serious kind. It was the inevitable consequence of rapine and oppression, which extirpated the produce of the present and the future harvests. Famine is almost always followed by epidemical diseases, the effect of scanty and unwholesome food. Other causes must, however, have contributed to the furious plague, which, from the years two hundred and fifty to the year two hundred and sixty-five, raged without interruption in every province, every city, and almost every family of the Roman Empire. During some time five thousand persons died daily in Rome; and many towns that had escaped the hands of the Barbarians, were entirely depopulated. Applying this authentic fact to the most correct tables of mortality, it evidently proves, that above half the people of Alexandria had perished; and could we venture to extend the analogy to the other provinces, we might suspect that war, pestilence, and famine, had consumed, in a few years, the moiety of the human species."

Note the correspondence. John in round numbers states that *one-fourth* of the people of the Roman

9 And when he had opened the fifth seal, I saw under^a the altar the^b souls of them that were slain for the word of God, and for^c the testimony which they held:

10 And they cried with a loud voice, saying,^d How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that^e they should rest for a little season, until their fellow-servants also, and their brethren, that should be killed as they *were*, should be fulfilled.

the wild beasts of the earth.

And when he opened the 9 fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And there was given them 11 to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should be fulfilled.

a Rev. 8: 3. b Rev. 20: 4. c 2 Tim. 1: 8. d Gen. 4: 10; Zech. 1: 12. e Heb. 11: 40.

Empire would perish; Gibbon furnishes data for suggesting that *one-half* perished. John assigns four causes for this awful mortality: the sword, hunger, pestilence and wild beasts. Of these four Gibbon names in the last sentence of the above quotation three, and writers of the period itself speak of the fourth, the scourge of ravenous wild beasts which had multiplied owing to the depopulation of great provinces.

The first four seals, the Seals of the Horses, are associated. These have now been considered. The first, described in verses 1 and 2, I have pronounced the seal of Triumphant prosperity, the age of Trajan and the Antonines. The red horse of the fourth verse is the seal of *civil war*, fulfilled in the awful convulsions that began about A. D. 186, and agitated the whole civilized world. The third seal, the black horse and balance of the fifth verse, is the seal of *want*, while the next, the pale horse of the eighth verse, is the seal of *death*.

THE FIFTH SEAL.

It is evident, from the entire change of the imagery, that, after the fourth seal, the subject of prophetic vision is entirely changed. The horse now disappears, and is seen no more in connection with the opening of the seals. Along with the horse the armed warriors sweep out of sight. The next vision is that of suffering saints.

9-11. **I saw under the altar the souls of them that were slain for the word of God.** These are clearly Christians who had suffered martyrdom. They had died "for the word of God." *They were under the altar.* Since the temple is typical of the church, the altar, the center of worship, points to the church and its worship. The brazen altar stood at the door of the tabernacle, and at the bottom of it all the blood of the offerings was poured (Lev. 4: 7). Their position probably points out that their own blood was poured out for Christ. **10. And they cried with a loud voice.** Their cry denotes that the church had suffered long and severely, and they raise a cry for deliverance. **11. And white robes were given unto every one of them.** The robes of justification and victory. They are assured that the day when "they will be avenged" will soon come, but that they must wait a little season. Others must be added to the number of the martyrs before the number is fulfilled. It is a time of persecution. The fifth seal is the seal of persecution, and it evidently marks some notable era in the history of the Church, when more fiercely than ever before it felt the intolerant hand of "them who dwelt upon the earth." The fulfillment is to be sought in a war of extermination waged against Christianity. Again we ask if, following the events already described, history records events that fulfill this prophecy?

THE FULFILLMENT.—The ninety-two years of civil turmoil began A. D. 192 with the death of Commodus. They ended in A. D. 284. In that year Diocletian ascended the Roman throne, and his reign was distinguished by the most terrible, most prolonged, and most general persecution known in the history of the ancient Church. The Church had often been persecuted before, but no persecution had ever before been so universal, so long continued, and so terrible. The Emperor was not by nature a persecutor, but the great men of the empire, especially Galerius, whom he had associated in the duty of government, were alarmed at the astonishing progress of the new religion, and demanded its extirpation. At last Diocletian yielded, and became the leader in the effort to root out the religion of Christ from the very face of the earth.

12 And I beheld, when he had opened the sixth seal,^a and, lo, there was a great earthquake; and the^b sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind:

14 And^c the heaven departed as a scroll when it is rolled together; and every mountain^d and island were moved out of their places:

And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of a great wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places.

^a Rev. 16: 18. ^b Joel 2: 10; Matt. 24: 29; Acts 2: 20. ^c Heb. 1: 12. ^d Jer. 3: 23; 4: 24.

Early in A. D. 303 secret councils were held in Nicomedia, concerning the destruction of Christianity. "Perhaps," says Gibbon, "it was represented to Diocletian, that the glorious work of the deliverance of the empire was left imperfect so long as an independent people (the Christians) were permitted to subsist and multiply in it." On the twenty-third of February, the first blow was struck. An armed force was sent to destroy the great church of Nicomedia, and to burn the sacred books, so carefully preserved in that day when the printing press was unknown. This was the signal for beginning a persecution which was, by the consent of all historians, the longest, the most general, and the fiercest ever waged against the Church. It is a remarkable fact that a chronological era, dating from the time when Diocletian began to reign instituted not for religious, but astronomical purposes, and used until the Christian era was introduced in the sixth century, has received its name from the persecution, and has been called *the era of martyrs*.

With regard to this period I make a quotation from Gibbon, Vol. II., page 69: "The resentment, or the fears of Diocletian, at length transported him beyond the bounds of moderation, which he had hitherto preserved, and he declared, in a series of cruel edicts, *his intention of abolishing the Christian name*. By the first of these edicts, the governors of the provinces were directed to apprehend all persons of the ecclesiastical order; and the prisons, destined for the vilest criminals, were soon filled with a multitude of bishops, presbyters, deacons, readers and exorcists. By a second edict, the magistrates were commanded to employ every method of severity, which might reclaim them from their odious superstition, and oblige them to return to the established worship of gods. This rigorous order was extended, by a subsequent edict, to the whole body of Christians, who were exposed to a violent and general persecution." This terrible persecution, conducted with such vindictive fury that sometimes church buildings were surrounded by soldiers, the doors locked and the congregations burned in them, continued for over ten years.

In the answer to the martyrs (verse 11) there are three things that are noteworthy. First, it is said that they must await the great judgment, which would not be until another distinct set of martyrs was slain. These are evidently the martyrs slain, not by pagan Rome, but by anti-Christ. Second, they must wait "a little season." This season is to be measured by God's standard, and not by ours. Third, there were given unto them *white robes*. White robes are a symbol of justification and of triumph. "The white robes are given to him that overcometh." These souls are not in the inner sanctuary, the type of heaven; but under the altar of the outer court, the type of the world. The white robes, therefore, imply their triumph and justification upon the earth. *This came within twenty-five years of their suffering, through the formal acceptance of Christianity by the Roman Empire.*

THE SIXTH SEAL.

12-17. **There was a great earthquake.** The symbol of a political or moral agitation and upheaval. **The sun became black as sackcloth.** The sun, moon, and stars are symbols of earthly dignitaries, great lights in the political or religious heavens. In the dream of Joseph, which so maddened his brethren, these terms are used in this meaning, as well as by the ancient prophets. In the East it was common to liken the king or emperor to the sun, and stars are the symbols of princes and rulers. For the use of the term we refer the reader to Dan. 8: 10. The blackness of the sun and the bloody hue of the moon point out scenes of mourning and bloodshed among rulers and princes. The falling of the stars would indicate the downfall of those who had high places on the earth, or rather within the Roman Empire. **14. The heaven was removed as a scroll.** The old religions, supposed to be of heavenly origin, pass away. **Every mountain and island were moved.** Mountain and island are used to denote earthly rulers and kingdoms, the latter referring more especially to European provinces which are often called "the isles of the sea" in the Bible. From the period of Diocletian, the great persecutor, the title, "Your Eminence," or, in other words, "mountain," was bestowed upon princes. As a mountain stood above the plain, so the

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man,^a hid themselves in the dens, and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For^b the great day of his wrath is come; and^c who shall be able to stand?

And the kings of the earth, 15- and the princes, and the chief captains, and the rich, and the strong, and every bondman and free-man, hid themselves in the caves and in the rocks of the mountains; and they 16- say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great 17 day of their wrath is come; and who is able to stand?

a Isa. 2: 19. *b* Isa. 13: 6; Zeph. 1: 14. *c* Psa. 76: 7.

15. And the kings of the earth, and the princes . . . hid themselves. This implies great terror among "them that dwell on the earth;" their belief that terrible judgments were impending from God; that the wrath of the Lamb was manifested, and their efforts to escape.

THE MEANING.—Many have explained this startling symbolism to describe the closing scenes of the world and the personal coming of Christ to judgment. This cannot be the meaning, for the series of visions continues on until the seventh seal is opened, and all it contains is exhausted. Others have supposed that the rush of the northern races which overthrew the Roman Empire is meant. I believe that it refers to great events which have long since taken place. The various phenomena in earth and sky, the earthquake, the falling stars, the heavens rolled away, the mountains and islands moved out of their places, all foreshadow a violent, bloody, remarkable upheaval of systems, rulers, governments, kingdoms, and the establishment of a new order upon the earth. It is on earth, it is in history that we are to look for the fulfillment of the prophecy. And since the "earth" that is present to the mind of John is the civilized world known to the ancients, the Roman Empire, it is within its boundaries that we must look for the fulfillment. There can be no doubt that this is the seal of revolution.

THE FULFILLMENT.—Several circumstances help us to fix the meaning. 1. *The time.* It follows immediately after the great persecution indicated by the fifth seal, which closed in A. D. 311. These events occur, then, near that time. 2. It is a time of blood and mourning. Who are the mourners? Kings, great men, rich men, bondmen and freemen. Are these Christians? They are enemies of the Lamb, who fear his wrath and mourn over his power. The mourners are the opposers of the Church—(Verse 16.) 3. The seal is followed by a period of great joy and prosperity on the part of the Church.—(See chapter 7.) An innumerable multitude are sealed with the seal of the Lamb, of which the next chapter gives record. Have we, near A. D. 311, the time when the great persecution closed, a period of mighty revolution, that filled the unbelieving world with mourning, and which was followed by a time of triumph, prosperity and glory to the Church of Christ? In the year 312, leaving Britain, marching through Gaul, Constantine launched his armies upon Italy. The Church watched his progress with singular interest; for although he had, as yet, made no profession of Christianity, his mother, Helena, was a Christian, and it was felt that he was favorable to his mother's faith. The Italian emperor opposed to him, Maxentius, was a firm Pagan, and around him centered the interests of the Pagan faith. Indeed, he gave public assurance that he would extirpate the Christian religion, and vowed to Jupiter that, in the event he was successful, he would make his worship universal on the ruins of Christianity. In three great battles Maxentius was defeated and in the last was slain, and Constantine became the ruler of Rome. In the East another emperor, Licinius, a Pagan and a persecutor, still held the reigns of power. Wars, truces and battles followed, until in A. D. 324 he was crushed and put to death. In this period of conflict, lasting about sixteen years, six emperors in all strove for the pre-eminence, of whom Constantine remained the sole survivor.

But these are not the most remarkable changes of this period. Let us note these: 1. The votaries of the old Paganism had rallied around the enemies of Constantine, because he was felt to be its unrelenting foe, who would compass its destruction. When he was seated in triumph upon the ruins of six imperial thrones, there was great mourning from the enemies of the Cross. They felt that theirs was a doomed religion. They were right. 2. In the year 319, before his final triumph, he had decreed that his mother's religion should be tolerated as an acknowledged faith of the empire. 3. In 321 he decreed that Sunday, the sacred day of Christianity, should be observed in all the cities by the cessation of trade and labor. 4. In 325 he abolished by decree the bloody combats of the gladiators, where men killed each other to amuse the populace, a Roman institution that had existed for a thousand years. 5. He convoked, by imperial authority, a great council of Christian bishops, the one known in history as the Council of Nice.

CHAPTER VII.

The Sealing of the Servants of God.

SUMMARY.—The Four Winds Held. The Sealing of the One Hundred and Forty Four Thousand. The Great Multitude with the Palms of Victory. They with White Robes About the Throne.

1 And after these things I saw four angels^a standing on the four corners of the earth,^b holding the four winds of the earth, that the^c wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying,^d Hurt not the earth, neither the sea, nor the trees, till we have sealed^e the servants of our God in^f their foreheads.

CHAPTER VII.

After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their fore-

^a Psa. 34: 7; Dan. 6: 22; Heb. 1: 14. ^b Dan. 7: 2. ^c Rev. 9: 4. ^d Rev. 6: 6. ^e Ezek. 9: 4; Eph. 4: 30; 2 Tim. 2: 19. ^f Rev. 22: 4.

6. In 331 he decreed that the Pagan religion should exist no longer, and that all the heathen temples should be leveled, or converted into churches. 7. At the same time the old Roman laws were remodeled according to the precepts of the Christian religion, and a Pagan empire was transformed into an empire of the Christian faith, under new institutions. Surely the old heavens were moved away as a scroll is gathered together. But this is not all. I name another wonderful change of this age of revolution. In 324 he determined to shake the Roman world to its very center, and to deprive the imperial city of the crown worn for eleven centuries, by removing the capital from Italy to a new city upon the banks of the Hellespont, that should henceforth be called Constantinople, from his own name. The mighty mountain of the West is moved from its place. Not only do these revolutions, the greatest in the history of the world, fulfil the imagery, but the mournings of the heathen in that age almost adopted the language of Revelation in describing this period. The ruin of the Pagan religion is described by the Sophists, says Gibbon, "as a dreadful and amazing prodigy, which covered the earth with darkness, and restored the ancient dominion of chaos and night."

Those who insist that the opening of the sixth seal portrays the end of the world should bear in mind, not only that the chain of events continues on through the 7th, 8th, 9th, 10th and 11th chapters, and that it is only when the Seventh Angel sounds his trumpet (11: 15) that the proclamation is made that "the kingdom of the world is become the kingdom of our Lord and his Christ," but they should keep in mind also that the scenes beheld by John are not literal pictures of the events, but symbolic visions. The interpreter should ask himself not, What would be the literal fulfillment of the visions? but, What do the symbols signify? The earthquake, the blackened sun, the falling stars, the moving mountains and islands of the sixth seal are not to be regarded as literal any more than the pale horse in the fourth seal.

CHAPTER VII.

The symbolism which represents the opening events of the sixth seal has been given in chapter 6, verses 12-17. These, however, only show forth the great revolution in the world's history with which the seal opened. The sixth seal is not exhausted until the seventh seal is opened in chapter 8, verse 1. Hence, all the symbolism of chapter 7 represents events which belong to the sixth seal, or at least are not completed before it closes.

1-3. After this. After the opening of the sixth seal. I saw four angels. The vision that appears before his eyes is that of four angels at the four points of the compass, holding four winds to prevent them from rushing in destruction upon the earth. These certainly represent four destructive powers which are held back for a time from the land, the sea, and the vegetation of the earth. 2. I saw another angel. The picture is that of an angel having the seal of the living God. The object of this seal is indicated in verse 3. The seal was a mark of ownership. The seal of God on the forehead would mark those sealed as God's. The seal mark on the forehead would be visible to everyone; hence the seal in the forehead has been understood to be the public confession and profession of Christ. This angel would thus symbolize a great and successful movement to evangelize the race. 3. Hurt not, etc. The four winds are forbid-

4 And^a I heard the number of them which were sealed: *and there were sealed* an^b hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Isachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo,^c a great multitude, which no man could number,^d of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb,^e clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation^f to our God^g which sitteth upon the throne, and unto the Lamb.

11 And^h all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

heads. And I heard the 4
number of them which
were sealed, a hundred and
forty and four thousand,
sealed out of every tribe of
the children of Israel.

Of the tribe of Judah 5
were sealed twelve
thousand:

Of the tribe of Reuben
twelve thousand:

Of the tribe of Gad twelve
thousand:

Of the tribe of Asher 6
twelve thousand:

Of the tribe of Naphtali
twelve thousand:

Of the tribe of Manasseh
twelve thousand:

Of the tribe of Simeon 7
twelve thousand:

Of the tribe of Levi
twelve thousand:

Of the tribe of Issachar
twelve thousand:

Of the tribe of Zebulun 8
twelve thousand:

Of the tribe of Joseph
twelve thousand:

Of the tribe of Benjamin
were sealed twelve
thousand.

After these things I saw, 9
and behold, a great multi-
tude, which no man could
number, out of every na-
tion, and of *all* tribes and
peoples and tongues, stand-
ing before the throne and
before the Lamb, arrayed
in white robes, and palms
in their hands; and they 10
cry with a great voice, say-
ing, Salvation unto our
God which sitteth on the
throne, and unto the Lamb
And all the angels were 11
standing round about the
throne, and *about* the el-
ders and the four living
creatures; and they fell
before the throne on their
faces, and worshipped God,

a Rev. 9: 16. b Isa. 4: 2, 3; Rev. 14: 1. c Gen. 12: 3; 22: 17; 49: 10; Isa. 2: 2, 3; 43: 6; Rom. 11: 25. d Rev. 5: 9.
e Rev. 3: 5. f Psal. 3: 8; Isa. 43: 11; Jer. 3: 23; Hos. 13: 4. g Rev. 5: 13. h Rev. 4: 6.

den to do their work of destruction until the sealing has been accomplished; or in other words, until the preaching of the gospel has wrought a certain result.

4-8. And I heard the number of them which were sealed. The number first named is one hundred and forty-four thousand, twelve thousand from each of the twelve tribes of Israel. These numbers are not to be taken literally, but only signify that a great number, not a countless number, but a part of each tribe of Israel, accepted the gospel. Of the tribes Ephraim appears under the name of Joseph, and Dan is entirely omitted, a fact possibly due to the early falling away of Dan into idolatry. The number twelve is preserved by counting Levi. For another appearance of the one hundred and forty-four thousand see 14: 1.

9-10. After this I beheld. First he saw the vast company of those of the blood of Abraham who had been saved, and then he sees another company, not numbered, because they were so great that no man could number them. Of all nations and kindreds. The first multitude represented the Jews saved through Christ; the second, the countless multitude, represented the saved of all nations, the Gentile saints. Before the throne. In the vision they seem to stand before the throne and before the Lamb, to whom they ascribe the praises of their salvation. White robes. Victorious, triumphant. Palms in their hands. The symbol of joy. The palm branch was used at the feast of Tabernacles, the feast of thanksgiving. 10. Salvation to our God. The praise of our salvation be given to God and to the Lamb.

12 Saying,^a Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These^b are they which came out of great tribulation, and have washed^c their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell^d among them.

16 They^e shall hunger no more, neither thirst any more:^f neither shall the sun light on them, nor any heat.

17 For the Lamb, which is in the midst of the throne,^g shall feed them, and shall lead them unto living fountains of waters: and God^h shall wipe away all tears from their eyes.

saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen. And one of 13 the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they? And I 14 say unto him, My lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. There- 15 fore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger 16 no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb which 17 is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

a Rev. 5:13. *b* Acts 14:22. *c* Isa. 1:13; Heb. 9:14; 1 John 1:7; Rev. 1:5; Zech. 3:3. *d* Isa. 4:5,6. *e* Isa. 49:10. *f* Psal. 121:6. *g* Psal. 23:1; 36:8; John 10:11. *h* Isa. 25:8; 35:10.

11, 12. All the angels. In chapter 5 the elders, four living creatures, the angels about the throne, and every creature join in the praises. Here again all are named, and the angels worship and join in praising God for the blessed scene they have just beheld.

13-17. What are these? The question is asked by the elder that he may teach. "These" refers to the vast multitude described in verse 9. **14. Thou knowest.** "I do not know but thou dost." **These are they which come out of the great tribulation.** See Revision. Some great period of trial of the church is meant. They have stood the trial, and been true. **Washed their robes.** Have made themselves spotless by trust in the blood of Christ. **15. Therefore are they before the throne of God.** They are exalted to heaven. **16. They shall hunger no more.** Their sorrows are over forever. **17. For the Lamb which is in the midst of the throne shall feed them.** God and the Lamb shall bestow upon them every blessing and remove every sorrow.

THE MEANING.—What do the symbols of this vision signify? It is evident that they indicate that four destructive agencies were to be checked and restrained until some great work of the gospel was accomplished. The work to be wrought is symbolized by two multitudes, one numbered, the other countless, both of them saved and praising God for salvation. The first company is composed of Jews, while the second and larger company is composed of Gentiles. In the fourteenth chapter we find again a company of one hundred and forty-four thousand with the Lamb upon Mt. Zion, evidently, from the same number, to be associated with these. We are there told that they were "virgins," a term whose spiritual signification is that they had never been defiled by idolatry, and that they were "the first fruits" unto the Lamb. These marks, as well as the literal statement here that they were of the tribes of Israel, identify them as the Jewish members of the Church. These had never been guilty of idolatrous fornication, and had been the first fruits of Christianity. Jews were the original first fruits and they were represented by the Jewish Christian element. The thought, as it appears to me, is to bring before the mind that at this period of triumph there were the Jewish and the Gentile elements. I am aware that many commentators have held that the one hundred and forty-four thousand refers to spiritual Israel. All Christians belong to this spiritual Israel, but it is evident that a different meaning is intended here. 1. Those sealed are taken out of the tribes of Israel. They are a remnant, while the great body of the membership of the tribes is left unsealed. 2. The Gentile Christians are named immediately after. Observe the marks of the countless multitude of the Gentiles saved: 1. They are clothed in white robes. White robes are the mark of triumph. 2. They have palms in their hands. Palms belong to victors. 3. They join in a song of praise to the Lamb as the author of their salvation. This is evidently a heavenly picture, representing a great

CHAPTER VIII.

The Seventh Seal Opened.

SUMMARY.—The Silence in Heaven. The Seven Angels with the Seven Trumpets. The Incense Offered. The Fire Cast on the Earth. The First Angel Sounds; Hail, Fire and Blood Follow. The Second Trumpet and the Mountain Cast into the Sea. The Third Trumpet and the Great Burning Stars. The Fourth Trumpet and the Sun Darkened.

1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And^a I saw the seven angels which stood before God;^b and to them were given seven trumpets.

CHAPTER VIII.

And when he opened the 1 seventh seal, there followed a silence in heaven about the space of half an hour. And I saw the seven 2 angels which stand before God; and there were given unto them seven trumpets.

^a Matt. 18:10; Luke 1:19. ^b 2 Chron. 29:25-28.

triumph of the saints immediately after the events last described. The subsequent portion of the chapter is in harmony. "Who are these," it is asked, "arrayed in white garments?" The reply shows these, who have come through *the* (there is an article in the Greek) great tribulation of a suffering and persecuted church, are permitted to witness its justification and victory. The whole is a picture of a great triumph of the church, triumphant on earth, and its triumphant sufferers enjoying the final reward on high. The meaning is that those who have suffered and wrought during the long period of tribulation covering the first three centuries of the church have won their triumph on earth, in the victory of the church, and the final reward in heaven.

It only remains to ask, whether before the "four winds" were loosed, and after the great persecution of the fifth seal, such a triumph was won. I have already shown that the opening of the sixth seal refers to the overthrow of the old Paganism. I will state briefly that at the end of the third century Paganism was dominant, persecuting, seeking to "abolish the Christian name." *At the end of the fourth century the civilized world was Christian.*

THE FOUR WINDS.—I have already indicated that I regard the Four Angels with the Four Winds which are held back from hurting the earth until this great sealing is effected, four mighty agencies of destruction which were soon to sweep in fury upon the Roman Empire, "the earth" of John's vision. This will be explained more fully in the next chapter. Until this sealing, this mighty triumph, is effected, the four winds are held. It is significant that we will find following close upon the triumph of Christianity the Roman Empire utterly overthrown by four agencies, symbolized when four angels blow their trumpets: under the seventh seal. It was a part of the providence of God that these agencies should be restrained until the empire was converted to Christianity. Indeed, to this providence we may attribute the fact that Europe at this day and for a thousand years, as well as the descendants of Europeans in America, acknowledge the Christian faith. Had the overwhelming hordes of northern barbarians rushed down upon the civilized world before the new faith had been firmly planted, it could hardly have survived the wreck of empires and civilization; but, deeply rooted in the hearts of the vanquished, when all else was lost, Christianity rose above the ruins of the past and pointed the ferocious invaders to the Cross of Christ. The conquerors, in their new lands, laid aside the Paganism of their fathers and accepted a new religion from those whom they had vanquished. The new nations that emerge from the darkness of the Middle Ages, seated within the vast boundaries of the old Roman Empire, all acknowledge the Christian faith.

CHAPTER VIII.

In the opening of the seventh chapter we are told that four angels were holding back four hurtful winds or destroying agencies until a great work was done for the Church. That work accomplished, the eighth chapter describes how four angels let loose four terrible agencies to a work of destruction. The first four trumpet angels are entirely separated from the remaining three, and do a separate work. There ought not to be a doubt that the *four* agencies let loose by the four trumpet angels of the eighth chapter, are the same as the *four* hurtful winds held back by the angels in the seventh chapter.

1, 2. When he opened the seventh seal. It is the Lamb who opens all the seals. There was silence in heaven about the space of half an hour. There has been a great effort among commentators to interpret the meaning of this silence. I think that it is a hush of awe before the march of the awful judgments about to come, the calm before the storm breaks forth, the oppressive silence before

3 And another^a angel came and stood at the altar, having a golden censer; and there was given unto him much^b incense, that he should offer *it* with^c the prayers of all saints upon the^d golden altar which was before the throne.

4 And^e the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth:^f and there were voices, and thunders, and lightnings,^g and an earthquake.

6 And the seven angels which had the seven trumpets, prepared themselves to sound.

7 The first angel sounded,^h and there followed hail and fire mingled with blood, and they were castⁱ upon the earth: and the third part^j of trees was burnt up, and all green grass was burnt up.

And another angel came 3 and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne. And the smoke of 4 the incense, with the prayers of the saints, went up before God out of the angel's hand. And the an- 5 gel taketh the censer; and he filled it with the fire of the altar, and cast it upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake.

And the seven angels 6 which had the seven trumpets prepared themselves to sound.

And the first sounded, 7 and there followed hail and fire, mingled with blood, and they were cast upon the earth: and a third part of the earth was burnt up, and the third part of the

a Acts 7: 80. *b* Eph. 5: 2. *c* Rev. 5: 8. *d* Ex. 30: 1. *e* Psa. 141: 2. *f* Rev. 16: 18. *g* 2 Sam. 22: 8. *h* Ezek. 38: 22. *i* Rev. 16: 2. *j* Isa. 2: 13.

the burst of battle. It is designed to emphasize the events that follow. **2. And I saw.** Thus John introduces the vision of each seal. The vision is not the silence in heaven, but what John *saw*. On this point some commentators make a mistake here. What he saw was the **seven angels which stand before God**; that is, the angels who act as his immediate ministering servants, to whom were given seven trumpets. The seventh seal, therefore, embraces these angels and their trumpets, and all they do in the following verses belongs to this seal. The seventh and last seal will not be exhausted until the seven trumpet angels have discharged their mission.

3-5. And another angel came and stood over the altar. The scene reveals the altar of the tabernacle, "a pattern made after heavenly things." This is the altar of sacrifice from which the coal was always taken to light the incense (Lev. 16: 13). This angel receives the incense and offers it upon the **golden altar**, the altar of incense. The incense is "the prayers of the saints;" these to reach the throne must be lighted from the altar of sacrifice; or by faith in the blood of the Lamb of God. **4. And the smoke.** As the smoke arose before the throne, so the prayers of the saints in the name of the crucified Savior arise to God. The special significance of all this is that in the terrible judgments about to follow, the prayers of the true and faithful saints will still come before God, and his providence will be over them. **5. And the angel . . . filled it with the fire of the altar, and cast it upon the earth.** Fire is usually a symbol of suffering. This fire cast from the altar upon the earth indicates that the judgments of God are about to fall upon it. The *earth* in the sense used by John is the great Roman Empire, which embraced the civilized world. **There followed thunders, etc.** These mutterings and the quaking are ominous of the terrible scenes to follow when the angels sound their trumpets.

6. And the seven angels which had the seven trumpets. See verse 2. There is the utmost deliberation. All must be made ready. The four angels hold back the winds (7: 1), then there was the silence of half an hour (verse 1); now the seven angels **prepared themselves to sound**. This implies that all things were being made ready for the great events to follow. *Trumpets.* The trumpet is used to give a signal. Usually it implies the march or charge of armies. See Joel 2: 1, 15; Jer. 4: 5; Ezek. 33: 1-6. Sometimes it calls the people to worship. See Num. 31: 3; 1 Chron. 15: 24. The reader will see that the first is likely to be the significance here.

7. The first angel sounded. When the trumpets sounded there followed the wonderful scenes described. When the first trumpet is blown John beholds a mighty storm-cloud rush over the earth. From it pour hail and fire mingled with blood. They fall upon the earth and a third part is scorched and blasted. These terms indicate desolation by some kind of judgments. The scene of the desolation is "the earth," or the Roman Empire in John's use of the term. The blood indicates carnage. The scorched and blasted land indicates the devastation of destroying armies. The language implies a terrible destruction descending upon a third of the world known to John.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became^a blood:

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood:^b and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And^c the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and^d heard an angel flying through the midst of heaven, saying with a loud voice, Woe,^e woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound!

trees was burnt up, and all green grass was burnt up.

And the second angel 8 sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and there died the third part of the creatures which were in the sea, *even* they that had life; and the third part of the ships was destroyed.

And the third angel 10 sounded, and there fell from heaven a great star, burning as a torch, and it fell upon a third part of the rivers, and upon the fountains of the waters; and the name of the star 11 is called wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

And the fourth angel 12 sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars: that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

And I saw, and I heard 13 an eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

^a Ezek. 14: 19. ^b Ex. 15: 23; Jer. 9: 15; 23: 15. ^c Isa. 13: 10; Amos 8: 9. ^d Rev. 14: 6; 19: 17. ^e Rev. 9: 12; 11: 14.

8, 9. And the second angel sounded. Then the scene changes. Now a great burning mountain is cast into the sea. The sea is the theatre of destruction. Again there is fire and blood indicating carnage and destruction. In the first judgment the third part of the earth suffers; but now a third part of the sea. The symbols imply that some mighty volcanic power shall be turned upon the sea, and make it a scene of awful warfare and destruction.

10, 11. And the third angel sounded. With the third trumpet the vision again changes. Now a great, burning, blazing meteor falls upon a **third part of the rivers, and upon the fountains of the waters.** A "third part of the earth," a "third part of the sea," and now a "third part of the rivers" are subjected to judgments. **11. And the name of the star is called Wormwood.** That is, it is bitterness, because it shall fill the world with bitter sorrow. A star is a symbol of a great leader. Such a star as this, a blazing meteor, is a symbol of a leader who suddenly appears, rapidly does an awfully baleful work, and then disappears. In some way the rivers will be the scenes of his malign influence. They shall become bitterness and shall be scenes of death.

12. And the fourth angel sounded. Again the scene changes. Now it is the third part of the sun, and of the moon, and of the stars that is smitten, and darkness follows. The sun is a symbol of the supreme ruler, and the moon and stars of inferior dignities. If the Roman emperor, ruler of the world, should be cast from power, his empire overthrown, the consuls, senators and great men who supported his power be cast to the dust, and a period of intellectual and moral darkness should follow, it would fully meet the symbolism.

13. And I beheld, and heard an angel. An eagle in the Revision. The flight of this messenger through the midst of heaven shows that an epoch has been passed with the four trumpet visions, and that another epoch is about to begin. The voice proclaims, **Woe, woe, woe.** There are three woes; there are three woe angels. **Upon the inhabitants of the earth.** Upon the earth as known to John. The

geographical scene of those events which are historical must be looked for somewhere within the bounds of the great Roman world.

THE FULFILLMENT.

I have explained briefly the symbolical significance of the visions which follow each trumpet blast of the first four angels. The next question is whether history has anything corresponding which follows the overthrow of Paganism and triumph of Christianity as predicted in the sixth seal. Thus far we have a complete correspondence between the series of symbols and the events of history, following each in regular order, events and symbols corresponding. Does this correspondence continue? Do we find that, as the four trumpet blasts are blown, four hurtful agencies long held back (the four winds) rush to the destruction of the Roman Empire? Let us see:

1. About A. D. 400, the "four winds" could be held no longer. The Goths gathered out of the mysterious lands of the unexplored North, and, like a mighty torrent, threw themselves, a mighty, dauntless, savage host, upon Rome. Barbarous as the Indians of the desert, they left behind their march, scorched, scorched, blackened, bloody and desolated lands. Countries blooming like gardens were turned into treeless deserts. In A. D. 409, under Alaric, their king, they descended on Italy. It had not seen the face of a foreign enemy for eight hundred years. At last the hosts gathered around the Imperial City. After a long siege, in the dead hour of night, the gates were opened by the hands of traitors and the barbarians rushed in. For three days the sack went on before they were glutted with blood and spoil. Then, their leader having died, they retired, loaded with spoil. The iron hail of war, the fire of burning towns and cities, mingled with the blood of the slain defenders, the scorched and blackened lands denuded of their fruit trees, and the grass trodden under foot by the march of armies, all correspond surprisingly with the language of the Scripture. It is strange, also, how the infidel Gibbon has chosen the very language of inspiration to describe some of the events of this period. I will quote a few phrases found in his thirty-first chapter and descriptive of the great invasion of Alaric and the Goths. "The tremendous sound of the Gothic trumpet" stirred the hosts to invasion. "At the first sound of the trumpet the Goths left their farms" to rush on in invasion. "The Gothic conflagration" consumed the empire. "Blood and conflagration and the burning of trees and herbage marked their path." Here is surely a remarkable fulfillment of the symbolism that follows the *First Trumpet*.

2. The second trumpet implies a warfare upon the sea. Let us turn to history. The Goths completed their work about A. D. 409. About ten years later another mighty horde of northern barbarians was sweeping south. The principal tribe was called the Vandals, from whence our word *vandalism*. They rushed over Gaul, swept through Spain, leaped over the narrow straits of Gibraltar, and wrested northern Africa from the Roman dominion. Then they threw themselves like a *burning mountain upon the sea* and filled it with fire and blood. In order that they might assail Rome on the seas and carry their armies to the islands and to Italy, they built fleets and struggled for the mastery of the Mediterranean. For six hundred years no ship hostile to Rome had disputed the mastery of the sea, but now it becomes the theatre of war. Fleets meet in the shock of battle; the sea is reddened with the blood of the slain; the Roman ensign goes down, dyed in blood; the islands of the sea fall into the hands of the fierce barbarian, and at last, near thirty years after the contest began, their fleets land their armies in Italy, and they rush upon Rome. The city is besieged, falls, and for fourteen days a pitiless barbarian soldiery spare neither age nor sex. The spoil gathered for eight hundred years, from a hundred conquered nations, is carried away and loaded upon the Vandal fleets, and the blasted, scourged, and pillaged Capital is abandoned as unworthy to be held as a permanent possession. Surely these facts correspond to the *Second Trumpet* vision.

3. The *blazing meteor* that follows the sound of the third trumpet has been found to imply some mighty leader who suddenly appears and enters upon a baleful work. Is there such a leader? Before A. D. 440, the Romans knew nothing of the Hungarian nation. About that time there suddenly appeared, as a meteor would flash in the sky, a warrior upon the banks of the *river Danube*, with eight hundred thousand fighting men under his banners. They had come from the depths of Central Asia, marched north of the Euxine Sea through Russia, and now knocked at the *river* boundary of the Roman Empire. Overcoming opposition to their passage of the Danube, they rushed westward, crossed the *river Rhine*, and on the *river Marne* were met in conflict by the hosts of Rome. The historians tell us that the blood of slaughtered heroes made the river run with blood, and that from one hundred and fifty thousand to three hundred thousand bodies of the dead attested the fury of the conflict. Then they desolated the river Rhine to its mouth. Turning southward, on the banks of the *river Rhone*, the hosts met again in fury. Then, descending from the Alps, the fierce warrior, on the banks of the *river Po*, contended for the mastery of Italy. Victorious, he marched southward to seize the imperial prize. Unable to contend longer, Rome sent a priestly deputation to ask him to depart. By rich bribes and by work on his superstition they succeeded, and he retired, made Buda, on the river Danube, his capital, and founded the Hungarian nation. When he died, his followers turned the waters of the Danube from its course, buried him in its bed, and then let them return to flow over the grave of the hero. Beneath the waters of the river Danube still lie the bones

CHAPTER IX.

The Woe Trumpets.

SUMMARY.—The Fifth Trumpet. The Fallen Star. The Destroying Locusts. The Five Months of Their Power. The Sixth Trumpet. The Four Angels at the Euphrates Loosed. The Myriads of the Horsemen. The Third Part of Men Killed. The Rest of Mankind Repent Not.

1 And the fifth angel sounded, and^a I saw a star fall from heaven unto the earth: and to him was given the key of^b the bottomless pit.

2 And he opened the bottomless pit; and there arose^c a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

CHAPTER IX.

And the fifth angel sounded, 1 ed, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the

^a Luke 10:18; Rev. 8:10. ^b Luke 8:31; Rev. 17:8; 20:1. ^c Joel 2:2, 10.

of the star called Wormwood, that fell upon the rivers. The trumpets have blown, three awful blows have been struck, and the weakened empire is ready to fall when the fourth trumpet blows.

4. *The fourth trumpet.* Read again the 12th verse. We have found that the Goths struck their blow about A. D. 409; the Vandals from the sea about A. D. 422; and Attila upon the rivers about A. D. 440. What follows? We are to seek the fulfillment in the next and final invasion of Rome. It occurred A. D. 476. Odoacer, king of the Heruli, a Northern race, encouraged by the apparent weakness of the falling empire, besieged and took the almost helpless city. Augustulus, the feeble emperor, was hurled down, the Roman Senate that had met for twelve hundred and twenty-eight years, was driven from the Senate chambers, the mighty fabric of empire fell to the dust, and the great men were humbled never to rise again. Sun, moon, and stars, emperor, princes, and great men, are smitten, lose their power, and cease to give light. Nay, more. There now began the period called by all historians the "Dark Ages." The fall of Rome introduced the period when, intellectually and spiritually, the day and night were darkened; when the minds of men were blinded, and when the Church, falling gradually into apostasy, gave forth for ages only a feeble light to human souls. Again the correspondence is complete.

THE THIRD PART.—The *third part* is named in each of these four judgments. The first falls on a third part of the earth, the second on a third part of the sea, the third on a third part of the rivers, and the fourth on a third part of the sun, moon and stars. If they were to fall upon a *third part* of the great Roman world, (1) upon its land provinces, (2) upon its seas, (3) upon its river systems, and (4) upon emperors and rulers (sun, moon and stars), the whole would thus be fulfilled. *This is just what took place.* During a great part of the period when the events were taking place which are covered by the seven trumpets, the great Roman world was divided into three parts. Gibbon, Chap. LIII., says: "From the age of Charlemagne to that of the Crusades, the world (for I overlook the remote monarchy of China) was occupied and disputed by the three great empires, or nations of the Greeks, the Saracens, and the Franks." "*The three great nations of the world, the Greeks, the Saracens, and the Franks, encountered each other on the plains of Italy.*"—Chap. LVI. "*Three classes of men during that interval are conspicuous, the Saracens or Arabians, the Latins or Franks, inhabitants of Western Europe, and the Byzantine Greeks.*"—*Phil. Inquiries*, Part III. These quotations, which might be multiplied, show that during the long period of a thousand years, a period embraced in the fulfillment of the visions of John, the civilized world was divided into three distinct parts, and that these were clearly marked in history. It is upon one of these parts, a *third part*, the Western third part, called the Latin or Frank part, that all the calamities of the four invasions of Goths, Vandals, Huns and Heruli fell. It was the Western *third part*, the Old Roman Empire, which fell forever under their blows.

CHAPTER IX.

It has already been seen that the trumpet angels are divided into two groups. There remain the three who have been called the *woe* angels, on account of the language applied to them in chapter 8: 13. It is manifest that the first four have completed their work, and that the others are devoted to another and a distinct work, which shall be the source of great woe to a part of the inhabitants of the earth. This work must be at a later period, and hence must be after the year 476.

1-6. **I saw a star from heaven fallen.** (Revision.) John saw when the trumpet sounded, not a star fall, but a star fallen to the earth. A star is a symbol of a leader. A star fallen to the earth would

3 And there came out of the smoke^a locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that^b they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not^c the seal of God written in their foreheads.

5 And to them it was given that they should not kill them,^d but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days^e shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And^f the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold,^g and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and^h their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

smoke of the pit. And out 3
of the smoke came forth
locusts upon the earth;
and power was given them,
as the scorpions of the
earth have power. And it 4
was said unto them that
they should not hurt the
grass of the earth, neither
any green thing, neither
any tree, but only such
men as have not the seal
of God on their foreheads.
And it was given them 5
that they should not kill
them, but that they should
be tormented five months;
and their torment was as
the torment of a scorpion,
when it striketh a man.
And in those days men 6
shall seek death, and shall
in no wise find it; and they
shall desire to die, and
death fleeeth from them.
And the shapes of the lo- 7
custs were like unto horses
prepared for war; and upon
their heads as it were
crowns like unto gold, and
their faces were as men's
faces. And they had hair 8
as the hair of women, and
their teeth were as the teeth
of lions. And they had 9
breastplates, as it were
breastplates of iron; and
the sound of their wings
was as the sound of chari-
ots, of many horses rush-
ing to war. And they have 10
tails like unto scorpions,
and stings; and in their
tails is their power to hurt
men five months. They 11
have over them as king the
angel of the abyss: his
name in Hebrew *is* Abad-
don, and in the Greek
tongue he hath the name
Apollyon.

^a Ex. 10:4. ^b Rev. 6:6. ^c Rev. 7:8. ^d Rev. 11:7. ^e Job 3:21; 7:15; Isa. 2:19; Hos. 10:8; Luke 23:29,30;
Rev. 6:16. ^f Nahum 3:17. ^g Dan. 7:8. ^h Joel 1:6. ⁱ John 12:31; 14:30; Eph. 2:2; 2 Thes. 2:3,10.

indicate his degradation in some way. To him was given the key of the bottomless pit. He was given power to let out hellish influences on the earth. 2. There arose a smoke. From that source came forth some influence, symbolized by smoke, which darkened the earth. 3. There came out of the smoke locusts. The destroying locusts symbolize destroying armies. See Nahum 3:15; Ex. 10:12. Observe that they come out of the smoke. To the smoke their origin is due. Unto them was given power. Power to hurt is implied, since they are compared to scorpions. 4. They should not hurt the grass, etc. The locusts usually devour every green thing. These, however, shall seek to preserve trees and vegetation. Only the men. Their special hurt shall be directed against men who are not sealed as God's own. 5. They should not kill them. This either implies that the armies symbolized by the locusts should seek not to destroy the races they attacked, or that they should not destroy the empire assailed. Five months. Their torment should continue five months, or one hundred and fifty prophetic days. Since a day is a symbol of a year, this implies one hundred and fifty years. Their torment as the torment of a scorpion. Their warfare and torment shall be almost intolerable. 6. Shall men seek death. So terrible will be the torment that death will be desired.

7-11. And the shapes of the locusts were like unto horses prepared for war. The appearance of the locusts is described. They represent armies of horsemen. Crowns like gold. There was an appearance like golden crowns. An array of men wearing yellow turbans would have such an appearance. Faces of men. Faces covered with beard. Roman soldiers wore no beard, hence the beards would be a striking feature. 8. Hair as the hair of women. Wearing long, flowing hair.

12 One^a woe is past; *and*, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

The first Woe is past: behold, there come yet two Woes hereafter.

And the sixth angel 13 sounded, and I heard a voice from the horns of the golden altar which is

a Rev. 8:13.

Teeth as the teeth of lions. This probably signifies fierceness. 9. **Breastplates as breastplates of iron.** There was something that seemed like an army clad in iron coats of mail. **The sound of their wings.** They gave a sound like the rush of chariots and horses rushing to battle. 10. **And they had tails.** They stung terribly, and left a sting in their path. 11. **They had a king over them.** The real king was not the star, but the power of the bottomless pit. **Apollyon.** The destroyer; either the devil or one of his angels.

FULFILLMENT.

The locust, the horse, the horsemen, the scorpions, and indeed all the symbols point to Arabia as the source from whence the locusts come. I believe that there ought to be no reasonable doubt that the uprising of the Mohammedan or Saracen power is meant. The Western Roman Empire had fallen in A. D. 476. There yet existed the Eastern Roman Empire, with Constantinople for a capital, called the Greek Empire. Against it the Saracen effort was especially directed. Let us see how that movement corresponded to the symbols: It was at the *right time*, after A. D. 476, and in the *right place*, directed against the eastern part of the Old Roman world. Not only the facts just mentioned, but the description of the men symbolized by the locusts, point to Arabia. The locusts "were like unto horses prepared for battle." The Arabians, unlike the Goths, Vandals, and Huns, were an army of horsemen, and moved over a country almost with the swiftness of the locust. Let the reader note the following facts concerning the Arabs: 1. They came forth from the home of the locust. 2. They all fought on horseback. There was not a foot-soldier in the armies which in A. D. 632 assailed the Eastern Empire. 3. They wore upon their heads something like crowns of gold. The historians often speak of them as the "turbaned Arabs." Ezekiel (23: 42), speaking of the Sabeans, which were an Arabian tribe, says, "The Sabeans of the wilderness who put upon their heads beautiful crowns." The yellow turbans of the Arab horsemen, at a little distance, would strikingly resemble "crowns of gold." 4. The locusts had "the faces of men." The Jews and Arabs wore long, patriarchal beards. The Roman and northern races shaved the face. John notes that these locusts have the distinguishing mark of manhood in the East,—the unshorn beard. 5. But to the faces of men is added "the hair of women." The female distinction is long hair, and evidently John beholds, as the riders rush by, long hair flowing from their shoulders and streaming in the air. Did the Arabs in the seventh century wear long hair? Pliny, who was the contemporary of John, speaks (Nat. His. 7: 28) of "the turbaned Arabs with their uncut hair." Ammianus Marcellinus in the fourth, and Jerome in the fifth century, each speak of the long-haired Arabs. An Arabian poem, *Antar*, written in Mahomet's time, often speaks of the hair of its heroes flowing down upon their shoulders. We quote: "He adjusted himself, twisted his beard, and folded his hair under his turban, drawing it up from his shoulders." 6. But the locusts had "breastplates, as it were breastplates of iron." The historians of the Arabian wars constantly speak of the iron coats of mail. Mohammed, in the Koran, says: "God has given you coats of mail to defend you in your wars."

OTHER DETAILS.—Many corroborations might be added. 1. Mohammed was literally a *fallen star*. He was a prince by birth, the heir of the rule of Mecca, but his grandfather and father dying while he was young, he was pushed aside and became a servant. 2. *The locusts came out of the smoke.* The Arabs were unknown as a conquering power before Mohammed. The smoke of his imposture filled them with the fierce, stern fanaticism of the Koran. 3. They had literal orders in their invasions not to destroy vegetation. "*Cut down no palm trees, nor burn fields of corn. Destroy no fruit trees.*"—Gibbon, Vol. V., page 189. 4. Passing other marks, their destructive work was to *continue five months*, or one hundred and fifty years. Though Mohammed's work began earlier, it was in A. D. 632 that the Arab hosts burst forth from their deserts to assail the world. Within a hundred years Palestine, Syria, Mesopotamia, Egypt, the north of Africa, and Spain had fallen beneath their sway. In 762, the capital of the Saracen Empire was placed at Bagdad and their rulers began to cherish peaceful ideas. In 781, the Caliph Haroun Al Rashid was their ruler. This is the golden age of the Saracen power. This is the era of the Arabian Nights. Bagdad was called the "City of Peace." How long is this from the time when the torment that had stricken half the world began? In A. D. 632, the Arabs assailed the nations, to which date one hundred and fifty years may be added. This would bring us to 782, the second year of Haroun Al Rashid's reign. Did the torment continue longer? Nay. He was engaged in friendly correspondence with the Christian rulers of Europe,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound^a in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And^b the number of the army of^c the horsemen *were* two hundred thousand thousand:^d and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and^e the heads of the horses *were* as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouths, and in their tails:^f for their tails *were* like unto serpents, and had heads, and with them they do hurt.

before God, one saying, 14
to the sixth angel, which
had the trumpet, Loose the
four angels which are
bound at the great river
Euphrates. And the four 15
angels were loosed, which
had been prepared for the
hour and day and month
and year, that they should
kill the third part of men.
And the number of the ar- 16
mies of the horsemen was
twice ten thousand times
ten thousand: I heard the
number of them; And thus 17
I saw the horses in the vis-
ion, and them that sat on
them, having breastplates
as of fire and of brimstone:
and the heads of the hors-
es are as the heads of lions;
and out of their mouths
proceedeth fire and smoke
and brimstone. By these 18
three plagues was the third
part of men killed, by the
fire and the smoke and the
brimstone, which proceed-
ed out of their mouths.
For the power of the hors- 19
es is in their mouth, and in
their tails: for their tails
are like unto serpents, and
have heads; and with them

a Rev. 16:12. *b* Psa. 68:17; Dan. 7:10. *c* Ezek. 88:4. *d* Rev. 7:4. *e* 1 Chron. 12:8; Isa. 5:28. *f* Isa. 9:15.

and from this time the Saracens ceased their efforts to make the world Mohammedan. Their aggressive wars were forever ended.

THE SIXTH TRUMPET.

13-15. The sixth angel sounded. A voice is then heard coming from the golden altar of incense (see 8: 3). He does not say who spoke, but declares the command uttered. **14. Loose the four angels which are bound at the great river Euphrates.** The four angels represent four agencies which had been restrained and kept from advancing. **15. And the four angels were loosed.** Whatever these angels represent, they are no longer restrained. It is implied that there were four agencies, or a fourfold division. **Prepared for an hour, and a day, and a month, and a year.** The Greek word used is that for the regular solar year of 365 1-4 days, Julius Cæsar having reformed the calendar. This would make 365 1-4, plus 30, plus 1, plus 1-12, equal 396 1-3 days. Or, a day being a symbol of a year, three hundred and ninety-six years and four months.

16-19. The number of the armies of the horsemen. Countless armies of horsemen are signified. **17. Having breastplates as of fire and of hyacinth and of brimstone.** Or, bright red, blue and yellow. These are the colors observed. **The heads of the horses.** Strength and fierceness are implied. **Out of their mouths proceedeth fire and smoke and brimstone.** This is a destroying power. It might well describe the use of gunpowder. One looking at a distance would see the flash of fire, and the smoke, apparently coming from the horses' heads, would smell the brimstone odor, and would see the destructive effect. **18. By these three plagues.** The fire, smoke and brimstone. These agencies slay the third part of men. We have before found that the Old Roman world was divided into three parts. One third part had been destroyed by the first four trumpet invasions. A second third part was taken by the Saracens. If now the third third part was taken and destroyed by these three plagues, the symbolism would be fulfilled.

THE FULFILLMENT.

We have found that the Arabian scourge had fulfilled its work by A. D. 782. It had taken from the Eastern Empire its provinces in Africa, and most of its possessions in Asia. The world, according to Gibbon, was at this time divided into three parts. Two of these had fallen before five destructive agencies. One still remains to be destroyed by the angels bound at the river Euphrates.

A few years before the thousandth year of the Christian era, a fierce Tartar race, formidable by num-

20 And the rest of the men which were not killed by these plagues, yet^a repented not of the works of their hands, that they should not worship^b devils,^c and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.

they do hurt. And the rest 20 of mankind, which were not killed with these plagues, repented not of the works of their hands, that they should not worship devils, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk: and they repented not of 21 their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

^a Deut. 31:29; 2 Chron. 28:22; Jer. 5:3. ^b Lev. 17:7; Deut. 32:17; Psa. 106:37; 1 Cor. 10:20. ^c Psa. 115:4; 135:15.

bers and bravery, left their seats east of the Caspian Sea and moved southwestward, until they rested upon the river Euphrates. A vast region of country east of that river fell before their arms. Persia became one of their provinces, and India, as far as the ocean, was subjected to their sway. But for two generations they "were bound by the river Euphrates," and, lying upon its eastern banks, their armies were restrained by the river from ravaging the countries that lie to the west. For more than half a century, in some mysterious way, they were restrained at that river. At last, in the year 1057, sixty years after their appearance upon the east bank of that stream, after being bound for two generations, they crossed the Euphrates and marched upon the eastern Roman Empire. This people were called the Turkomans or Turkmans; we call them *Turks*.

There were *four* angels. This would imply, in some way, four powers. It is remarkable that this people were divided into four bodies, which formed four kingdoms, under the four grandsons of the leader who established the empire of the Turks in western Asia. The prince who was commissioned by the Caliph to attack the Greek Empire was named Togrul, but dying, his son, Alp Arslan, led the Turks across the Euphrates, and when he was slain in battle, he was succeeded by Malek Shah. If the reader will open at the 532d page of Gibbon, Vol. V., he will find that the mighty empire of Malek Shah was divided into four principalities, under his four sons, which are described by the historian under the names of Persia, Kerman or India, Syria, Roum or Asia Minor, extending from the shores of the Indian Ocean to the Mediterranean. There are then four angels or messengers of destruction.

Observe the correspondence: (1) They were bound at the *Euphrates*. (2) There were *four* commands. (3) Their armies were of horsemen, apparently countless. (4) They numbered their horsemen by *myriads* instead of by thousands. Gibbon often speaks of the *myriads* of horse. See Chap. LVII. (5) "The Ottomans until a very recent period wore warlike apparel of *scarlet, blue and yellow*." (6) The first time that gunpowder and firearms were employed in war was in their campaigns. Constantinople was taken by cannon. See Gibbon, Chap. LXVIII. I quote one passage: "The great cannon of Mahomet has been separately noticed; an important and visible object in the history of the times; but that enormous engine was flanked by two fellows almost of equal magnitude; the long order of the Turkish artillery was pointed against the walls; fourteen batteries thundered at once on the most accessible places; and of one of these it is ambiguously expressed, that it was mounted with one hundred and thirty balls, or discharged one hundred and thirty bullets." (7) *There was power in the tails of the horses*. This is a singular statement. No less singular is the fact that among the Turks the horse's tail is an emblem of power. The number of horses' tails determines rank. A Pacha of *three tails* is a great officer. The emblem of the rule of the Pachas, the most wasteful, oppressive, unjust rule the world has ever seen, is the horse's tail.

THE TIME.—One point more must suffice. It has been already shown that the prophetic period is three hundred and ninety-six years and four months, and it must evidently begin at the time when the angels were "loosed" in order to commence their work. It was in the year 1057, that the Turkish armies crossed the river and assailed the Empire. By the beginning of the next century their conquests extended to the Hellespont, and embraced all that portion of the world now portrayed upon the maps as Turkey in Asia. Then came the mighty uprising of Europe in the Crusades, which for the time beat back the torrent of Moslem invasion and recovered a portion of Asia. Between Europe and Asia the contest continued for two centuries, when Europe, weary of the fruitless struggle, abandoned the attempt, and the Turkish Empire, re-organized with the Ottoman Turks in power, passed over into Europe. The Eastern Empire was soon shorn of all its territories and reduced to the city of Constantinople. In the year 1453, assailed by two hundred thousand Turks, its walls battered down by the first cannon ever used in a siege, one hundred thousand of its citizens lying dead upon the ramparts, it was stormed by the Turks, and the last relic of the mighty empire which had existed for two thousand two hundred years was swept away forever. The work was done. The Empire fell in 1453. In 1057 the work began by the passage of the Euphrates. The interval between is three hundred and ninety-six years!

CHAPTER X.

The Open Book.

SUMMARY.—The Strong Angel. The Open Book. Standing on Sea and Land. The Seven Thunders. The Angel's Oath. John Asked to Devour the Book. Sweet, and Yet Bitter. Called on Again to Prophesy.

1 And I saw another mighty angel come down from heaven, clothed with a cloud;^a and a rainbow *was* upon his head, and^b his face *was* as it were the sun, and his feet^c as pillars of fire;

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And I saw another strong 1 angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire;

a Ezek. 1:28. b Matt. 17:2. c Rev. 1:15.

This remarkable prophecy is still more exact. The reader cannot fail to note particularly the language of the prophecy. We have found it to mean exactly 396 years and four months. On January 28th, 1057, according to Arabian historians, the Turks marched from Bagdad. 396 years and four months, or 120 days, would bring us to May 29th, 1453, *the very day of the fall of Constantinople, and of the final overthrow of the Greek third part of the world.*

20, 21. The rest . . . repented not. It is implied that these woes were sent as judgments. The Christianity of the East overthrown by the Saracens and Turks had become utterly corrupt. *The rest*, that is, those in other countries not conquered by Turks, continued their sins. **That they should not worship devils.** The worship of dead saints is what is meant by demon worship in the Scriptures. **And the idols.** Images had now been introduced into the churches everywhere and were worshipped. **21. They repented not of their murders.** In the Crusade against the Albigenes, conducted by Rome in the thirteenth century, it is estimated that one million of martyrs perished. **Sorceries.** Tricks to deceive, so characteristic of the priests. **Fornication.** This term may mean spiritual fornication or apostasy, and it may mean literal fornication. In either sense it is true of the religious features of the fifteenth century. **Thefts.** Thefts in resorting to deceptions and impostures to extort money from the people. Tetzels mission to Germany early in the sixteenth century is an illustration. Instead of repentance after the great judgment on the Eastern Church, the Western Church grew worse and worse.

We have now followed the opening of the seals and the blowing of the trumpets to the sixth trumpet under the seventh seal. These have been followed in their order, then history has been consulted and, following in chronological order, have been found great epochal events in history which corresponded surprisingly to the symbolism of the visions. The American Editor of Lange on Revelation says: "The writer must acknowledge that, after a careful consideration of the principal views that had been presented, he has been constrained to the conclusion that the scheme of interpretation advocated by Elliott and Barnes (Substantially that which I have followed—B. W. J.) is in most respects correct. The points of resemblance between the symbols and the events of history, especially as portrayed by the infidel Gibbon, are too many, too striking and too exact, to allow the thought that they are merely fortuitous. It would seem as though God had raised up the great historian just mentioned to perform a work for the Bible and the Church, which could not have been so effectively performed by a friend. At times it seems as though he was writing history expressly to elucidate prophecy."—*Lange on Revelation*, page 213.

I will add that I have consulted Lange, Dusterdieck, Meyer, Elliott, Barnes, Alford, Prof. Wm. Milligan, Swedenborg, Archdeacon Lee, and all the principal commentators on Revelation, and find no other interpretation clear, consistent and complete. They are all more or less meaningless.

CHAPTER X.

The tenth and eleventh chapters should be one chapter. They relate to one series of events. The reader should keep in mind the point reached in the unveiling of the symbols. The sixth trumpet has blown. The Euphratean horsemen have done their work in "a year, a month, a day and an hour." The Greek Empire, the last remnant of the old Roman world known to John, has fallen. The state of "the rest" is described in the last verses of chapter 9. The events beheld in chapters 10 and 11 up to 11: 15 belong still to the sixth trumpet. As the Greek Empire fell in 1453, the symbols in these chapters point to events subsequent to that date.

1-3. I saw another mighty angel come down from heaven. This mighty angel was seen in vision and is to be regarded as a symbol. The description is very much like that of the Son of Man in chapter 1. While the whole may signify some momentous movement the similarity of the description

2 And he had in his hand a little book open:^a and he set his right foot upon the sea, and *his* left foot upon the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven^b thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me,^c Seal up those things which the seven thunders uttered, and write them not.

and he had in his hand a 2
little book open: and he
set his right foot upon the
sea, and his left upon the
earth; and he cried with a 3
great voice, as a lion roar-
eth: and when he cried, the
seven thunders uttered
their voices. And when the 4
seven thunders uttered
their voices, I was about to
write; and I heard a voice
from heaven saying, Seal
up the things which the
seven thunders uttered,

a Matt. 28:18. b Rev. 8:5. c Dan. 8:26.

implies that Christ comes in that movement. Let the facts stated be observed closely. 1. He is a *mighty* angel. 2. He comes down *from heaven*, enveloped in a cloud. 3. The rainbow about his head is the symbol of hope and peace. 4. The shining of his face and feet indicate that he shall spread light and intelligence. 5. His standing on sea and land shows that his mission was to the whole world. 6. The angel holds in his hand an *open book*. The roll is not only unsealed, but it is unrolled so that it can be read. This open book occupies a very conspicuous place in his work. The book in the angel's hand must be an emblem of some fact. 7. The seventh fact is that when he, standing on land and sea, with the open book in his hand, cried in a loud voice, a command, or proclamation, or a call for attention, the seven thunders uttered their voices. The whole evidently signifies some mighty movement on the earth inaugurated by Christ.

THE FULFILLMENT.—Beginning in the early part of the sixteenth century, within a short time of the date already reached, was a movement which corresponds fully to the symbols. Indeed the REFORMATION might be said to have begun earlier with Wicklif and Huss, but was fully inaugurated in the sixteenth century. It was a movement (1) in which Christ came in spirit; (2) a movement full of peace and hope; (3) a movement to diffuse light; (4) a movement for the whole world; (5) a movement *due to the influence of the open book*. The Reformation was the *work of a book*. Whatever the Romish clergy may pretend now, there is no doubt that before the Reformation they had taken the Bible from the people. The whole influence of the Catholic Church was opposed to its circulation, and in many instances persons have been burned for no other crime than having the Bible in their houses. The book was left sealed up in dead languages, and it was impossible for it to be read in the native tongue of any European people. This radiant angel, however, has in his *hand* a book *open*, significant of the fact that in God's providence the Reformation should present the New Testament, *open*, to the world.

4. **When the seven thunders had uttered their voices, etc.** The seven thunders (the definite article in the Revision) uttered their voices when the angel cried in a loud voice. John was forbidden to record what they uttered. Certain facts will help us to understand what is meant. 1. The apostate power which had taken away and *closed* the book of the New Testament was called the seven-hilled city, and is alluded to in Revelation as the woman that sat on seven mountains (chap. 17: 9). 2. The word *thunder* has been constantly used to describe the threatening, blasphemous, and authoritative fulminations issued by the seven-hilled power against its enemies. To illustrate this, Le Bas says in his life of Wicklif, page 198: "The *thunders* which shook the world when they issued *from the seven hills*, sent forth an uncertain sound, comparatively faint and powerless, when launched from a region of less devoted sanctity." These ecclesiastical thunders derived their power from the fact that they were hurled from the seven-hilled city. Very appropriately the bulls and anathemas of Rome may then be called *the seven thunders*. 3. It is a historic fact that the *opening of the book* by the Reformation, called forth the loudest voices of *the seven thunders*. The anathemas that had been wont to shake the nations were hurled at Luther and his supporters.

John says that he was about to write what they uttered. His act is symbolic. He becomes himself a part of the symbolism. His act shows that the voices of *the seven thunders* claimed a record as of divine authority. There was something uttered, and what was uttered was so presented that John was about to record it in the word of God. Then he heard a voice from heaven which bade him seal up what was uttered and write it not. When we remember that the *thunders* that issued from the Vatican were regarded by the nations as the voice of God, and that the Pope claimed to be the vicar of Christ, we can understand the meaning of John's symbolical purpose to record them as a part of the word of God, and also that of the heavenly voice which forbade them to be written. It simply represents what *did* take place among the reformers. There was an open book offered to the world. This resulted in the voices of the thunders of the seven-hilled city. At first there was a disposition on the part even of Martin Luther, to listen to

5 And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

6 And sware by him that^a liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein,^b that there should be time no longer:

7 But^c in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take^d *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

and write them not. And 5
the angel which I saw
standing upon the sea and
upon the earth lifted up
his right hand to heaven,
and sware by him that liv- 6
eth for ever and ever, who
created the heaven and the
things that are therein, and
the earth and the things
that are therein, and the
sea and the things that are
therein, that there shall be
time no longer: but in the 7
days of the voice of the
seventh angel, when he is
about to sound, then is fin-
ished the mystery of God,
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ings which he declared to
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And the voice which I 8
heard from heaven, *I heard*
it again speaking with me,
and saying, Go, take the
book which is open in the
hand of the angel that
standeth upon the sea and
upon the earth. And I 9
went unto the angel, say-
ing unto him that he should
give me the little book.
And he saith unto me,
Take it, and eat it up; and
it shall make thy belly bit-
ter, but in thy mouth it
shall be sweet as honey.
And I took the little book 10
out of the angel's hand,
and ate it up; and it was
in my mouth sweet as hon-
ey: and when I had eaten
it, my belly was made bit-
ter. And they say unto 11
me, Thou must prophesy
again over many peoples
and nations and tongues
and kings.

^a Jer. 10:10. ^b Dan. 12:7; Rev. 16:17. ^c Rev. 11:15. ^d Jer. 15:16; Ezek. 2:8; 3:1.

these thunders as divine, but finally he committed the Papal Bull issued against his teachings to the flames to be rejected and it was rejected by the Reformers.

5-7. And the angel . . sware . . that there should be time no longer. The whole passage means that the time remaining is short, and that in the time of the seventh trumpet angel the whole consummation shall be reached. In response to the anathemas, thunders, and persecutions, called forth by the Reformation, the great angel who stands on both sea and land lifted his hand and uttered his solemn oath that the period of probation, persecution and suffering on the part of the Church, soon shall end. In chapter 6, verse 11, the suffering martyrs of Pagan persecution cry, O Lord, how long? And here to the second great body of martyrs assurance is given that events are hastening to the end. The mystery shall be finished when the seventh angel shall sound.

8-11. Go and take the little book . . eat it up. I will give a synopsis of the events of the chapter. 1. The angel holds in his hand an open book. 2. He calls attention to it in a loud voice. 3. The seven thunders launch their thunderbolts against the reception of the open book by the world. 4. John is about to record their words, but is forbidden. 5. The angel affirms with an oath, that the duration of the power and terror of the seven thunders shall be short, and that soon the seventh angel shall sound universal redemption and triumph. 6. John is bidden to take the book. 7. He receives it and is told to eat it, or to receive and devour its contents. 8. Its words are sweet like honey. In the nineteenth Psalm the word of the Lord is compared to the sweetness of honey. 9. There are bitter effects that follow. The great object of this angel seems to be to present the open book to the world. The book is mentioned four times in the chapter; twice it is stated that the book was open. John, in behalf of humanity, receives the book; a symbol of the reception of the New Testament in their own tongues, received by the nations as a result of the Reformation. The word of the Lord was received by the people with great eagerness and

CHAPTER XI.

The Two Witnesses.

SUMMARY.—The Temple Measured. The Holy City Trodden Down by the Gentiles. The Two Witnesses. Prophesying in Sackcloth. The Forty-Two Months. The Witnesses Slain. The Witnesses Exalted. The Fall of the Wicked City. The Seventh Trumpet Blown. The Final Triumph.

1 And there was given me^a a reed like unto a rod: and the angel stood, saying, Rise,^b and measure the temple of God, and the altar, and them that worship therein.

2 But^c the court which is without the temple leave out, and measure it not; for^d it is given unto the Gentiles; and the holy city shall they^e tread under foot^f forty and two months.

CHAPTER XI.

And there was given me 1 a reed like unto a rod: and one said, Rise, and measure the temple of God, and the altar, and them that worship therein. And the 2 court which is without the temple leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot

^a Ezek. 40:3; Zech. 2:1. ^b Num. 23:18. ^c Ezek. 40:17. ^d Psa. 79:1; Luke 21:24. ^e Dan. 8:10. ^f Rev. 13:5.

joy. They found it "sweeter than honey in the honey comb." But while they devoured the word with great enjoyment, there were bitter effects that followed. Millions, perhaps, in all, were persecuted and put to death because they had accepted the book and suffered it to determine their lives and worship.

There is portrayed last another consequence of eating the book. "Thou must prophesy again before many peoples, and nations, and tongues, and kings." To prophecy is not only to foretell future events, but to declare the message of God. This message had been declared once by the apostles, both in person, and by those who preached their words. Apostolic preaching had almost ceased for many ages before the Reformation. John, the representative of the apostolic body, commanded to prophesy, implies a revival of apostolic preaching among all peoples and nations.

1, 2. **There was given me a reed like unto a rod.** There are several points that must be noticed: 1. Who measures? 2. The measure used. 3. What is measured? (1) A reed is given to John to be used as a measure. It is not an angel who measures, but an apostle, the sole *representative* of the apostles then living. The apostle is a representative of the apostolic body. It is the apostles who are to measure. (2) The measure is not a human one. John did not make it, nor did any other apostle, nor any man, or body of men. The reed *was given to him*. It is a divine measure. Whatever is measured is to be compared with a divine standard. There is a divine standard for measurement which was given by our Lord to the apostles. This is the New Testament of Jesus Christ. (3) **Measure the temple.** This cannot mean the literal temple. It was not in the part of the world where John was, if it had been standing; nor was it then standing. What is meant is that of which the temple was a symbol; viz., *the Church*. See notes on 1 Cor. 3: 16. **And the altar.** In the Jewish temple the altar was the place where the worship centered. Without the altar worship was impossible, and the altar is taken as a symbol of the worship. The sacrifices of the altar were all typical of Christ's atonement. Hence, the measurement has a relation to the death of Christ. **And them that worship therein.** The measure shall be applied to those who profess to be Christians. It will be seen whether they come up to the standard. **And the court which is without the temple.** This was the outer court, the court of the Gentiles, the type of the world. This measurement does not relate to the world so much as to the Church. **It is given unto the Gentiles.** Not only it, but the **Holy City**. By the Holy City Jerusalem is meant when the term is named literally, but Jerusalem is used often by both Paul and John as a symbol of the Church. See Gal. 4: 26; Heb. 12: 22; Isa. 2: 2; Isa. 52: 1; Rev. 21: 2. Hence, the prediction is to be fulfilled by a prostration or desecration of the Church by worldly influences. **Forty and two months.** This period is given several times in prophecy in varied forms. These will all be considered at once below. Here it will suffice to say that this is a period of 1260 days, and a day being a symbol of a year, the period meant is 1260 years.

THE MEANING AND FULFILLMENT.

After this explanation of the meaning of terms, the significance becomes plain. This prediction will be fulfilled if, under the sixth trumpet, before the seventh is blown, a corrupted Church, corrupted during long ages of apostasy, shall be compared with some divine standard. Or, in other words, *after 1453 there ought to be an effort to reform the Church, and to conform it to the New Testament*. Let us ask, who shall

3 And I will give *power* unto my two^a witnesses,^b and they shall prophesy^c a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the^d two olive-trees, and the two candlesticks standing before the God of the earth.

forty and two months. And 3 I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees and the two candlesticks, standing before the

a Rev. 20:4. *b* Rev. 19:10. *c* Rev. 12:6. *d* Psal. 52:8; Jer. 11:16; Zech. 4:3.

measure the Church? It had been measured for hundreds of years, not by the Bible, but by the decrees of councils, and by the decisions of Popes. There was during all this time a voice, almost suppressed, asking that it be measured by the divine standard, but it was stifled. This prophecy, however, implies a movement of commanding power which shall seek to apply the divine reed to the measurement of the Church. Who now, according to John, shall make the measurement; what shall be the standard? Not Popes, not councils, not apostolic fathers, but the reed is given to an *apostle, the living representative of the apostolic body*. The twelve to whom were given twelve thrones, to judge the twelve tribes of Israel, shall also measure the Church of Jesus Christ in the day signified by the symbolism employed. How? The reed was not their own creation but was given to them. There is but one divine measure that has ever been given. The New Testament, written by apostles, given to them by inspiration, is the divine standard with which the Church, the worship and the worshippers, must be tested. Not the traditions of men, not the decisions of councils, not the decrees of synods, or conferences, not the creeds of any uninspired body that ever met on the face of the earth, but the standard measure is the New Testament.

THE TRUE CHURCH.

This is not the only place where the *reed* is named as the appointed instrument for the measurement of the Church. If the reader will turn to the twenty-first chapter, he will find that the New Jerusalem, the Holy City, is measured by an angel with a golden reed. In Ezekiel, chapter 40, the prophet sees an angel measure with a reed a temple such as has never been seen by mortal vision. The temple itself is just equal to the measure, and it is composed of many chambers, all equal in size to the reed, to each other, and to the temple itself, of which they are parts! This strange symbolism, this representation of what is apparently impossible, most beautifully represents the character of the true Church, when it has reached the fullness of the divine measure, and appears as the New Jerusalem. The whole temple is just the size, neither larger nor smaller than the reed. The true Church corresponds exactly with the divine measure of the Word. It neither adds to itself things unknown to the apostles, nor omits the things therein enjoined. As the temple of Ezekiel was composed of chambers, each of which was the same size of the temple, so the Church is composed of many congregations, each of which should correspond exactly to the measure of the whole body. These individual congregations, which make up the spiritual temple, should not differ from each other in name, in creeds, in rites, in observances, as do the sects of modern times. In the true Church, when fully restored, there will be one Lord, one faith, one baptism, one spirit, one hope, one name, one practice.

The symbolism recorded by the apostle evidently describes the measurement of the Church, its worship, and of its worshippers by the divine standard of the New Testament. Our next inquiry is whether history records the fulfillment. Do we find aught in history, subsequent to 1453, which can be regarded a fulfillment of the prophecy? Earlier reformers, such as Waldo, Wiclif, and Huss, made an attempt to reform the Church, but the whole world dates the beginning of the Protestant Reformation with Luther. It was in 1517 that he nailed to the doors of the church in Wittenberg his Theses, by which he broke with Rome. It was held by the Papacy, which then lorded over Christendom, that the writings of the Fathers, tradition, and the decrees of councils were not only an additional measure, but might even set aside the Word of God. The great Reformation planted itself upon the principles maintained by Martin Luther, and the corner-stone of Protestantism is that the Bible is the only rule of faith and practice of the Christian Church. Protestantism has not always been true to its principles, but it has always conceded that the final standard of measurement is the Word of God.

THE TWO WITNESSES.

3, 4. I will give unto my two witnesses. These two witnesses are witnesses for the Lord. They shall bear witness for 1260 days, the forty-two months the Holy City is trodden down. During this time they shall prophesy in *sackcloth*, a symbol of sorrow and mourning. It implies that these witnesses shall be in tribulation during the period named. 4. These are the two olive trees, and the two candlesticks. The olive tree was the source of the oil used to provide for the candlesticks. The candlesticks, burning the oil, gave forth light. The symbols imply that during this period of 1260 days

5 And if any man will hurt them, fire^a proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.

6 These^b have power to shut heaven, that it rain not in the days of their prophecy: and^c have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they^d shall have finished their testimony,^e the beast that ascendeth out of the bottomless^f pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of^g the great city, which spiritually is called Sodom and Egypt, where^h also our Lord was crucified.

9 Andⁱ they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half,^j and shall not suffer their dead bodies to be put in graves.

10 And^k they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

Lord of the earth. And if 5 any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt them, in this manner must he be killed. These 6 have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire. And 7 when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. And their dead bodies 8 lie in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And from among 9 the peoples and tribes and tongues and nations do *men* look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. And they that dwell 10 on the earth rejoice over them, and make merry; and they shall send gifts

^a 2 Kings 1:10; Jer. 1:10; 5:14; Ezek. 43:3; Hos. 6:5. ^b 1 Kings 17:1; James 5:16. ^c Ex. 7:19. ^d Luke 13:32. ^e Rev. 13:1. ^f Dan. 7:21; Zech. 14:2. ^g Rev. 14:8; 17:1,5. ^h Heb. 13:12; Rev. 18:24. ⁱ Rev. 17:15. ^j Psal. 79:2,3. ^k Rev. 12:12; 13:8.

God shall have two agencies, bearing divine witness, which shall give forth light to men. These agencies shall be filled and sustained by the Spirit.

5, 6. **Fire proceedeth out of their mouth.** Whatever is signified by these two witnesses, they have power to destroy. In seeking for them we must find agencies which can save life and can destroy it, can shut the heavens and open them, can prevent blessings from descending upon the earth, can inflict curses and plagues on the inhabitants of the earth. The witnesses have supernatural powers.

7-10. **When they shall have finished their testimony.** The thought is, "When they shall have made their testimony complete." The beast that ascendeth out of the bottomless pit. The coming up of the beast out of the abyss is named here, in 13: 1, and in 17: 3. The powers that come from the abyss are satanic. Compare 9: 2 with 9: 11. This beast, therefore, represents some devilish power or influence. The word rendered beast here, in 13: 1, and in 17: 3, denotes a savage wild beast of prey. The beast from the abyss should be distinguished from "the beast coming up out of the sea" (13: 1), and from "the beast coming up out of the earth" (13: 11). They are all malign powers, but the power of evil manifested in different forms. **Shall . . . kill them.** Whatever the beast represents, that power shall assail the witnesses, and shall slay them for a time. **8. And their dead bodies shall lie in the street.** They shall not be buried, but remain in plain sight. I believe that this is what is signified. Though the witnesses were slain, their enemies could not get them out of sight. They could not bury them. **Of the great city.** This term is used eight times in Revelation. It is never used of Jerusalem. It is in contrast with the Holy City. As the Holy City is a symbol of the Church, a wicked City would symbolize a false religion, or apostate church. **Spiritually is called Sodom, and Egypt.** Symbolically so called. Sodom, with its sins, was a type of this city; Egypt, the house of bondage, is also a type. It is a sinful organization which has enslaved the true Israel. **Where also our Lord was crucified.** Many commentators have insisted that this refers to literal Jerusalem, but we must remember that the place is one where our Lord was *spiritually* crucified. This is done by apostasy. See Heb. 6: 6. That the reference is to spiritual declension is plain. **9. Look upon their dead bodies three days and a half.** During a period of three and a half days their bodies shall be seen in the street of the city slain, and all shall see them. They shall be conspicuous. This would seem to point to a period of three and one-half years. **10. They that dwell on the earth.** This expression, often used in Revelation, always refers to

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them that saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And^a they ascended up to heaven in^b a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake,^c and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

one to another; because these two prophets tormented them that dwell on the earth. And after the 11 three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them which beheld them. And 12 they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them. And 13 in that hour there was a great earthquake, and the tenth part of that city fell; and there were killed in the earthquake seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.

^a Isa. 14:3. ^b Isa. 60:8; Acts 1:9. ^c Rev. 16:9.

enemies of Christ. These rejoice because the witnesses are slain. They make merry over their death, because these two prophets tormented them. These witnesses, then, prophesied; that is, they spoke the will of God. Their warnings, exhortations, and denunciations of sin tormented the dwellers of the earth.

11-13. After three days and a half. After lying in a state called dead three and a half years, they come to life again. God gave them life. The effect of their appearance was to fill the people of the wicked city with fear. **12. They heard a great voice from heaven.** That voice called on the witnesses to come up thither. To be exalted to heaven, symbolically, always means, to give power, prosperity and glory. This means that the witnesses now receive power and influence over men. Their exaltation implies that their prophesying is to be accepted as authority over men. **13. In that hour there was a great earthquake.** The symbol of commotion, and of political or religious changes. The earthquake is caused by the exaltation of the witnesses. The result is that the wicked city is shaken, and a part of it falls. **A tenth part.** A large part. **Seven thousand persons.** Various explanations have been given of these numbers. In my judgment seven is used because it is the perfect number. *Seven* thousands would imply totality. The meaning is, therefore, a total overthrow. **And the remnant.** So complete was the overthrow from the earthquake, that the rest were filled with fear and glorified God. The whole implies that when the witnesses were lifted up, a commotion shook the false religion or apostate church, and that it was destroyed by the commotion. A part of its inhabitants were slain (perhaps spiritually), and the rest repented.

THE MEANING AND FULFILLMENT.

It has been remarked by several commentators that the passage concerning the two witnesses is the most difficult to explain of any in Revelation. Certainly there is a wide disagreement concerning its meaning, but I believe that it can be clearly explained. Let all the facts stated of the witnesses be taken in at one glance. 1. There are *two* witnesses, and only two. 2. These two are *witnesses*. Their business is to testify to certain facts or truths. 3. The Lord says they are "*my*" witnesses. They testify for the Lord. 4. The Lord gives these witnesses power. "I will give power," etc. 5. They shall testify in sackcloth. This implies that they shall testify in sorrow, robed in mourning. 6. They shall do this 1260 days, or, since a day in prophecy is the symbol of a year, for a period of 1260 years. 7. These witnesses are likened to two olive trees and to two candlesticks. 8. It is stated that they shall have power to destroy their enemies. 9. Also to intercept blessings. 10. At the end of three and a half years, or 1260 days, shall be slain. 11. Shall lie unburied, but after three and a half days shall rise again. 12. The witnesses are "prophets" and they "prophesy;" that is, they speak by inspiration. 13. Shall have great power and glory and be exalted to heaven. 14. The city of sin shall then be overthrown.

There are a number of facts recorded here which must be true of the witnesses, and the business of the interpreter is simply to ascertain whether there is anything of which they are true and which would correspond with these facts. (1) The first one of the fourteen facts I have noted is that there were only *two* witnesses. I have lying before me an open Bible. I find that the book of Revelation is in what is called the *New Testament*. The whole Bible is divided into two great divisions, which are called the *Old* and *New Testaments*. There are, then, *two* Testaments. Note further that the term *testament* is a word that signifies to bear *witness*. It is derived from a Latin word, *testor*, which means, I testify. The two

testaments, then, imply *two* witnesses. We have, therefore, in the Old and New Testaments, two witnesses, whether they are those described by John or not. (2) These two witnesses of the Bible each testify of the Lord. He said to the Jews concerning the Old Testament Scriptures, "They testify of me." The Apostle John says concerning his life of the Savior, "These things were written that you might believe that Jesus is the Christ, the Son of God." One of these witnesses testifies of the Lord in type and prophecy; the other testifies by its history of facts. (3) The two witnesses are the *Lord's*. He gives them their power and they testify of him. Thus far the two witnesses of the Bible correspond exactly with the two witnesses of the prophecy. (4) The two witnesses of the Word are fed with the oil of inspiration and give forth light. (5) These two witnesses speak by inspiration, or "prophecy." Passing over some marks of minor importance, we come to (6) the statement that the two witnesses have power to destroy. The Word of God can save and it can destroy. It can justify and it can condemn. In the Judgment the fate of men will be decided by the Word. If the reader will turn to Rev. 19: 11-15, and read what is written of the conquests, triumphs, and destruction by the word of God, he will require nothing more upon this point. In fact everything stated of the power of the two witnesses has been affirmed of the Word of God. (7) It is said that for 1260 days the witnesses shall prophesy in sackcloth. Every reader knows that for ages the Bible was forbidden to the people and locked up in the dead languages. It was even a crime, for which many suffered death, to have the Bible in the tongue of the people. It is proper that we should consider here this period of mourning in which, if I am correct, the witness of the Old and New Testaments shall be given in sorrow.

TWELVE HUNDRED AND SIXTY DAYS.

This period of mourning, during which the witnesses shall prophesy in sackcloth, is 1260 days. The same period is named in several places in this prophecy. In Daniel 7: 25 it is stated that the youngest horn of the sea monster shall have dominion for a time, times, and half a time. This is understood to be a period of three and a half years, forty-two months, or 1260 days. The outer court of the Holy City shall be trodden down by the Gentiles for forty-two months, or 1260 days (verse 2). The woman was fed of God in the wilderness for 1260 days (Rev. 13: 6). She was nourished a time, times, and a half time, or three and one-half years, or 1260 days (chap. 13: 14). In five different passages the same period of time is named, and evidently covers in each case the same period of the history of the Church. The day being used as a symbol for a year, we know that for 1260 years, the horn spoken of by Daniel, which speaks great words against the Most High, shall have dominion; that for the same period the Gentiles, the enemies of the saints, shall be in power; the two witnesses prophesy in sackcloth, and the woman, the type of the true Church, flee into the wilderness. This remarkable period is that of the power and glory of Papal Rome. It becomes us, once for all, to settle when this period began and when it ends.

It is somewhat difficult to mark the exact point in this development of the Romish power, which may be regarded as the beginning of the 1260 years. But I believe that the consummation of the usurpation can be pointed out to the year.

In A. D. 527 Justinian ascended the throne of the Eastern Empire. Before his reign the schism had begun between the Greek and the Roman churches. He healed that schism by force in favor of Rome. If the reader will open Gibbon, Vol. IV., p. 528, he will find an account of a terrible persecution, inaugurated by this monarch, in order to make all conform to the Papal rule. "His reign," says Gibbon, "was a uniform, yet various scene of persecution. . . Churches with their congregations were surrounded by Catholic soldiers, and the houses were burned with the congregations in them." At this period, then, the Church is drenched in blood in order to make the Romish power universal. The witnesses certainly prophesy in mourning. What more? In A. D. 531, Justinian, the ruler of the Eastern half of the old Roman world, the ruler of the countries where the churches still protested against the arrogant claims of Rome, decreed and enforced by arms the subjugation of the whole Church to the Roman Pope, and in A. D. 533, he bestowed upon him the title of *Rector Ecclesiæ*, or Lord of the Church. (D'Aubigne's Reformation, Vol. I., p. 42.) In A. D. 533 the "Man of Sin" was certainly fully revealed. The Papacy was completely established. The universal claims of the Pope were sanctioned by imperial power. Here, then, is the beginning point.

During the long period extending from A. D. 533 to 1793, a prophetic period of 1260 years, the two witnesses, the Old and New Testaments, remained in sackcloth. Even where the light had begun to spring up and the Protestant Reformation had taken the place of the Romish faith, there was still intolerance. Puritans were persecuted in England, Baptists in Lutheran Germany, Calvin burnt Servetus in Geneva, Quakers and Baptists were punished for their religion in the American colonies.

"War was made upon them." Near the close of the last century the most determined attack ever known was made upon the Bible. Voltaire and Rousseau led in France; Frederick the Great in Germany; Tom Paine, Hume, Gibbon and Bolingbroke in England; Thomas Jefferson and Paine in America. At last the culmination was reached in France. The nation rose in a crusade against all religion. The Convention,

14 The second woe is past; *and*, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there^a were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and^b he shall reign for ever and ever.

The second Woe is past: 14 behold, the third Woe cometh quickly.

And the seventh angel 15 sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign for ever and

a Isa. 27:13. *b* Psa. 145:13; Dan. 2:44; 4:3,34; 6:26; 7:14,18,27; Micah 4:7; Luke 1:33; John 12:34; Heb. 1:8; 12:28.

composed of the representatives of the mightiest nation then upon the earth, by national law abolished not only the Bible but God. They decreed that France would worship no gods but Reason and Liberty. Atheism became the law of the State.

This is the only instance known to all history of a deliberate legislative enactment abolishing all religion. Most fitly might such an event be styled the slaying of the witnesses who testify of the Lord. For 1260 years the testimony of the witnesses had been in part suppressed; in 1793 it was enacted that they should testify no more, or henceforth should be silent as death. It was decreed that time should date no more from the Christian era, and that the week itself should be abolished because it was a Bible division of time. Let it be borne in mind: 1. That the war was waged by the power from the bottomless pit; an infidel power. 2. The witnesses were slain by the state which had done more than all others to build up and uphold the temporal power of the Pope. They lie in the *street of the great city*. 3. It is just 1260 years, the prophetic period, from the time when the Pope was styled *Lord of the Church* by imperial authority, until the date of the abolition of the Bible and of God by "the eldest son of the Church," or from A. D. 533 to A. D. 1793.

THE TRIUMPH OF THE WITNESSES.

After three days and a half the witnesses came to life. This implies that they regain their power and influence. The French "Convention," which inaugurated the Reign of Terror, guillotined all the royal family and many thousand citizens, decreed the dethronement of God, and made itself a terror to mankind, continued in existence for a little more than three years, and in about three and a half years the French nation began to recover from its madness. Its atheistic laws were repealed, and Christianity was acknowledged as the religion of the State. This was not all. The resurrected witnesses were in sack-cloth no longer. The age of religious toleration had come. With the beginning of the present century a movement began to sweep over every civilized land in favor of religious liberty.

The *exaltation of the witnesses* has followed. With the nineteenth century began a mighty movement to extend the circulation of the Bible. It is now translated into every written tongue of earth, and the Bible societies have made it the cheapest book in the world. To all who are not able to buy it is freely given. All are free to study it for themselves. Ours is also the *age of missions*. At the same time began a movement to preach the truths of the Bible to all nations. The result of this exaltation is that in our age we feel the heaving of a great moral *earthquake*. It is stated that a tenth part of the city shall be shaken down. Already Rome has lost its hold upon the governments of Italy and France. The trend of events is now towards the falling of the wicked city, the overthrow of its confirmed supporters, and the repentance of the others. These results are in the future; their fulfillment may yet require generations. We cannot name times and seasons, but the result will come.

THE SEVENTH TRUMPET.

14, 15. And the seventh angel sounded. This is the seventh trumpet of the seventh seal. It should bring the end, the final victory, the grand consummation. That is what the apostle now beholds in the vision. **The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.** Here is the final triumph. It is the brightness of Zion's glad morning, the long-deferred day of victory, the ushering in of the conquering reign of Christ. The agency by which this conquest is effected is the exaltation of the witnesses, or the diffusion of the Word of God. This exaltation causes the earthquake, the fall of a part of the Great City, the destruction of a part of its inhabitants, and the repentance of the remnant. These events are followed by the seventh trumpet and the proclamation of the universal reign of Christ. Then the heavenly inhabitants join in pæans of victory and songs of praise and thanksgiving.

16-18. The four and twenty elders, which sat before God. These heavenly princes, in some way identified with the work of redemption, join in worship and praises. "The mystery of God has been

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come,^a and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen^b in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

ever. And the four and 16 twenty elders, which sit before God on their thrones, fell upon their faces, and worshipped God, saying, 17 We give thee thanks, O Lord God, the Almighty, which art and which wast; because thou hast taken thy great power, and didst reign. And the nations 18 were wroth, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.

And there was opened 19 the temple of God that is in heaven; and there was seen in his temple the ark of his covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

^a Dan. 7:9; Eccl. 3:17; Acts. 10:42; 2 Tim. 4:1; 1 Pet. 4:5. ^b Num. 4:5.

finished in the days of the voice of the seventh angel" (10: 7). The eighteenth verse will sufficiently explain why this also should be called a woe trumpet. It is the trumpet of judgment.

19. I believe this verse ought to belong to chapter 12, and will there consider it. If it is connected in meaning with verse 18 it signifies that heaven is opened at the close of the seventh trumpet, and that from thence come judgments as well as blessings.

AN ANALYSIS OF PART I.

With Rev. 11: 18 closes the first great division of the Book. It brings one series of visions which reaches from the time of John to the end of the world to a close. It will aid those who have studied the preceding chapters to study the results in a condensed analysis.

The first four chapters are not prophecy, except as the history of the Seven Churches is outlined. The future history of the world and the Church is symbolized by a sealed book. It has seven seals. These are seven epochs that reach into the future until the end of time.

THE FIRST SEAL.—The White Horse. The Era of Triumph. The Glorious Period of Roman History; 6: 3, 4, A. D. 96 to A. D. 180.

THE SECOND SEAL.—The Red Horse. The Era of Blood and of Civil Discord; 6: 3, 4. Beginning A. D. 193.

THE THIRD SEAL.—The Black Horse. The Seal of Calamity, and of National Distress; 6: 5, 6. Beginning about A. D. 200.

THE FOURTH SEAL.—The Pale Horse. The Era of Famine, Pestilence and Death; 6: 7, 8. About A. D. 240 to A. D. 270.

THE FIFTH SEAL.—The Era of Persecution. The last effort of Paganism to blot out the Christian name; 6: 9, 10. A. D. 303.

THE SIXTH SEAL.—The Seal of Revolution. The Era of the Overthrow of Pagan Civilization; 6: 12-17. Beginning about A. D. 310 and extending to A. D. 350.

THE FOUR WINDS.—A vision of destructive forces that shall destroy the Roman Empire, but held back until it shall be Christianized. The Four Winds represent Four Northern Invasions, also indicated by Four Trumpets; 9: 1-17. Fulfilled from A. D. 340 to A. D. 395.

THE FALL OF THE OLD ROMAN EMPIRE.

THE FIRST TRUMPET under the Seventh Seal.—The Gothic Invasion fulfilled by the Invasion of Alaric; 8: 7. A. D. 409.

THE SECOND TRUMPET.—The Vandal Invasion. The Conquest of the Seas; 8: 8, 9. A. D. 422.

THE THIRD TRUMPET.—The Invasion of Attila, the Hun. The Scourge of the Rivers; 8: 10, 11. A. D. 440.

THE FOURTH TRUMPET.—The Final Overthrow of Rome by Odoacer. The End of Ancient History; 8: 12. A. D. 476. These Four Trumpet Invasions are the Four Winds which were withheld.

CHAPTER XII.

The Vision of the Church.

SUMMARY.—The Vision in Heaven. The Woman Clothed with the Sun. Her Offspring. The Great Red Dragon. The Conflict in Heaven. The War on the Woman's Seed. Her Seed Caught Up. Her Flight into the Wilderness. The Flood Cast by the Dragon. The Earth Helping the Woman.

1 And there appeared a great wonder in heaven; ^aa woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she, being with child, cried, travailing^b in birth, and pained to be delivered.

CHAPTER XII.

And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she ^ccrieth out, travailling in birth, and in pain to be delivered. And there was ^d3

^a Isa. 60:19; Rom. 13:14; 2 Cor. 11:2; Gal. 4:26; Eph. 5:25. ^b Isa. 66:7.

THE FALL OF THE EASTERN OR NEW ROMAN EMPIRE.

THE FIFTH TRUMPET SOUNDED.—The Mohammedan Uprising. The Saracen Empire; 9: 1-12. A. D. 632 to A. D. 782.

THE SIXTH TRUMPET.—The Euphratean Angels Loosed. The Rise of Turkish Power; 9: 13-21. A. D. 1057 to A. D. 1453.

REVIVAL OF CHRISTIANITY.

THE LITTLE BOOK and the Seven Thunders.—Symbols of the Reformation of Luther; 10: 1-11. A. D. 1518.

THE OLD PATHS SOUGHT.—The Church Measured; 11: 1, 2. From A. D. 1516 to the present time.

THE TWO WITNESSES.—The Two Books of the Word of God. In Sackcloth for twelve hundred and sixty years. Slain in 1793. Resurrected near the beginning of this century; 11: 3-12.

EVENTS YET FUTURE.

BABYLON FALLS.—11: 13. Yet Future.

THE SEVENTH ANGEL SOUNDS.—Christ comes. The Judgment; 12: 14-18. This ends the first part of Revelation and ends the world.

CHAPTER XII.

I believe that the first series of visions ends with chapter 11, verse 18. The book would be complete if it ended there. This series shows the judgments inflicted upon the great opposing powers which persecuted the Church, or in any way affected its history. There is portrayed first the overthrow of the great secular power which occupied the world as known to the apostles, and then follows a symbolism which foretells the opposition from a great spiritual power, a wicked city, which is finally overthrown by the exaltation of the Witnesses, and this inaugurates the seventh trumpet and the final triumph of Christ.

The second series of visions, in part, goes over the same ground. Its purpose, however, is to portray more fully the fortunes of the true church, its struggle with anti-Christ, the final overthrow of this wicked spiritual power, and the inauguration of the era of universal righteousness and peace.

Chap. 11: 19. In my comment on this verse under the preceding chapter I have said that it ought to belong to the 12th chapter. The reader will observe that the language with which the first series opens in Rev. 4: 1, is quite similar to the opening words of the verse that begins the second series. "I saw a door opened in heaven" is the opening sentence of the prophecy (chap. 4: 1), language which implies that the secrets of heaven are to be revealed. In chap. 11: 19, it is said that "The temple of God was opened in heaven." Even the Ark of the Testament in its most secret place is brought to view. There is to be a revelation of facts connected with the temple of God. We have already shown that the reference is, not to the Jewish temple, which no longer existed, but to the spiritual temple, the Church of Jesus Christ. Its door is opened; its history is foretold; the visions now beheld will relate to its fortunes, sorrows, trials, triumphs. Its history will be traced until it reaches its heavenly destiny. This is symbolized by the fact that the *holy of holies*, the type of heaven itself, is seen. *The thunders, earthquake, etc.*, foreshadow the commotions, revolutions and judgments which will take place in the fulfillment of the symbols.

1, 2. A woman clothed with the sun. A woman is used as a symbol many times in the Scriptures. "Say you to the daughter of Zion, behold thy salvation cometh." (Isa. 62: 11.) Here the reference is to

3 And there appeared another wonder in heaven: and behold a^a great red dragon, having^b seven heads and ten horns,^c and seven crowns upon his heads.

4 And^d his tail drew the third part of the^e stars of heaven^f and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for^g to devour her child as soon as it was born.

5 And she brought forth a man-child, who^h was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his head seven diadems. And his tail draweth the 4 third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he might devour her child. And she was 5 delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and

a Rev. 17:3. b Rev. 17:9. c Rev. 13:1. d Rev. 9:10. e Rev. 17:18. f Dan. 8:10. g Ex. 1:16; 1 Pet. 5:8. h Psa 2:9; Rev. 2:27; 19:16.

the Church. Again Paul (Gal. 4: 31) says, "Ye are not the children of the bond woman, but of the free woman." All are agreed that here the free woman represents the Church. Again (Rev. 21: 2), John sees the New Jerusalem descending adorned as a bride to meet her husband. The bride, the Lamb's wife, here and in the ninth verse, indeed in every place spoken of, is the Church. Once more: Paul speaks of Jerusalem, the mother of us all, alluding again to the Church. This symbol, then, is a common one to represent the Church, and we are justified in declaring that to be its meaning in this passage. The fact that she is clothed with the sun symbolizes the fact that the true Church shines with the light of the sun of righteousness. **The moon under her feet** represents the Old Testament, or dispensation, which shone by a reflected light and is subordinate to the New Covenant of the Church. **The crown of twelve stars** is explained by the twelve apostles, lights of the Church and a crown of glory to it. **2. She being with child cried.** Again we must let the Scripture explain its own meaning. "As soon as Zion travailed she brought forth children." (Isa. 66: 8.) The travail of Zion causeth an increase. See also Isa. 54: 1 and 49: 20, where the same figure is used. The state of the woman therefore implies a Church in sorrow, a suffering Church, but out of whose suffering there cometh an increase of the saints. It is a period when the saints are multiplied in the midst of persecution.

3, 4. Behold a great red dragon. Another wonder is seen, also in the sky, a great serpent-like figure, red, with seven heads and ten horns. This figure, we learn from verse 9, is a devilish manifestation. The devil uses it for his purposes. The red color implies a persecuting power. The seven heads are explained in 17: 9, where the seven-headed beast appears again, to be seven mountains, and also seven kingdoms; the ten horns are there said to be ten kingdoms which did not yet exist. We have also this monster appearing substantially in Dan., chapter 7. I will discuss it more particularly in chapter 17, but will here say that there is little doubt that it represents the persecuting powers of the earth which have opposed God and his Israel; the great world powers arrayed against God. This world power appears as Pagan Rome in the persecution of the Woman; the Church. The dragon was the standard of Pagan Rome in the third century, as testified by many ancient writers. **4. And his tail drew a third part of the stars.** This may indicate the great power of the dragon. Perhaps it has a more particular meaning. We have found under the 8th and 9th chapters that the old Roman world was divided into three parts, that the term *third part* was used of these divisions. In the early part of the fourth century, when the great triumph of Christianity over Paganism was about to be realized, the Roman world shows this division; in two parts toleration is shown; in the remaining *third part* there is the most bitter persecution, and finally the ruler of this part, Maximus, enters upon war with Constantine with the vow that if successful he will restore everywhere the old Pagan religion. This may be symbolized. **And the dragon stood before the woman.** This symbolizes an effort to destroy the saints, the seed of the woman, the children of the Church.

5. And she brought forth a man child. If the reader will turn to verse 17 he will learn that the remnant of the woman's seed is "those who keep the commandments of God, and have the testimony of Jesus Christ." The offspring of the woman, the "woman's seed," then refers to the saints. The man child is a symbol of the faithful members of the Church. But how shall they **rule all nations with a rod of iron.** The Greek says "rule as shepherds with a rod of iron." This implies a firm and permanent, but tender and loving rule, not a stern rule. In 2: 27 it is promised that whosoever overcometh shall rule the nations with a rod of iron. In 19: 15 the same thing is stated of the Word of God. This is accomplished through the saints. They shall yet possess the earth. Every knee shall bow, and every tongue confess. The kingdoms of the earth shall become the kingdoms of the Lord and his Christ. The man child, the woman's seed, the saints, shall have a complete, an undisputed, a resistless dominion.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there^a a thousand two hundred *and* threescore days.

7 And there was war in heaven: Michael^b and his angels fought against the^c dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And^d the great dragon was cast out, that^e old serpent called the Devil, and Satan, which deceiveth the whole world: he^f was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven,^g Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down,^h which accused them before our God day and night.

11 Andⁱ they overcame him by the blood of the Lamb, and by the word of their testimony;^j and they loved not their lives unto the death.

12 Therefore rejoice, *ye* heavens, and *ye* that dwell in them.^k Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because^l he knoweth that he hath but a short time.

unto his throne. And the *6* woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

And there was war in *7* heaven: Michael and his angels *going forth* to war with the dragon; and the dragon warred and his angels; and they prevailed *8* not, neither was their place found any more in heaven. And the great dragon was *9* cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him. And I heard a *10* great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night. And they overcame *11* him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. Therefore rejoice, *O* heavens, and *ye* that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath,

a Rev. 11:3. *b* Dan. 10:13; 12:1. *c* Rev. 20:2. *d* Luke 10:18. *e* Gen. 3:1. *f* Rev. 9:1. *g* Rev. 11:15. *h* Job 1:9; Zech. 3:1. *i* Rom. 8:37. *j* Luke 14:26. *k* Rev. 8:13. *l* Rev. 10:6.

And her child was caught up. This figure always means a glorious exaltation. It signifies that God will protect the saints and give them victory. This was probably fulfilled when Christianity triumphed over Paganism in the fourth century.

6-9. And the woman fled into the wilderness. The flight into the wilderness is alluded to again in verse 14. There it belongs in order. Under that verse the meaning will be more fully considered. **7. And there was war in heaven.** The woman had been seen in heaven, and there she is seen to be assailed. She has, however, a champion who fights her battles. It must be remembered that Michael, the woman, the man child, the dragon, the conflict, and the casting down of the dragon are all symbols. This symbolism indicates the defeat of the dragon in his attempt. He is not only vanquished, but humiliated, "cast down." The first mighty attempt of Satan to "abolish the Christian name from the earth," signally fails. We have already written enough to show the reader that this represents the facts of history. Pagan Rome, the dragon, struck at the heart of the Church. Blood flowed in rivers, the blood of the saints, but the grandeur of their lives and the heroism of their deaths struck fear and conviction to the hearts of their enemies. Each martyr called forth an army who were ready to die for Christ. God exalted the man child, caught it to his bosom, protected it, and Pagan Rome went down. The dragon prevailed not. Baffled, he is cast to the earth.

10-12. Now is come salvation. We have next the songs of triumph sung in heaven. "Now is come salvation and strength and the kingdom of our God, and the power of his Christ. For the accuser of our brethren is cast down," etc. These songs of triumph are always heard when the symbolism portrays any great triumph of righteousness. See 7: 12; 11: 15. The triumphant songs here seem to exult over the overthrow of Paganism in the fourth century. **11. And they overcame him by the blood of the Lamb.** This shows how the victory indicated in verse 8 was won. It was won by the blood of Christ and the faithfulness of the saints. "They loved not their life even unto death." They were willing to give their lives for Christ. **12. Woe for the earth and for the sea.** Not an imprecation but a prediction. Satan, cast down, will take another form to do his wicked work.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14 And^a to the woman were given two wings of a great eagle, that she might fly into^b the wilderness, into her place; where she is nourished for^c a time, and times, and half a time, from the face of the serpent.

15 And the serpent^d cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman,^e and went to make war with the remnant of her seed, which keep the commandments of God, and have^f the testimony of Jesus Christ.

CHAPTER XIII.

The Seven-Headed Beast.

SUMMARY.—The Beast that Rises Out of the Sea. Power Given to the Beast by the Dragon. The Head Wounded to Death and Healed. Power Given to Continue Forty-two Months. The Lamb-like Beast that Had the Voice of a Dragon. His Service to the Seven-Headed Beast. The Number of the Beast.

1 And I stood upon the sand of the sea, and saw^g a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

knowing that he hath but a short time.

And when the dragon 13 saw that he was cast down to the earth, he persecuted the woman which brought forth the man-child. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast 15 out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream. And the earth 16 helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth. And the 17 dragon waxed wroth with the woman, and went away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus; and he stood upon the sand of the sea.

CHAPTER XIII.

And I saw a beast com- 1 ing up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy.

a Ex. 19:4. b Rev. 17:3. c Dan. 7:25. d Isa. 59:19. e Gen. 3:15. f Rev. 1:2,6. g Dan. 7:2,7.

13, 14. The dragon . . persecuted the woman. In some other form, not as a Pagan power defying Christ, but perhaps garbed as an angel of light, he still persecuted the woman. 14. There were given two wings, etc. The meaning is that means were given to the persecuted church to flee into the wilderness, into a place where she would be hidden from view. The Church would disappear from sight. There she would be a time, and times, and half a time, or a year, two years and a half year, three and a half years, forty-two months, 1260 days. See verse 6 above, and 11: 2, 3. This period we found under chapter 11 to begin in A. D. 733, and to extend to about the close of the last century.

15-17. And the serpent cast out . . a flood. He resorted to persecutions in order to drive the true Church off of the face of the earth. 16. The earth helped the woman. In some way the flood of persecution was so hindered that it failed to accomplish the object. I believe this refers to the hindrances often interposed by secular powers to stay persecution. The Hussites protected themselves under Zisca by force of arms; the German princes protected Luther; the edict of Nantes gave French Protestants a rest. These were times when "the earth" drank up the flood. 17. And the dragon waxed wroth. Was angry at his defeat. He continued the warfare by asking to destroy the woman's seed. I believe that this vision reveals the persecution of the true Church, first by Pagan, and then by Papal Rome, a persecution that results in the apparent disappearance of the true Church from the earth. Though not visible to the eye of the historian during this period, yet the true Church, fed of God, survives in the hearts of hidden and persecuted saints. The period of her exile began about 533, in the reign of Justinian, and ends about the beginning of the nineteenth century. Before the end of the period, the Divine measure, the reed of the apostles, was used to measure the temple, altar and worshipers, and, as the result, over three-fourths of a century ago, the true Church began to appear as a visible body, once more in the world.

2 And^a the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the^b dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all^c the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying,^d Who *is* like unto the beast? who is able to make war with him?

5 And there was given unto him a^e mouth speaking great things, and blasphemies: and power was given unto him to continue forty^f and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name,^g and his tabernacle, and them that dwell in heaven.

And the beast which I 2 saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority. And I saw one of his 3 heads as though it had been smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast; and they worship- 4 ped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him? and there was 5 given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months. And he opened 6 his mouth for blasphemies against God, to blaspheme his name, and his taberna-

a Dan. 7: 6. b Rev. 12: 9. c 2 Thes. 2: 3. d Rev. 18: 18. e Dan. 7: 8-25; 11: 36. f Rev. 11: 2; 12: 6. g John 1: 14; Col. 2: 9.

1, 2. **I saw a beast coming up out of the sea.** The 12th chapter has shown the relentless hostility of the dragon, "the old serpent, the devil," to the woman, a hostility that has manifested itself in changing forms. The last verse declares his purpose to make war on the seed of the woman. This chapter is intended to show the organized forms in which he has carried on this warfare. The apostle sees a *beast*, a wild savage beast, arising out of the sea. The restless ocean is a symbol of commotion. **Having seven heads and ten horns.** This beast bears the old dragon mark (12: 3) of seven heads and ten horns. It must therefore be some manifestation of the same power. Indeed, it is the dragon who has called the beast forth from the sea. **On his horns ten crowns.** These crowns are diadems (Revision). They are the sign of royal authority. They represent ten kings or kingdoms (17: 12). In the 12th chapter the seven heads had the diadems; now the horns wear them. There is a reason for this that we shall see in the sequel. **And upon his heads the name of blasphemy.** If these heads should arrogantly claim divine honors, not belonging to them, these would be names of blasphemy. These heads are said to be seven kings. Sometimes kings have claimed to be gods, as Alexander, who asserted that he was the son of Jupiter Ammon, and the Roman Emperors, who all claimed divine honors and required men to worship their statues and to offer them sacrifices. **2. And the beast . . . was like unto a leopard.** It was a composite beast which united the characteristics of the beasts seen by Daniel in his vision (Dan. 7: 1-6). The animals combined are all cruel, terrible beasts of prey; a terror to man. **And the dragon gave him his power.** That is, this beast was called forth to do the dragon's work, and acted by the dragon's authority.

3, 4. **I saw one of his heads as it were wounded to death.** The Greek says "slain." This deadly wound of the head was a deadly wound of the beast itself. See verse 12. This wound was given by the sword; that is, by war. See verse 14. It is in verse 14 suggested that the beast was restored after the wound by the efforts of the second beast first named in verse 11. The symbolism implies that a mortal wound was inflicted on the power represented by the beast; that when it was dead, or about to perish, its power was restored by the arts of the second beast. **All the world wondered after the beast.** Gave it their wonder and admiration. **4. They worshiped the dragon.** In following after and obeying the beast they really gave worship to the dragon which had given the beast his power. Their worship was, however, directed to the beast itself. **Who is like unto the beast?** This language implies giving the beast superhuman honors. Similar language is often used of God. See Exod. 15: 11; Ps. 113: 5; Isa. 40: 18. The dragon, cast down, receives worship through the beast.

5, 7. **There was given . . . a mouth speaking great things.** He would make blasphemous claims. Daniel affirms the same of the beast seen in his vision (Dan. 7: 18). **Forty and two months.** The same period named in 12: 6, in 11: 2, in 11: 3, and in Dan. 7: 25. The period referred to here, when the beast shall prevail against the Church, is one of 1260 years. This is evidently the period of the world's dominion over the Church. **6. He opened his mouth in blasphemy.** Three kinds of blasphemy

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him^a over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him,^b whose names are not written in the book of the Lamb^c slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He^d that leadeth into captivity, shall go into captivity,^e he that killeth with the sword, must be killed with the sword. Here^f is the patience and the faith of the saints.

cle, even them that dwell in the heaven. And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. And all that dwell on the earth shall worship him, every one whose name hath not been written in the book of life of the Lamb that hath been slain from the foundation of the world. If any man hath an ear, let him hear. If any man is for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

^a Dan. 7: 21. ^b Ex. 32: 32; Dan. 12: 1; Phil. 4: 3; Rev. 21: 27. ^c John 1: 29, 36; Eph. 1: 4; 1 Pet. 1: 19, 20; Rev. 5: 6; 7: 17. ^d Isa. 33: 1. ^e Gen. 9: 6; Matt. 26: 52. ^f Rev. 14: 12.

are named: (1) against God; (2) against his tabernacle; (3) against those to whom God has opened his tabernacle. The first would be accomplished by usurping God's prerogatives; the second by maledictions upon the true Church, and the third by curses on the true worshippers. **7. It was given unto him.** He had power to make war on the saints and to overcome them for a long period. Compare 12: 14-17. His dominion was also one that seemed universal and he claimed rule over all kindreds . . . and nations.

8-10. And all that dwell upon the earth shall worship him. All except the true and faithful saints, hidden in obscurity but known above and recorded in the book of life, shall give him homage. **9. If any man have an ear, let him hear.** Let him give heed. The words to be heeded are in verse 10. **10. If any man is for captivity, into captivity he goeth.** The meaning is "Whatsoever a man soweth, that shall he also reap." "With what measure a man metes, it shall be measured to him again." If the beast and his adherents lead the saints captive, they shall finally be made captive; if they slay with the sword, so shall they be slain. **Here is the patience and the faith of the saints.** The assurance that God will, in the end, right all their wrongs gives them faith and patience.

THE MEANING.

As the monster with seven heads and ten horns is introduced three times in Revelation, in 12: 3, in 13: 1, and in 17: 3, one explanation of the meaning of these symbols will suffice for all. Though the form varies somewhat the ten horned monster of Dan., chapter 7, is without doubt the same. Comparing the accounts we learn that "the seven heads are seven mountains on which the woman sitteth" (the harlot of chapter 17), and they are also seven kings or kingdoms. In 12: 3, these heads have upon them diadems, the crown that always signifies royalty, but in 13: 1 there are no diadems upon the heads. This may imply that the heads that had once worn the crowns were uncrowned in the period which is now pointed out. The ten horns, however, have diadems. In 17: 12 they are said to be ten kings or kingdoms which had not yet, when John wrote, received power, but shall receive it in the period pointed forward to in the symbols. Still another fact is pointed out in 17: 10. Of the seven kings five were fallen when John wrote; that is, had passed away; one of them then existed; one was yet to come; the beast himself was composed of all the seven and yet assumed such a form that he became an eighth.

These facts will enable us to point out what is signified. It is some power that fights against God, that is a deadly enemy of the Church, that oppresses the Israel of God, that is used as Satan's instrument, that overcomes the Church for 1260 years, that is blasphemous; that has existed as seven kings, or kingdoms, for such may be the meaning of the word, and that shall reappear again as ten kingdoms. It will be seen that the form of this beast varies at different times, and we must expect the power meant to assume various forms. Let us note the great world powers which have arrayed themselves against God in oppressing his people during their history. I. *Egypt* enslaved the Israel of God, those whom he calls "My People," with a grievous bondage. At that period Egypt was the greatest of the world powers. II. Next *Assyria*, many hundred years later, carries the Ten Tribes into captivity, from whence they never returned. Assyria was the destroyer of the kingdom of Israel and the oppressor of the kingdom of Judah. III. *Babylon*, the great Empire of Nebuchadnezzar, erected on the ruins of Assyria, conquered Judah, destroyed Jerusalem and the temple, and carried the people into captivity. IV. *Persia* overthrew Babylon, and succeeded to the sway over the remnant of Israel and Palestine. V. *Greece*, or rather the

Macedonian Empire of Alexander, overthrew Persia, and the fifth of the great world powers became the ruler and the oppressor of God's people. Under the successors of Alexander their sufferings were terrible. Here, then, we have Five Kingdoms, or great world monarchies, which had been used by the dragon for oppression, and which had passed away before John wrote. VI. *One now is. Rome* had overthrown all before her and occupied their dominion. The Roman monarchy existed when John was on Patmos, and he was sent there by the edict of a Roman Emperor. VII. *One was yet to come.* There was to be still another of these world powers, which should appear after John's time. It is to be an anti-Christian world power. My opinion is that it refers to the Eastern or Greek Empire, the Roman Empire in the East, continuing to exist as an Oriental despotism after the fall of Rome. This Empire was a persecutor also. No Emperor persecuted more cruelly than Justinian. In 17: 11 we are also told that there is an "eighth head who is of the seven." This is the beast. This means that the spirit and power of the whole beast, embracing all the seven heads, passes to an eighth kingdom or rule. Wherever we find this rule we find the beast fully manifested. This signifies the temporal dominion of the Papal power, a sway that derived its power from the kingdoms of the earth.

The beast with seven heads and ten horns is, then, the great world power in its opposition to God's people, manifesting itself in the various great worldly states which have fought against the saints. Of the heads of the beast Rome was the greatest and the most terrible of persecutors. Hence, while all the opposing world powers are generally signified, Rome, Pagan and Papal, is specially pointed out. There can be no doubt about the allusion of John to the heads signifying also seven mountains on which the harlot sitteth (17: 9). No phrase was oftener applied to Rome by Pagan poets and writers, as well as Christian Fathers than "the seven hilled city." The eighth head (17: 11) is stated also to be an embodiment of the whole beast. Hence, I believe we are justified in declaring that Rome is the seat of the beast.

THE MORTAL WOUND THAT WAS HEALED.

It is shown, however, that the beast received a wound on one of its heads that was mortal. One of the kingdoms was overcome by the sword. This blow would, in the ordinary nature of things, destroy it and the beast. In some remarkable way this wound was healed. This was wonderfully fulfilled. In A. D. 476, the last of the Roman Emperors of the West was hurled from his throne, and Italy became the prey of contending barbarian hordes. It would seem as though the fate of Rome was forever sealed. Nineveh fell, but it was to rise no more. Babylon fell before the armies of Cyrus, and after a few generations it became the abode of "doleful creatures." Tyre fell, and on the bare rock, which was once the seat of a mighty city, "the fisherman spreads his nets." Other cities have fallen and lost their glory, their dominion, their existence, and have been converted into heaps of ruins, where wild beasts have lurked, serpents hidden, and desert winds howled; but in the case of Rome, *the deadly wound was healed.* Mysteriously, wonderfully, the captive city, by the development of a new power, binds her conquerors in the chains of superstition, and by establishing a spiritual dominion over the souls of men, she yet succeeds in holding the secular authority over a vast portion of the world. The sway of Rome under the Popes became, in spite of her conquest, mightier than her sway under the Cæsars.

FORTY-TWO MONTHS.

It yet remains to consider the period during which it shall be given this dominion to have power over the saints. We have found that this period of 1260 days, or 1260 years, since a day is the symbol of a year, has been several times mentioned. The "Holy City," the true Church, is trodden down by the Gentiles for forty-two months; the two witnesses prophesy in sackcloth for one thousand two hundred and threescore days; the woman, or the true Church, is driven by the dragon into the wilderness for twelve hundred and sixty days, and the beast exercises power for forty-two months, which is the same period once more. There can be no doubt that the treading down of the Holy City, the two witnesses in sackcloth, the fight and sojourn of the Church in the wilderness, and the power of the beast, all take place during the same period, begin at the same time, are different parts of the same history, and end at the same epoch. It has been already found (chapter 11) that this period began in 533. The period, then, of the greatest power and glory of this "eighth head," which is the beast himself, would end about 1793, or about the beginning of this century. At that time there is certainly an exaltation of the two witnesses, a return of the Church from the wilderness. There is also a fatal shock to the temporal power of Rome. In 1798 Napoleon Bonaparte effected the conquest of Italy, and the Pope, a prisoner, was a supplicant at his feet. In 1804, he ordered the Pope, who was now his puppet, to come to France to crown him emperor of the French. In 1805, he assumed the title of King of Italy. During the years of his power he ruled the Pope with an iron hand, broke up the old European system, emancipated the nations from the terror of Rome, and when he fell, the temporal authority of Rome had received a fatal wound. The influence of the Pope in the politics of the world was broken. Since then Rome has been occupied as the capital of free Italy, and the Pope has become "The Prisoner of the Vatican."

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And^a he doeth great wonders, so^b that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and^c did live.

And I saw another beast 11 coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. And he doeth great 13 signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them 14 that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke of the sword, and

^a Deut. 18: 1; Matt. 24: 24; 2 Thes. 2: 9; Rev. 16: 14. ^b 2 Kings 1: 10. ^c 2 Kings 20: 7.

THE LAMB-LIKE DRAGON.

11, 12. I beheld another beast coming up out of the earth. John sees this second monster coming up out of the earth, a beast that has two horns like a lamb, and a voice like the voice of a dragon. There is a close connection existing between the ten-horned and the two-horned beast. The latter (1) exercises the power of the first beast before him, (2) causeth the earth to worship the first beast, (3) says to the earth that it should make an image of the first beast (verse 14), (4) gives life unto the image of the first beast, and (5) causes those who will not worship the image to be slain (verse 15). These statements show that there exists a close connection between the two, and that the last is the supporter and restorer of the first. We have found the first to be a symbolical representation of the temporal power of Rome. Most Protestant commentators see in the second beast the spiritual power of Rome, the power which gave life to, and built up, the temporal dominion of the Papacy. The Papal claims are two-fold, both of spiritual and temporal dominion. St. Peter with the sword and the keys is always represented as the symbol of Papal power; the sword of temporal sway, and the keys of the kingdom. The Pope not only claims to be the vicar of Christ, but the rightful ruler of the kings of the earth; and in this capacity, in the days of his greatness, has made and deposed kings, and granted kingdoms. **Two horns like a lamb . . . spake like a dragon.** There is a similitude like the Lamb of God; a counterfeit representation; but a voice like the old dragon of pagan Rome. Both features show themselves. It professes to be a Christian power. Sometimes its servants do a really lamb-like work, but then again we hear the dragon's voice. It can hardly be necessary to state that symbolism could choose no language more appropriate to represent the harsh, arrogant utterances of Rome when she puts forth her power, or asserts her authority. Whoever has heard the harsh orders of the priest to his flock, has heard the dragon's voice. How appropriately this language describes the bulls of Popes, or the fulminations of anathemas and excommunications against their enemies! **12. He maketh the earth . . . to worship the first beast.** The spiritual power of Rome is exercised before, or in the presence of, the temporal power. They have dwelt together, and it is the spiritual power that has made those that dwell upon the earth regard and pay homage to the temporal. If an earthly ruler refused to heed the mandates of the Pope, his subjects were absolved from allegiance and bidden to depose him. If they refused, the whole kingdom was laid under interdict, the churches were closed, religious rites were suspended, the dead were not buried in the consecrated grounds, and a superstitious population soon demands deliverance by submission. It was by the terrors of the spiritual power that the earth was brought into subjection to the imperial temporal sway of the Popes. The second beast has made men worship the first.

13, 14. The second beast did great wonders, pretended to perform miracles, and thus "deceived them that dwell upon the earth." Rome has claimed the possession of miraculous power in all ages, and no fact in history is better established than that she has continually resorted to lying miracles. **14. And deceiveth . . . by reason of those miracles.** The object of these false miracles was to rivet the chains of the spiritual dominion, so as to build up the temporal sway of the papacy. The dragon-lamb commanded men to make an image of the beast, and to offer it homage.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and^a cause that as many as would not worship the image of the beast should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or^b the name of the beast,^c or the number of his name.

18 Here^d is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

lived. And it was given 15
unto him to give breath to
it, even to the image of the
beast, that the image of the
beast should both speak,
and cause that as many as
should not worship the im-
age of the beast should be
killed. And he causeth all, 16
the small and the great,
and the rich and the poor,
and the free and the bond,
that there be given them a
mark on their right hand,
or upon their forehead;
and that no man should be 17
able to buy or to sell, save
he that hath the mark, even
the name of the beast or
the number of his name.
Here is wisdom. He that 18
hath understanding, let
him count the number of
the beast; for it is the
number of a man: and his
number is Six hundred and
sixty and six.

a Rev. 20: 4. b Rev. 14: 11. c Rev. 15: 2. d Psa. 107: 43; Hos. 14: 9; Rev. 2: 17; 17: 9.

15-17. And he had power to give life unto the image of the beast. This image of the beast, of the old Pagan power, this eighth head, which is the beast and of the seven, is not a lifeless image. The arts of the dragon lamb gave it life. The spiritual power built up the temporal and gave it imperial and despotic dominion. It had power to slay all who would not worship it. The awful dragonnades in Southern France, the frightful work of the Inquisition, the merciless persecution in Holland, the scenes of blood and death caused by Rome in many lands, are the fulfillment. 16. He causeth all . . . to receive a mark. The mark of the beast is some stamp or sign, by which all its worshipers should be known. In ancient days slaves were sometimes branded, as cattle are in our own age. The brand or mark of the beast would be some indelible sign which would designate with certainty those who were subject to his authority. A mark in the hand is supposed by some to represent the practice, while a mark in the forehead indicates the profession of life. It is remarkable, however, that a mark on the forehead, the sign of the cross made with water, converts a person into a Roman Catholic, and without this mark none are regarded as heirs of salvation. 17. No man might buy or sell, etc. It has been common for Catholics to be forbidden to patronize those who were not loyal to the Pope. At least three councils are named, those of Tours, of Constance and the Lateran, which have expressly forbidden business intercourse with heretics.

THE NUMBER OF THE BEAST.

18. Let him that hath understanding count the number of the beast. The seventeenth verse speaks of the name of the beast. It has, then, a name. It also speaks of the number of its name. Its name, then, is some number. We wish to discover its name, and if we can count the number, we will find its name. "The number of the beast," that is, the "number of its name," is the number of a man, and that number is *six hundred and sixty-six*. It is, then, plain that the number six hundred and sixty-six is the number of the name of the beast, and this is a man's name. Six hundred and sixty-six is English. John did not write in English, hence those words in English will not give the word we seek. 666 are the Arab characters for the numbers, but they were unknown until many hundred years after John wrote, and hence afford no help. John wrote in the Greek language for readers who understood that tongue. The number is evidently, then, to be expressed in Greek characters. The Greeks did not express numbers by figures, but by letters; just as among the Romans, X stood for ten and C for one hundred. Six hundred and sixty-six could be expressed by spelling out the words in the Greek language, or by using the letters which were symbols for various quantities. Let us try the latter method: 30=L, 1=a, 300=t, 5=e, 10=i, 50=ι, 70=ο, 200=s. 666=Lateinos. And what is this name? The number of a man; the Greek method of spelling the name of Latinus, the reputed founder of the Latin race. The Romans were a Latin race and spoke the Latin language. The Romish Church is continually officially called the Latin Church, to distinguish it from the Greek Church, the other branch of the great ancient schism; the Catholic sacred books are written in the Latin tongue; the worship is conducted in every country in the Latin alone, and when a Catholic council convenes, all its conferences are conducted in the tongue of the ancient Latins. There is, then, a Latin Church, whose official and sacred speech is the Latin language, which has for its

CHAPTER XIV.

The Triumph of Christ.

SUMMARY.—The Lamb and His Saints on Mt. Zion. The New Song. The Angel of the Everlasting Gospel. Blessed Are Those that Die in the Lord. The Son of Man in the Clouds. The Harvest of the Earth. The Elect Gathered. The Clusters of the Vine of the Earth Cut Off. Trodden in the Wine-Press.

1 And I looked, and, lo, a^a Lamb stood on the mount Zion, and with him an hundred forty *and* four thousand,^b having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts and the elders: and no man could learn that song, but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

CHAPTER XIV

And I saw, and behold, 1 the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a 2 voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was* as the voice of harpers harping with their harps: and they 3 sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even*

^a John 1: 29, 36. ^b Rev. 7: 3.

seat the ancient Latin capital. That Church is the great Apostate Church, upon whose head the names of blasphemy have been written, which has claimed universal dominion upon the earth, and has slain the saints of the Most High. Its name is the number of the beast, and that name, Lateinos, the name or number of a man, is 666. It does not destroy the force of this that these numerals and letters can be so combined as to spell out other names. This name is one that at once points to a power which has displayed every mark which is assigned to the beast.

CHAPTER XIV.

The gloomy picture of the terrible foes of the Church, given in chapter 13, is calculated to fill the saints with fearful foreboding. A persecuted, suffering Church, beholding these mighty enemies, their terrible work, these fearful struggles of the future, these triumphs of the wicked, might almost be led to despair of the final victory of the Redeemer's cause. Hence, for the encouragement of the saints, their eyes are turned, in the fourteenth chapter, upon a brighter vision. The dark clouds are lifted off the future, and they are enabled to look beyond and to see the glorious fruition of all the tears and sorrow, the struggles and trials of the Church. The vision of this chapter cheers the saints and encourages them to press on in the hour of darkness, by leading them forward to the final triumph of righteousness at the end of time.

1-5. **And I looked, and behold.** This is the usual formula in Revelation which introduces a new vision. **The Lamb stood on the mount Zion.** In chapter 13 a false lamb has been seen, one that had a voice like a dragon. Here, in contrast, is seen the Lamb of God, the same as in chapter 5, taking the book with seven seals. **On Mount Zion.** Here and in Heb. 12: 22 are the only places in the New Testament where this expression occurs. It is equivalent to the "Jerusalem above" of Gal. 4: 26 and Heb. 12: 22. Mount Zion, the city of the great King, the seat of the worship of God in Jerusalem, was a type, and is used as a symbol of the true Church. In Hebrews 12: 22, the saints who have entered into the covenant of Christ are said to have come, not to the mount that could not be touched, but to Mount Zion, the city of the living God, the heavenly Jerusalem. It is there used for the church of saints, and such is its meaning in this passage. **With him a hundred and forty and four thousand, having his name, etc.** In chapter 7: 4, the same number are spoken of as sealed from the twelve tribes of Israel. It means there, a great, indefinite number. Here, I take it that the meaning is the same. It is a great multitude, a round number, who are associated with the Lamb. 2. **And I heard a voice from heaven.** Whose voice is not stated, but it was a mighty voice, the voice of harpers harping with their harps. Always when great triumphs are achieved or about to be achieved, heaven rings with the praises of the singers. Compare 5: 8, 9; 7: 10-12; 11: 17. 3. **And they sung as it were a new song before the throne.** A song.

4 These are they which were not defiled with women;^a for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men,^b *being* the first-fruits unto God, and to the Lamb.

5 And^c in their mouth was found no guile: for^d they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven,^e having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and poeple,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and^f worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying,^g Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

they that had been purchased out of the earth. These are they which were ⁴ not defiled with women; for they are virgins. These *are* they which follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the firstfruits unto God and unto the Lamb. And in ⁵ their mouth was found no lie: they are without blemish.

And I saw another angel ⁶ flying in mid heaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great ⁷ voice, Fear God, and give him glory; for the hour of his judgment is come; and worship him that made the heaven and the earth and sea and fountains of waters.

And another, a second ⁸ angel, followed, saying, Fallen, fallen, is Babylon the great, which hath made

^a 2 Cor. 11: 2. ^b James 1: 18. ^c Psa. 32: 2; Zeph. 3: 13. ^d Eph. 5: 27; Jude 24. ^e Matt. 28: 19; Eph. 3: 9; Tit. 1: 2. ^f Psa. 124: 8; 146: 5; Acts 14: 15. ^g Isa. 21: 9; Jer. 51: 8.

that has some new features. It was sung in the presence of the Father and the attending princes of heaven. **And no man could learn the song save the hundred and forty and four thousand.** None could understand the song but them, those who had been redeemed. **4. These are they which were not defiled with women.** This thought is always a symbol of purity of life; of refusing sinful intercourse with the world. Spiritual adultery or fornication is being wedded to the world and partaking of its sins. **They are virgins.** This term is a symbol, and means that their lives are not defiled by the world. See 2 Cor. 11: 2. **First fruits.** First fruits were always dedicated to God. See Num. 18: 12. These holy ones are set apart and dedicated to God and the Lamb. **5. And in their mouth, etc.** This verse states that their lives were holy and pleasing to God and the Lamb.

The Lamb on Mount Zion in the midst of these saints is a prophetic picture, and the thought should be, What do these symbols signify? These saints stand forth as the representatives of a class. "They are first fruits unto God and the Lamb." As the first fruits, devoted to God, were representative of the whole harvest, so these stand forth as the representatives of the harvest of souls. We are to behold in them as they stand on Mount Zion with the Lamb in their midst, a picture of the Church in some age of the world. Let us observe the facts stated of them: 1. The Lamb is in their midst; a characteristic of the holy saints. 2. They are pure, unspotted, undefiled, not fornicators, nor sullied with unholy desires. 3. They follow the Lamb whithersoever he goes. They are sheep that hear the Shepherd's voice. They are obedient to all his commandments. They follow his example as well as his words. They live a Christ-like life. 4. In their mouths was found no guile, and they were without fault before the throne of God. Whenever the Church of God becomes purified, ceases unholy fornication with the world, these are the marks which it will exhibit. I believe this to be a picture of the Church, yet to come, which shall have put on the white robes and have only Christ for its King.

6, 7. I saw another angel flying in mid heaven. An angel is a messenger. Any agency that does God's work or carries his message may be an angel. This angel is a symbol. (1) His flying indicates some movement or change that shall take place with great rapidity. (2) The fact that he has the **everlasting gospel** shows that the movement symbolized is the evangelization of the world. (3) That the movement will be world wide is shown in that he speaks to all races. (4) His proclamation shows that he not only offers the glad tidings but declares the consequences of their rejection. This all implies that the purification of the Church will be followed by a mighty gospel impulse which will sweep over the world. There is a sublime missionary spirit on the part of the revived Church. Full of zeal, breathing the spirit of the Master, permeated with the apostolic spirit, as in the days of old it will go everywhere preaching the word. The old, old, story, told by a holy people, told with a burning zeal and overflowing love, shall exhibit its divine power in the salvation of the nations.

8-12. There followed another angel, saying, Babylon is fallen. As a result of the great gos-

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same^a shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And^b the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here^c is the patience of the saints: here *are*^d they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed^e *are* the dead^f which die in the Lord from henceforth: Yea saith, the Spirit, that^g

all the nations to drink of the wine of the wrath of her fornication.

And another angel, a 9 third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the 10 wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the 11 smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. Here 12 is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

And I heard a voice from 13 heaven saying, Write, Blessed are the dead which die in the Lord from hence-

^a Psa. 75: 8. ^b Isa. 34: 10. ^c Rev. 13: 10. ^d Rev. 12: 17. ^e Eccl. 4: 1, 2. ^f 1 Cor. 15; 1 Thes. 4: 16. ^g Isa. 57: 1, 2; 2 Thes. 1: 7; Heb. 4: 9.

pel revival shown in verses 6, 7, the city of sin, here called Babylon, but called "spiritually Sodom, and Egypt, and where our Lord was crucified" (11: 8) shall fall. **The wine of the wrath of her fornication.** This Babylon was a city of fornication, of unholy alliance with the world, wedded to the prince of this world instead of to Christ, and made the nations sin with her, or drink her wine. *Wine of wrath.* So called either because her wrath was manifested in persecution against those who refused to drink, or because the wine of God's wrath shall be poured on her (see verse 10). **9. And the third angel followed.** This angel proclaims God's judgment on all that worship the beast and his image. (See Ch. 13.) **10. The same shall drink of the wine of the wrath of God.** Those who received the mark of the beast, worshiped the beast, drank the wine of Babylon, shall drink the wine of God's wrath. His judgments shall be poured out on them. **Shall be tormented with fire and brimstone.** These are symbols, just as wine and cup are symbols. The meaning is that they shall suffer bitter anguish. **11. And the smoke of their torment.** This is also a symbol suggested by fire, and brimstone. The thought of this verse is the eternal unrest and pain of those who have followed the beast. **12. Here is the patience of the saints.** The thought that the enemies who oppress them and torture them will be finally utterly overcome gives the saints patience to endure.

BABYLON. What is meant by this city Babylon? The term only occurs in the New Testament in 1 Pet. 5: 13, and in the Book of Revelation. It is shown in this passage that Babylon virtually signifies the same as the "beast and his image," while in 17: 5 Babylon is shown to be the mystical harlot who sat on the seven headed and ten horned beast. In chapter 18 the fall of Babylon is again declared and it is said that all the kings of the earth have committed fornication with her. Of this spiritual Babylon the old Babylon on the Euphrates was a type. It was (1) A wicked world power. (2) It oppressed God's people and led them captive. (3) It was only when it was overthrown that Jerusalem was restored. (4) In addition it might be added that it was at or near Babylon that the confusion of tongues took place. This old Babylon in some way is a type of the Babylon meant by John. The facts stated of the spiritual Babylon are that it was (1) identified with the beast; (2) a mighty oppressor of God's people; (3) that it led them captive; (4) ruled the earth; (5) is a harlot, or idolatrous church. It has been found in the preceding chapter that the beast and its image point to Rome; it will be found in chapter 17, that the woman who is called "Mystery, Babylon the Great," who sitteth on the beast, is the great apostate church which has ruled the nations. This passage shows the means by which this dominion shall be overthrown. It will be done by a pure and holy Church, filled with missionary zeal. It is the preaching of the ancient gospel which shall bring Rome to destruction. When this shall be done is not revealed, but I am led to cherish the idea that it is not so far distant as some suppose.

they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto^a the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust^b in thy sickle, and reap: for the time is come for thee to reap: for the harvest^c of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar,^d which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying,^e Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

forth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

And I saw, and behold, a 14 white cloud; and on the cloud *I saw* one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel 15 came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is overripe. And he that sat 16 on the cloud cast his sickle upon the earth; and the earth was reaped.

And another angel came 17 out from the temple which is in heaven, he also having a sharp sickle. And another angel came out from the 18 altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather

^a Ezek. 1:26; Dan. 7:13. ^b Joel 3:13; Matt. 13:39. ^c Jer. 51:33; Rev. 13:12. ^d Rev. 16:8. ^e Joel 3:13.

13. I heard a voice from heaven saying unto me, Write. We are not told whose voice, but it is a voice of authority. The words to be written are next stated. **Blessed are the dead which die in the Lord.** Not all the dead, but those dead who die in the Lord. Only those die *in* the Lord who are *in* the Lord when they die. The Christian life, begun by faith and baptism *into Christ* (Rom. 6:3), is a life in Christ. To be assured of this blessed death one must live a Christian life. **From henceforth.** Probably from the time of this utterance to John, though some have supposed that the time meant is that of the Lord's coming, which is declared in verse 14. **Yea, saith the Spirit.** The Spirit confirms the blessing pronounced and states the reason. **They may rest from their labors.** Yet though they rest their labors are not lost; they follow them to eternity to speak for them.

14-16. I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man. Jesus has himself said that the Son of man shall be seen coming upon the clouds of heaven (Matt. 24:30). John here sees the Son of Man sitting upon a white cloud. The Savior says that his coming shall be with great power and glory. John now sees upon the head of the Son of man a golden crown. The Savior says (Matt. 24:30) that he will send his angels to gather the elect. John hears an angel bid him who sat upon the cloud, to reap the earth, for its harvest was ripe. **15. Send forth thy sickle and reap.** There is gathered first the ripened harvest of the elect of God. It is an angel that came out of the temple of God as a messenger of God, carrying to the Son the Father's command to gather the elect from the four corners of the earth. Then a longing, waiting Church, "loving the appearing of the Son of man," shall first be gathered into the heavenly garner. The ripe sheaves are gathered. **16. The earth was reaped.** The harvest of souls is ended forever. But those who are upon the earth "shall not prevent them that are asleep." At the voice of the archangel the dead shall wake from their long sleep in the embrace of earth. Death shall be swallowed up in victory. "Blessed henceforth forever are the dead who died in the Lord. Yea, saith the Spirit, they do rest from their labors and their works do follow them."

17-20. Another angel came out of the temple which is in heaven, he also having a sharp sickle. The ripened harvest of the saints has been gathered first. That was symbolized in verses 14-16. The gathering of the wicked to judgment is now shown in the symbols. Another angel comes forth with a sickle in his hand. Christ, by his angels, was the great reaper of the righteous harvest. They that are Christ's are gathered by him at his coming, but the wicked are gathered by another, here presented as an angel reaper. **18. Another angel came out from the altar.** The altar of burnt offerings. **Which had power over fire.** This angel, one that has power over fire, comes forth from the altar where fire was kept burning. Fire is an emblem of punishment, of destruction. He bids the angel who holds the sickle to begin his work, "to put forth his sickle and cut off the clusters of the vine of the earth, for they

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into^a the great wine-press of the wrath of God.

20 And^b the wine-press was trodden without^c the city; and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

the clusters of the vine of the earth; for her grapes are fully ripe. And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great winepress of the wrath of God. And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

CHAPTER XV.

Another Great and Marvellous Sign in Heaven.

SUMMARY.—Seven Angels with the Seven Last Plagues. The Sea of Glass. The Song of Moses, and the Song of the Lamb. The Temple Opened. The Temple Filled with the Glory of God.

1 And I saw another sign in heaven, great and marvellous, seven^d angels having the seven last plagues; for^e in them is filled up the wrath of God.

2 And I saw as it were^f a sea of^g glass mingled with fire; and them that had gotten the victory over the beast,^h and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

CHAPTER XV.

And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, which are the last, for in them is finished the wrath of God.

And I saw as it were a glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing by the glassy sea, having harps of

^a Rev. 19: 15. ^b Isa. 63: 3; Lam. 1: 15. ^c Rev. 11: 18; Heb. 13: 12. ^d Rev. 16: 1; 21: 9. ^e Rev. 14: 10. ^f Rev. 4: 6. ^g Matt. 3: 11. ^h Rev. 13: 15.

are ripe." Grapes are chosen as a symbol of the wicked because of their harmony with the figure that describes the fate of the wicked. "The vine of the earth" means the world that lieth in sin, "earth" being used in an unfavorable sense thus far in Revelation. 19. **Cast it into the great winepress of the wrath of God.** They were cast into the wine-press, then trodden under foot, and from the bruised and bleeding mass ran red juice like blood. The symbol implies delivery over to punishment and destruction. As the grapes were trodden and crushed in the wine-press, so the clusters "of the vine of the earth" are crushed under the wrath of God. 20. **And the winepress was trodden without the city.** The city, whenever it is not shown to be a wicked city, is Jerusalem, the Apocalyptic symbol of the Church. These judgments are *without* the church, judgments upon the world. **And blood came out of the winepress.** This is what John saw. The pressed juice of the grapes ran out red like blood, and ran in a mighty stream, deep as the bridle bits of the horses, 1600 furlongs; about 200 miles. There has been much discussion concerning what this distance signifies. Some have cited the fact that Palestine is about 200 miles long, and held that a fearful carnage in that country is predicted. Others have noted the fact that Italy is about 200 miles wide, and held that this country is to be the scene of a terrible conflict. In my opinion, the whole is symbolic of the terrible judgments of the wicked in that day. The figures, 40x40, or 4x4, multiplied by 10x10, imply the universality of the judgment. The *four* quarters, the *four* winds, the *four* corners of the earth are often mentioned, and *four* is held to be an Apocalyptic symbol of the earth, while *ten*, like seven, is a perfect, or sacred, number.

CHAPTER XV.

With this chapter begins a detailed account of the closing judgments upon "the beast and its image and those who have the mark of the beast." Their overthrow, as the great city Babylon, has been seen in 14: 8-10, but in chapters 15, 16, the Seven Last Plagues which come as judgments and tend towards the overthrow are given. The fourteenth chapter gives a summary of future events; the fifteenth, sixteenth, seventeenth, eighteenth and nineteenth chapters present the same events in detail. These chapters are all connected with the fall of spiritual Babylon, and open with these words: "I saw another great sign in heaven, great and marvelous, seven angels having the seven last plagues." The opening of the seventh seal carries the reader to the triumph of Christianity over Roman Paganism. The *seven trumpets* lead us onward to the overthrow of the western Roman Empire by the Goths, Vandals and Huns, and the ruin of the Eastern Empire by the Saracens and Turks. The last trumpet of the seven reaches to the close of secular history with the *trump* of the Archangel. The *seven vials* also give the history of an epoch, and,

3 And they sing^a the song of Moses the servant of God, and the song of the Lamb, saying,^b Great and marvellous *are* thy works, Lord God Almighty; just^c and true *are* thy ways, thou King of saints.

4 Who^d shall not fear thee, O Lord, and glorify thy name? for *thou only art* holy: for^e all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold,^f the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in^g pure and white linen, and having their breast girded with golden girdles.

God. And they sing the 3 song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. Who 4 shall not fear, O Lord, and glorify thy name? for thou only art holy, for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

And after these things I 5 saw, and the temple of the tabernacle of the testimony in heaven was opened: and there came out from 6 the temple the seven angels that had the seven plagues, arrayed with *precious* stone, pure and bright, and girt

^a Ex. 15: 1; Deut. 31: 30. ^b Deut. 32: 4. ^c Hos. 14: 9. ^d Ex. 15: 14; Jer. 10: 7. ^e Isa. 66: 22. ^f Rev. 11: 19; Num. 1: 50. ^g Ex. 28: 6; Ezek. 44: 17.

like each of the series of *seven*, bring us to the end of that epoch. They present the series of calamities that first weaken and then destroy the power of Papal Rome. Each one of three series of *seven* leads to the completion of a well-defined purpose. The *seven* seals have a definite object, and lead us to the accomplishment of that object in the overthrow of Roman Paganism. The *seven* trumpets have a definite object, and lead us to the fulfillment of their design in the overthrow of the Roman Empire. Equally definite is the object of the *seven* *vials*, and equally certain that the last vial will accomplish the utter overthrow of that blasphemous power, which is variously described as a "city of fornication," "the great city Babylon," the scarlet adulteress, and the seven-headed and ten-horned beast.

1, 2. I saw another sign in heaven. Another scene displayed, different from those just past, and startling in its character. Seven angels having the seven last plagues. Called the last plagues because they are the final plagues which are sent upon the beast and its image; they bring the series to a close. They "fill up the wrath of God." The great feature of this vision is the seven angels with the seven last plagues, but they are not seen at first when the vision opens; not until verse 7 is reached. The vision opens with the scene of verse 2. 2. I saw as it were a sea of glass mingled with fire. In 4: 1 "the sea of glass, clear as crystal," was seen about the throne of God. It is the emblem of the calmness and purity of God's rule. Here the sea is mingled with *fire*, a symbol always denoting judgments. This shows that the time for judgments, coming from the throne of God, has come. And them that had gotten the victory over the beast. These are the redeemed of 14: 1, who are there seen standing with the Lamb on Mount Zion. They now engage in triumphant songs over the approaching overthrow of their great enemy. Having the harps of God. Musical instruments wholly dedicated to his praise.

3, 4. They sing the song of Moses . . and the song of the Lamb. When Israel was delivered from Egypt they sang the song of Moses as they had done on the shores of the Red Sea. Here, the spiritual Israel, redeemed, standing on the crystal sea, sings a song of deliverance, but it is the old song to a new strain; the song of the Lamb now; of the Redeemer. Just and true are thy ways. The salvation of the true worshipers and the judgment sent upon the wicked beast, demonstrated the truth and justice of God. 4. Who shall not fear thee? The judgments now given to the seven angels showed that God is a consuming fire, as well as a sun and a shield. We are left in no doubt concerning the identity of these singers. They are "them that had gotten the victory over the beast and his image, and over his mark and the number of his name." The ground of their rejoicing is also recorded. "All nations shall come and worship before thee; for thy judgments are made manifest." The mighty arm of God is to be revealed in bringing to naught the powers of evil, and especially all the great enemies over whom they had been victorious. The saints who have undergone the persecution of the beast are represented as rejoicing because the day of its judgment has come.

5-7. Behold the temple of the tabernacle of the testimony in heaven was opened. The apostle looks again and "behold, the tabernacle of the testimony in heaven is opened." The tabernacle of the testimony was the Holy of Holies. Into it none but the High Priest entered, and he only to make intercession for the forgiveness of sins. It is the type of the Holy of Holies above, the mercy seat in the heavens where our High Priest intercedes for us, and where the smoke of the incense of prayer arises to God. 6. And the seven angels. The angels mentioned in verse 1. Arrayed with a precious

7 And^a one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And^b the temple was filled with smoke from^c the glory of God, and his power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.

about their breasts with golden girdles. And one of 7 the four living creatures gave unto the seven angels golden bowls full of the wrath of God, who liveth for ever and ever. And the 8 temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

^a Rev. 4:6. ^b Ex. 40:34; 1 Kings 8:10; 2 Chron. 5:14; Isa. 6:4. ^c 2 Thes. 1:9.

stone, pure and bright (Revision). Probably precious stones covered their garments like those of the robe of the high priest. They come out of the temple as priests of destruction. **7. And one of the four living creatures.** For notes on the Four Living Creatures see chapter 4. As the servant and agent of the Almighty he hands the seven vials of God's wrath to the angels. The Revision has "bowls" instead of "vials." The thought is that in succession seven plagues are to be poured upon the earth.

8. And the temple was filled with smoke . . . and none was able to enter into the temple until, etc. Does this mean that the heavens are shut against man during this period? Does it mean that no one can enter the true Church until the plagues are poured out? So some have mistakenly maintained. The doors of the kingdom were opened on Pentecost, and will never be closed until the marriage supper of the Lamb. The true meaning is plain. The place of intercession has just been seen. The seven *wrath* angels came forth. The smoke then fills the temple so that no one can approach the place of intercession. The Greek original says *no one*, instead of *no man*. It means that the Divine purpose is fixed; the wrath angels *shall* pour out their vials; *there is no place longer given for intercession* to prevent the just judgments of God. The time of intercession has passed by, and the time for judgment has come. "No one can enter the temple" to the tabernacle of testimony, the place of intercession, to avert these judgments "until the seven plagues of the seven angels were fulfilled."

CHAPTER XVI.

Interpreters are not agreed whether the pouring out of the vials relates to past or to future events. Almost all, except Roman Catholics and Rationalists, are agreed in the view that they refer to a series of calamitous events which were to befall the Papal power. The reader will observe that the first vial is poured upon the earth, and it became a noisome and grievous sore upon "the men which had the mark of the beast, and which worshipped his image;" phraseology that we have found to refer to the supporters of the worldly power and spiritual claims of Rome. See notes on 13: 14-18. The fifth vial is poured "upon the throne of the beast," and his kingdom is darkened. After the sixth vial, evil spirits come out of the dragon, the beast, and the false prophet. After the seventh, the great city, Babylon, falls. These vials, therefore, indicate a series of judgments upon the anti-Christian powers, variously styled the dragon, the beast, the image of the beast, the false prophet, and Babylon. As these have been found to symbolize the world-power which found its embodiment in Rome, and the last two to point especially to the spiritual despotism of which the Papacy is the chief expression, we must expect that great fabric to be the chief sufferer from these judgments. As, under the seven seals, Old Pagan Rome was judged and brought to an end; as, under the seven trumpets, the Roman Empire under its new form is judged and its destruction symbolized; so, under the seven vials, we have symbolized a series of judgments which weaken and destroy Papal Rome; and, with the seventh vial, the Great City, the type of the Apostate Church, falls.

There are historical events occurring within the last century which correspond so surprisingly with the symbolism that the interpreters regard them as the fulfillment. While not insisting that these are the events foreshadowed by John, and while admitting that the pouring out of the vials may be future, I incline to the opinion that prophecy is being fulfilled in "these last days," and I will point out certain events corresponding to each vial, which may be the things signified.

1, 2. I heard a great voice. As in several more instances John hears the voice, but does not see the speaker. This voice comes from the temple, from "the tabernacle of the testimony in heaven," from the abode of God. This signifies that God's hand will shape the events symbolized. They represent his judgments. **Pour out the vials of the wrath of God.** Punishment sent for sins. As the plagues were sent on Egypt in order to secure the redemption of Israel, so these plagues are sent in order to redeem God's Israel from the slavery of spiritual Babylon. See 18. 4. **Upon the earth.** The term "earth" is still used by John in his usual meaning of the Roman world. **2. And the first went,**

CHAPTER XVI.

The Seven Last Plagues.

SUMMARY.—The Seven Angels Directed to Pour Out God's Wrath. The First Vial and the Grievous Ulcers. The Second Poured Out upon the Sea. The Third Vial on the Rivers. The Fourth upon the Sun; Its Scorching Heat. The Fifth Poured on the Seat of the Beast. The Sixth on the Great River, Euphrates. The Three Unclean Spirits. Armageddon. The Seventh Vial Poured on the Air. The Great City Falls.

1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial^a upon the earth:^b and there fell a noisome and grievous sore upon the men which^c had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea: and^d it became as the blood of a^e dead man: and every living soul died in the sea.

CHAPTER XVI.

And I heard a great voice 1 out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.

And the first went, and 2 poured out his bowl into the earth; and it became a noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image.

And the second poured 3 out his bowl into the sea; and it became blood as of a dead man; and every living soul died, even the things that were in the sea.

a Rev. 8:7. *b* Ex. 9:9. *c* Rev. 13:16. *d* Ex. 7:17. *e* Rev. 8:9.

and poured out his vial upon the earth. John sees the vial poured out, and marks its effect; very grievous ulcers fall upon men; that is, upon the men which had the mark of the beast, and upon them which worshipped his image. Those who suffer are those who listen to the lamb-like dragon, the anti-Christ, the false spiritual power; or, as has been found in chapter 14, the votaries of Rome. As the vials of the wrath of God are a series of events leading to the destruction of this false power, we must look for the first of the vials, not while it is at the zenith of its power. We have found that a number of distinct prophecies seem to point to the year 1793 as a period when its power will give signs of decay, and its hold upon the nations weaken; hence, we need not look for the first vial before this. Let the reader note the nature of the plague to be sent. It is described as a grievous ulcer, that afflicts those who have the mark of the beast. An ulcer is not only a painful and dangerous sore, but is often malignant and foul with corruption. The term is often used to describe moral corruption, and the ulcers described may be moral or spiritual. Can we find aught in history about the end of the 1260 years of Papal dominion that corresponds with the symbolism? For many centuries France was the stoutest and staunchest of the supporters of the Romish Church. It was Charlemagne, the emperor of France, who bestowed the temporal power upon the Popes. It was to Avignon in France that, at one time, the Papacy was transferred for seventy years. The ruler of France was long styled "the eldest son of the Church." It was France that had perpetrated the massacre of St. Bartholomew, the dragonnades of the Cevennes, and the banishment of the Huguenots. The French nation had the mark of the beast to at least as great an extent as any other nation. In 1793, exactly at the close of the period of 1260 years, there breaks out in France a fearful, moral ulcer that had long been festering. The French Revolution, the uprising of enslaved masses who were maddened into fury, sent Catholic king, royal families, nobles, and priests to the guillotine by tens of thousands, impelled the nation in its madness to publicly declare itself atheistic, leavened it with skepticism, and broke the hold of Rome to such a degree that she can never more control France. The ulcer was awfully corrupt and deadly. At one time 200,000 citizens of all conditions and both sexes were in prison, and often in Paris alone, fourscore were sent to the scaffold in a day. As the result of the breaking forth of this ulcer, the mightiest Catholic nation was convulsed with civil war, every Catholic country in Europe was deluged in blood, and the Papal power received a shock from which it never can recover. The first vial, the breaking forth of grievous, painful, malignant ulcers, most fitly represents the breaking out of the French Revolution, its awful excesses, and the irreparable injury done to the great spiritual despotism by the events of which it was the beginning and the cause.

3. And the second angel poured out his vial upon the sea. The first calamity has been upon the earth; the second is upon the ocean. The second angel pours his vial upon the sea. Then the waters become red as blood and in the great mortality that follows it seems to John as if every soul in the sea

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou^a art righteous, O Lord, which^b art and wast, and shalt be, because thou hast judged thus:

6 For^c they have shed the blood of saints and prophets,^d and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty,^e true and righteous *are* thy judgments.

And the third poured out 4 his bowl into the rivers and the fountains of the waters; and it became blood. And I heard the 5 angel of the waters saying, Righteous art thou, which art and which wast, thou Holy One, because thou didst thus judge: for they 6 poured out the blood of saints and prophets, and blood hast thou given them to drink: they are worthy. And I heard the altar say- 7 ing, Yea, O Lord God, the Almighty, true and righteous are thy judgements.

^a Psa. 97:2. ^b Rev. 1:4,8; 4:8; 11:17. ^c Matt. 23:34. ^d Isa. 49:26. ^e Rev. 13:10; 14:10; 19:2.

was dead. Again we ask if, in this series of calamities, there is one that smites the Catholic powers from the sea? Under the *second trumpet* a great and burning mountain fell into the sea. The Vandal power swept the Mediterranean, destroyed the Roman navy and then laid siege to the old imperial Rome. From the sea spiritual Rome, under the second vial, is weakened. The symbolism is fulfilled in the mightiest naval strife ever known. In 1780 France and England, upon the ocean, were nearly equally matched. Along the shores of the struggling colonies of the United States sometimes the English, sometimes the French fleets, rode in triumph. At Yorktown, the superiority of the French at sea coerced Cornwallis in until Washington compelled his surrender. With 1793 begins another contest for the mastery of the seas. It continues after Napoleon sits on the imperial throne, and did not end for twenty years. France, again a Catholic power by Napoleon's concordat with the Pope, rallies under the imperial flag with herself, Catholic Spain, Portugal and Italy, in the struggle. Protestant England and Catholic Europe strive together upon the ocean. The old Catholic powers, those which in the past have been the vile instruments of Papal wrong, the nations whose kings have committed fornication with the great spiritual harlot, suffer the loss in this long and deadly struggle of six hundred ships of the Line, the largest war vessels that then went to sea, besides thousands of ships of war of smaller size. At the close of the contest, the naval power of Catholic Europe had been swept from the ocean. Once the Pope had claimed the dominion of the seas, and had given away newly discovered islands and continents, but now that proud claim has gone forever.

4-7. And the third poured out his vial upon the rivers and the fountains of the waters. John sees the third "vial poured upon the rivers and fountain of waters; and they become blood." This vial will symbolize another event calamitous to Rome. The seat of the disasters is described as the rivers and we may expect some historical events, connected in some way with rivers, that result in the injury of the Papacy. There are two marks given which help us to locate the seat where the plague of the third vial is poured. 1. It must be a region of rivers and fountains of water. 2. It has evidently been the scene of terrible persecutions of the people of God. When the judgment is inflicted the angel of the waters exclaimed, "Thou art righteous, O Lord, who art and wast and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets and thou hast given them blood to drink, for they are worthy." A land of persecution is to become the scene of calamities which are justly visited upon it for its sins. (1) The river system of northern Italy, we have seen, was indicated under the third trumpet. If the reader will look upon the map he will find it crowded with rivers. The streams rush down from the Alps and haste away to the sea. This river region of Italy has always been a battle ground where the fate of Italy has been decided. Here Attila the Hun, the "blazing Star," the worm-wood of the rivers, laid Rome prostrate at his feet. See 8: 10, 11. This vial seems to point to the same locality by the use of the same language. (2) But the locality marked must have been the scene of persecutions (verse 6); none more terrible, more bloody or more continued, have been known in the dark history of Rome. This very region was the home of the Albigenses. Against them the Papacy had hurled its fanatical legions from generation to generation. The blood of the Protestants of the Alps had for centuries dyed the rocks and streams with crimson. (3) In the year 1796, a general, aged 27, led a French army across the Alps. On the river system of Italy, on the Rhone, the Po and its tributaries, he battled with the Austrians and their allies. It is remarkable that every one of his great conflicts were fought upon the rivers. The battle of Lodi was fought on the Adda, Arcola on the Adige, Marengo on the Bromida. I will briefly give the results of the struggle. In 1796 Bonaparte entered Italy. The next year his armies take the city of Rome and proclaim an Italian Republic. Previously an armistice had been granted, for which the Pope paid 21,000,000 francs and gave up a hundred masterpieces of art to be

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and^a they repented not to give him glory.

10 And the fifth angel poured out his vial upon^b the seat of the beast; and his kingdom was full of darkness: and they gnawed their tongues for pain,

And the fourth poured 8 out his bowl upon the sun and it was given unto it to scorch men with fire. And 9 men were scorched with great heat: and they blasphemed the name of the God which hath the power over these plagues; and they repented not to give him glory.

And the fifth poured out 10 his bowl upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues

^a 2 Chron. 28:22; Jer. 5:3; Isa. 8:21; Dan. 5:22. ^b Rev. 13:2.

carried to Paris. In 1798 Pope Pius VI. was carried as a prisoner into France to die. His successor was not elected in Rome, which was still in the hands of the spoiler, but in Venice. Other results that follow from this invasion will be given under the fourth vial. Ah! how triumphantly the long persecuted Waldenses, as they saw the Pope carried a prisoner into exile, must have joined in the voice from behind the altar: "*Yes, O Lord God Almighty, true and righteous are thy judgments!*"

8. 9. **The fourth poured out his vial on the sun.** Since these vials of the wrath of God are "poured into the earth" (verse 1), the sun must be used as a symbol. It is a symbol of a supreme ruler—a ruler or king. Any one who becomes a great light and occupies a pre-eminent position, may be indicated by this symbol. The Saviour is described as the Sun of Righteousness. In the dream of Joseph, his father Jacob, the patriarchal ruler, is represented by the sun. Among the orientals it is the well known symbol of a king or ruler. The fourth vial is poured upon this sun, and power is given it to scorch men with fire. Fire, the instrument of bitter pain, is a symbol of suffering. It is therefore evident that the ruler, symbolized by the sun, shall be the means of inflicting great suffering upon men. As we have found that these calamities are directed against the Papacy, it would follow that the sufferers are those who have received the mark of the beast. Though these adherents of Rome are in great anguish from the calamities that befall them, still they do not repent of their crimes. Like ancient Egypt under the plagues, Rome will still persist in her wicked deeds, still refuse to liberate the people from her spiritual slavery.

In 1801 Napoleon Bonaparte became the ruler of France, and soon became the virtual ruler of all Papal Europe. Spain, Belgium, Holland, Italy, and Austria were at his feet and either ruled by his satraps or at his dictation. No such scorching sun had arisen in the political horizon for more than a thousand years, and I do not know that the world has ever seen so great a scourge of man. From 1796 to 1815 he was engaged in war without a moment's cessation. He converted Europe into a great camp and every nation was blackened and torn with wars. In his wars it is estimated that 2,000,000 men perished by the sword, and none can tell of the want and misery and despair that brooded over the bleeding and desolated lands that were tracked by his armies. This scorching sun, which parched, burnt and blackened the earth, exerted a most baleful influence on the power of the Papacy. In 1796 Bonaparte entered Italy; in 1797 his armies entered the Papal dominions, and a peace was made by which the Pope was not only shorn of half his provinces, but was compelled to buy off the invader by the payment of large sums of money. The next year the French armies entered Rome, tore the Pope from the Vatican, sent him a prisoner to France to die, and robbed Rome of its hoarded wealth. The imprisoned Pope died in captivity. The next Pope was elected in 1799, not in Rome, which was held by French soldiers, but in Venice. In 1800 he was permitted to return to his desolated capital as the dependent of France. In 1804, Napoleon Bonaparte determined to have placed upon his head the old imperial crown as emperor of the Romans, and the Pope was compelled to journey by land to Paris in order to gratify his master by serving in the ceremonial. Four years later Pius VII. was dragged from his palace, as his predecessor had been, and sent a prisoner into France. His states of the Church were confiscated. The grant made by Charlemagne nearly 1200 years before was resumed, and, until the fall of Napoleon, the Pope was without temporal possessions.

Napoleon had broken the spell of Rome. He taught the world that the power of the Popes might be successfully dared; a noteworthy service to the human race. The Pope, from that time, ceased to be a powerful factor in the control of nations. But, notwithstanding these scourings, the Papacy has not abated its exorbitant and blasphemous pretensions. *They repented not to give God glory.*

10, 11. **The fifth angel poured out his vial upon the throne of the beast.** By the throne of the beast must be meant the seat of his power. There are few students of the Bible, whether Catholic or Protes-

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial^a upon the great river Euphrates; and^b the water thereof was dried up, that^c the ways of the kings of the east might be prepared.

13 And I saw three^d unclean spirits like frogs come out of the mouth of the^e dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

for pain, and they blas- 11
phemed the God of heaven
because of their pains and
their sores; and they re-
pent not of their works.

And the sixth poured out 12
his bowl upon the great
river, the river Euphrates;
and the water thereof was
dried up, that the way
might be made ready for
the kings that come from
the sunrising. And I saw 13
coming out of the mouth of
the dragon, and out of the
beast, and out of the mouth
of the false prophet, three
unclean spirits, as it were

a Rev. 9:14. b Jer. 50:38; 51:36. c Isa. 41:2. d 1 John 4:1. e Rev. 12:3.

tant, who deny that Italy and Rome are the throne of the great world power of which the seven-headed beast is the symbol. Then, the scene of the calamities of the fifth vial will be Italy and Rome. That has been the seat of the beast for 1300 years. In the very seat of his power the beast shall receive a blow that will fill his kingdom with darkness, and those who worship him with anguish. Something shall occur that will cause great dismay and anguish to the Roman priesthood and devotees. Have any changes occurred in Italy and Rome which have caused them to gnaw their tongues in pain?

In the year 1848 the people of Rome arose in rebellion to the Papal authority and drove Pius IX. into exile. A few months later he was restored by a French army. Nor did he dare remain when restored, save under the protection of French bayonets. With a French garrison he continued to rule his circumscribed territory until 1870. In that year France was compelled to withdraw her soldiers to defend her soil from German invasion. That was the opportunity of Italy. The Papal army was scattered by the soldiers of Victor Emmanuel; the Pope shut himself in the Vatican, and Rome became the capital of new Italy. The temporal power of the Pope is gone forever. The Italian government has seized upon the overgrown possessions of the church. The lands it claimed have been confiscated, monasteries and convents have been closed, and universal religious toleration declared. Protestant churches and schools are founded in Rome itself, and statues have been erected under the shadow of the Vatican to martyrs whom the Papacy had slain. It is said they **blasphemed the God of heaven because of their pains and their sores, and repented not.** What better illustration of this than that the Pope has been declared infallible!

That the reader may see that there is beyond doubt something in the symbolism which points to such a fulfillment as has been suggested above I will quote an old work cited by Albert Barnes, written by Robert Flemming and published in 1701, nearly two hundred years ago. It is called the *Apocalyptic Key*, and contains the following on the fifth vial: "The fifth vial which is to be poured out on the seat of the beast, or the dominions which belong more immediately to, and depend upon, the Roman See; that I say this judgment will begin about A. D. 1794, and expire about A. D. 1848." As a matter of fact Bonaparte invaded Italy in 1796, and in 1848 the Pope was driven from Rome. Since that date, though returned and protected by the French until 1870, his temporal power has been at an end.

12. **And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up.** The angel of the sixth trumpet is connected with the river Euphrates (9: 14). There a movement is symbolized which ends in the overthrow of the Eastern Roman Empire, the old Roman world power. Here a movement is probably signified which will work to the same end in the case of the Roman dominion revived in the Papal world power. The river Euphrates was the seat of the great city which once oppressed Israel and carried God's people into captivity. It was taken by Cyrus, God's chosen agent, and the means employed was the *drying up of the Euphrates*. Cyrus turned the river, which ran through the city, unto new channels, dried up the old bed, then marched in this bed under the walls where they crossed the river on arches, and took the city. In some way the drying up of the Euphrates shall overthrow, or tend to overthrow, spiritual Babylon. Possibly this may be accomplished by the exhaustion of the resources of that power. The nations which once supplied them have been falling away. **That the way might be made ready for the kings that come from the sunrising.** In the infancy of the Christ, the wise men of the East, also called kings in the Psalms, came to offer homage to the kingly child. The prophecy implies that when this obstacle is removed, the way of the inhabitants shall be opened. The drying up of the Euphrates will, in some manner, open the way for those that are signified to come to Christ, as those of old did to the manger.

13-16. **I saw three unclean spirits like frogs come out of the mouth of the dragon.** Let the reader observe there is an alliance of three powers described as the *dragon*, the *beast*, and the *false*

14 For^a they are the spirits of devils, working^b miracles, *which* go forth unto the kings of the earth,^c to gather them to the^d battle of that great day of God Almighty.

15 Behold,^e I come as a thief. Blessed is he that watcheth, and keepeth his garments,^f lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying,^g It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such^h as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 Andⁱ the great city was divided into three parts, and the cities of the nations fell: and great Babylon^j came in remembrance before^k God, to

frogs: for they are spirits 14
of devils, working signs;
which go forth unto the
kings of the whole world,
to gather them together
unto the war of the great
day of God, the Almighty.
(Behold, I come as a thief. 15
Blessed is he that watch-
eth, and keepeth his gar-
ments, lest he walk naked,
and they see his shame.)
And they gathered them 16
together into the place
which is called in Hebrew
Har-Magedon.

And the seventh poured 17
out his bowl upon the air;
and there came forth a
great voice out of the tem-
ple, from the throne, say-
ing, It is done: and there 18
were lightnings, and voices,
and thunders; and there
was a great earthquake,
such as was not since there
were men upon the earth,
so great an earthquake, so
mighty. And the great city 19
was divided into three
parts, and the cities of the
nations fell: and Babylon
the great was remembered

a 1 Tim. 4:1; James 3:15. b 2 Thes. 2:9. c Luke 2:1. d Rev. 20:8. e Matt. 24:43; 1 Thes. 5:2; 2 Pet. 3:10.
f 2 Cor. 5:3. g Rev. 21:6. h Dan. 12:1. i Rev. 14:8. j Rev. 18:5. k Isa. 51:17; Jer. 25:16.

prophet. From their mouths came three unclean spirits, like frogs, who go forth to the kings of the earth, rally their forces under the banners of the three allied powers, and march them to the battle of the great day of the Almighty. We have met these three powers before, and know that these three are really one, animated by one spirit, but appearing in different forms. The dragon, the Satan (chapter 12), wars against the woman, in the form of old Pagan Rome; he then (chapter 13) transfers this warfare to the seven-headed beast, the political world power shown both in the form of Imperial and Papal Rome; this power was supported, reanimated when about to perish, by the lamb-like dragon who is the false prophet (13:11). **As it were frogs** (Revision). Unclean, loathsome, suggesting the plagues of Egypt. **14. For they are the spirits of devils.** The Greek is "demons." They are demoniacal influences, and will show forth false miracles by which to deceive men. **Unto the kings of the whole world.** They will marshal their forces for the last conflict. The conflict that shall then take place will decide the fate of Babylon. The drying up of the Euphrates will prepare the way for its destruction. For an account of the battle of that great day see 19: 11, 19. **15. Behold, I come as a thief.** This is interposed in order to give a place for exhortation to be always ready. The Lord comes when men do not see him. **16. They gathered them** (Revision). The three unclean spirits. **To a place called in the Hebrew tongue Armageddon.** If this is a literal conflict of arms the place where it will take place is probably indicated. Probably the conflict will be moral and spiritual. The place named is not only Hebrew, but is a famous spot in Hebrew history. Armageddon means simply the hill Megiddo. Upon the Hill Megiddo was fought the battle in which King Josiah was slain. It was in the midst of the battle-ground of Israel. The plain of Esdraelon, the depression between Judea and Galilee, was tracked with armies. If Ezekiel 37: 8-17 is understood literally it signifies that Palestine will be the theatre of this struggle, but of all these passages I am inclined to believe that they have a spiritual signification. The Israel of Ezekiel represents the church, the true Israel. Armageddon, the battle-ground of Israel, is used metaphorically to describe the great conflict of the Israel of God.

17-21. And the seventh angel poured out his vial into the air. From Eph. 2: 2 we learn that the air is the region of the power of evil. The fifth vial was poured upon the seat of the beast; the seventh on the seat of the dragon. **Came a great voice.** The voice so often heard but not seen. Whether the divine voice or not it speaks the divine will. **It is done.** It is finished. The work is complete. The seventh vial brings the work to an end. **18. There were voices, and thunders, etc.** See 8: 5; 11: 19. These features accompany the tremendous movements of the divine will. **A great earthquake.** A mighty agitation, and rupturing such as was never seen before. Society will be upheaved to its very foundations. **19. And the great city.** The great spiritual Babylon, the woman that sitteth on the beast (17: 5). **Was divided into three parts.** It was broken asunder, and shaken into pieces by the

give unto her the cup of the wine of the fierceness of his wrath.

20 And^a every island fled away, and the mountains were not found.

21 And^b there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And 21 great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the hail; for the plague thereof is exceeding great.

CHAPTER XVII.

The Judgment of the Great Harlot.

SUMMARY.—The Woman Clothed in Purple and Scarlet. Her Name, Mystery, Babylon the Great. The Beast on Which She Sat. The Meaning of the Seven Heads and Ten Horns. The Victory of the Lamb.

1 And there came^c one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of^d the great whore that^e sitteth upon many waters;

2 With whom the kings of the earth have committed fornication, and^f the inhabitants of the earth have been made drunk with the wine of her fornication.

CHAPTER XVII.

And there came one of 1 the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgment of the great harlot that sitteth upon many waters; with whom the 2 kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication.

^a Rev. 6:14. ^b Rev. 11:19. ^c Rev. 21:9. ^d Nahum 3:4; 2 Tim. 3:1-6; 4:3; Rev. 19:2. ^e Jer. 51:13. ^f Jer. 51:7.

great upheaval. It is difficult to settle what is meant by *three parts*. Perhaps the three "evil spirits" (verse 13), which represent the dragon, the beast and the false prophet, are henceforth parted from each other. If this should be signified, it would mean that worldly government would henceforth be rescued from Satan's influence, and that spiritual powers would never henceforth give homage to the world. **Great Babylon came in remembrance.** The wrath of God is poured out because of her sins. **20. And every island fled away.** Islands and mountains denote earthly powers. Perhaps the meaning is that the old lines between states and nations shall pass away, and that henceforth there shall be one nation, one kingdom, one people, that of Jesus Christ. **21. There fell upon men a great hail out of heaven.** Upon the men who were judged and punished. Hail is a symbol of God's judgments. Hailstones of such weight signify awful judgments. **The men blasphemed God.** Not all men, but the men punished. In verse 9 and 11 it is declared that they repented not, and here it is again implied that they were incorrigible. The thought is that they perish in impenitence.

It might be added that Robert Flemming, who in 1701 so accurately forecast the fate of the Papacy (see statement in notes on the fifth vial), places the seventh in A. D. 1900.

CHAPTER XVII.

The sixteenth chapter presents the series of historical events that lead to the overthrow of spiritual Babylon. The interpretation of these has been for the most part determined by the facts of history which have already transpired. The sixth vial brings to the present date. Concerning what follows the seventh vial I speak with diffidence, as it is yet future, but of this we can be certain, that it foreshadows the final overthrow of the anti-Christian powers. In chapters xvii., xviii., and xix., the downfall of these powers, the overthrow of the Apostate Church, the triumph of the Word of God, and the victory of Armageddon, are described with greater detail. Chap. 17: 1-6 describes spiritual Anti-christ under the figure of a great harlot. The true Church is described throughout Revelation as a pure woman, the Bride of Christ; the false church as a harlot. That this harlot refers to the same wicked power already described as Babylon is evident from the words on her forehead.

3 So he carried me away in the spirit into the wilderness:^a and I saw a woman sit upon^b a scarlet-coloured beast, full^c of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple^d and scarlet-colour, and decked with gold, and precious stones, and pearls,^e having a golden cup in her hand, full of abominations and filthiness of her fornication.

5 And upon her forehead *was* a name written,^f MYSTERY, BABYLON^g THE GREAT,^h THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood ofⁱ the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst

And he carried me away in 3 the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And 4 the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, and upon her forehead a 5 name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS, AND OF THE ABOMINATIONS OF THE EARTH. And I saw the wo- 6 man drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder. And the 7 angel said unto me, Where-

a Rev. 12:6. b Rev. 12:3. c Rev. 13:1. d Rev. 18:12. e Jer. 51:7. f 2 Thes. 2:7. g Rev. 11:1. h Rev. 19:2. i Rev. 6:9; 12:11.

1-3. **There came one of the seven angels.** These angels had symbolized the overthrow of Babylon by their vials. This one will now show John the events of her overthrow in greater detail. The next three chapters relate to her fate. **Sitteth upon many waters.** Is supported by many nations. See verse 15, which explains the meaning of "waters" when used as a symbol. **2. With whom the kings of the earth have committed fornication.** There has been an unholy relationship between this false church and the rulers and kingdoms of the earth. **Were drunken with the wine of her fornication.** The nations have received her spirit and partaken of her sins. **3. He carried me away in the spirit into a wilderness.** It is not explained why she is seen in a wilderness. Perhaps the thought is that her development was in obscurity and almost unnoticed until she had reached supreme power. **Sitting upon a scarlet colored beast.** Supported by this beast. In chap. 13 I have discussed at length the meaning of this beast and of its seven heads. See that chapter. **And ten horns.** The significance of these will be considered under verse 12.

4-5. **And the woman was arrayed in purple and scarlet.** The color of royalty. **Decked with gold, etc.** Her jewels and gold indicate enormous wealth. **Having a golden cup in her hand.** A golden censer in the hands of an angel represents by its incense the prayers of those who belong to the true church. This symbol of the false church has a cup full of abominations instead. Jeremiah 51: 7. **5. Upon her forehead was a name written.** A title which told who she was and explained her character. **Mystery.** Making pretensions that the world cannot understand. (See 2 Thess. 2: 7.) **Babylon the Great.** Another name is given. She is the wicked city that carried the true Israel into bondage and persecuted them. See notes on 14: 8. **The Mother of Harlots.** Not only a harlot but the mother of harlots. In connection with Babylon, the two horned beast, and the scarlet woman, Revelation points out fornication, or harlotry, as one of their most prominent characteristics. In order that there may be no mistake about what is meant it is well to determine the use of these terms in the Bible. "Harlotry symbolizes *uniformly* the apostasy of God's church."—*Auberlen*. "The word harlot is used at least *fifty times* to describe spiritual fornication; that is, the *corrupt doctrine and practices* of the churches of Israel and Judah."—*Bishop Wordsworth*. "In eighteen out of twenty places where the figure occurs its import is that God's church and people had forsaken him."—*Alford*. "There are only three places in the whole Bible where the figure is applied to heathen cities or nations; twice to Tyre, and once to Nineveh."—*Williams*. The fact that uniform use (with the rarest exceptions) is to describe a falling away from God shows that the Scarlet Harlot is the symbol of a faithless, apostate church. One is signified, too, that is the mother of other false churches which have followed in her ways.

6. **I saw the woman drunken with the blood of the saints.** This implies that she had been a great persecutor and had slain multitudes of the people of God. There is only one body claiming to be the Christian Church to whom this will apply. There have been some harlot daughters of the harlot mother who have also engaged in persecution, but there is only one self-styled Christian body on the earth of whom it can be said she "was drunken with the blood of the saints."

thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and^a shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.

9 And^b here *is* the mind which hath wisdom.^c The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And^d the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have^e one mind, and shall give their power and strength unto the beast.

fore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The 8 beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come. Here is the mind which 9 hath wisdom. The seven heads are seven mountains, on which the woman sitteth: and they are seven 10 kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. And the 11 beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition. And 12 the ten horns that thou sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. These have one mind, and 13 they give their power and authority unto the beast.

^a Rev. 11:7; 13:1. ^b Rev. 13:18. ^c Rev. 13:1. ^d Dan. 7:20; Zech. 1:18. ^e Rom. 8:7.

7-11. I will tell thee the mystery of the woman. This is told in the latter portion of this chapter and in the next. And of the beast that carried her. For a full discussion of this seven-headed beast see notes on chap. 13: 1-10. 8. The beast that thou sawest was, and is not. See notes just referred to. The beast that existed then, when John wrote, was to receive a deadly wound, and to appear again in a new form. They whose name hath not been written. Are not of God's spiritual children. From the foundation of the world. The meaning of this expression is to be sought in 13: 8. Their names were written in the book of life which had existed from the time referred to in 13: 8, when the plan of redemption was prepared in the counsels of God. 9. Here is the mind which hath wisdom. The mind that hath wisdom can interpret what follows. The seven heads are seven mountains. Since just one city in the world was called the city of seven mountains (*septem montes*) in John's time there must be a reference to that city. 10. And there are seven kings. We have found that a mountain is a symbol of an exalted man, or power. In 13: 1-8 I have explained the kingdoms or powers, symbolized by these heads. 11. The beast that was, and is not, is the eighth. I have explained in chapter 13 this eighth power, which was a revivification of the beast, and which had the characteristics and strength of all the seven.

12-15. And the ten horns which thou sawest are ten kings. In 12: 3 there are seven diadems on the heads, but none on the horns; in 13: 1 there are no diadems on the heads but there are on the horns. The diadem signifies royal power. The first reference points to a period when the powers existed of which the heads were a symbol; the second reference points forward to a time when these had mostly passed away, and when the ten royal powers signified by the horns had existed. The horn is a symbol of power, and often is used for a kingdom in prophetic language. See Dan. 7: 24. This, then, implies ten powers which sprang out of Rome and supported the false church. These are given by Sir Isaac Newton as follows: 1. Kingdom of the Vandals in Spain and Africa. 2. Kingdom of the Visigoths. 3. Kingdom of the Suevi in Spain. 4. Kingdom of the Alans in France. 5. Kingdoms of the Burgundians. 6. Kingdom of the Franks. 7. Kingdom of the Britons. 8. Kingdom of the Huns. 9. Kingdom of the Lombards. 10. Kingdom of Ravenna. The Roman empire was broken up into these kingdoms, and they were all supporters of the Papacy. These ten kings or kingdoms did not exist in the time of John, but should after-

14 These^a shall make war with the Lamb, and the Lamb shall overcome them:^b for he is Lord of lords, and King of kings; and they^c that are with him *are* called, and chosen, and faithful.

15 And he saith unto me,^d The waters which thou sawest, where the whore sitteth,^e are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast,^f these shall hate the whore, and shall make her desolate,^g and naked,^h and shall eat her flesh, and burn her with fire.

17 Forⁱ God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast,^j until the words of God shall be fulfilled.

18 And the woman which thou sawest^k is that great city,^l which reigneth over the kings of the earth.

These shall war against¹⁴ the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they *also shall overcome* that are with him, called and chosen and faithful. And he saith¹⁵ unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. And¹⁶ the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. For God did put in their¹⁷ hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished. And the woman is¹⁸ whom thou sawest is the great city, which reigneth over the kings of the earth.

^a Rev. 16:14. ^b Deut. 10:17; 1 Tim. 6:15. ^c Jer. 50:44; 1 Pet. 2:9; Rev. 14:4. ^d Isa. 8:7. ^e Rev. 13:7.
^f Jer 50:41. ^g Ezek. 16:37. ^h Rev. 18:8. ⁱ Rom. 1:26. ^j Rev. 10:7. ^k Rev. 16:15. ^l Rev. 12:4.

wards receive authority and do the will of the beast. **For one hour.** For a short time. A part of these kingdoms soon passed away. **14. These shall war against the Lamb.** They aid the false church in its war on the saints. **The Lamb shall overcome them.** They shall finally turn away from the false church. **15. The waters which thou sawest.** These are symbolical of the many nations and races which support the scarlet woman.

16-18. The ten horns . . shall hate the harlot. At a later period still, the ten horns shall hate and desolate the harlot. We have seen this fulfilled in the fact that the kingdoms that have been developed from these have in the last three centuries either become Protestant, or have broken with Roman rule. The historical facts given under the seven vials show how they have waged war on Rome. **17. For God did put in their hearts to do his mind.** He used these as agents to carry out his own will. First they gave their support to the false woman, until his words were accomplished, and then turned from her and assailed her. **18. The woman . . is the great city.** The city named in 16: 19. See notes there.

NOTE.—In chap. 16: 19 it is declared that when the seventh vial is poured out the great city Babylon shall be divided into three parts. It is there suggested in the notes that this may refer to the separation of the dragon, the beast, and the false prophet from each other. In the present chapter (17: 16) it is stated that the ten horns, which become the strength of the beast, shall be turned upon the woman who is *Mystery, Babylon, the Great*. This implies a separation between the beast and the woman, between the secular power that had supported the Papacy and the Papacy itself. This seems to have been already fulfilled. The temporal dominion of the popes, “the states of the church,” has been taken from them, the powers of Europe have ceased to obey the popes, even the Catholic powers, such as France and Italy, have shut up monasteries and appropriated the overgrown possessions of the church to the uses of the state. The passages referred to imply that the Papacy will continue to exist after it has ceased to receive the support of the secular power, since the woman still lives after the support of the beast is withdrawn.

CHAPTER XVIII.

The fall of the great city, Babylon, otherwise represented as the woman who sat upon the beast, has been symbolized in the pouring out of the seven vials. The seventeenth chapter describes her, shows her general character, points out the sources of her support, and how these shall finally become her destroyers. The eighteenth chapter borrows language and imagery from the destruction of the ancient Babylon, the oppressor of Israel, especially from the prophets Isaiah and Jeremiah, in order to describe the overthrow of the spiritual Babylon. Since in 17: 16-18 it is shown that the horns of the beast upon which the woman sat have been turned upon her, the present chapter refers to a period of desolation which shall precede her final overthrow. The Papacy is to exist for a period after the support of the

CHAPTER XVIII.

The Doomed City.

SUMMARY.—The Fall of Babylon Decreed. The People of God Commanded to Come out of Her. The Kings of the Earth Lament Over Her Fall. The Merchants and Traffickers Also Lament. The Millstone Cast into the Sea.

1 And after these things I saw another angel come down from heaven, having great power;^a and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying,^b Babylon the great is fallen, is fallen, and^c is become the habitation of devils, and the hold of every foul spirit, and a^d cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying,^e Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues:

5 For^f her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward^g her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double.

7 How^h much hath she glorified herself, and lived deliciously, so much torment and sorrow give her:

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After these things I saw 1 another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. And he 2 cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of devils, and a hold of every unclean spirit, and a hold of every unclean and hateful bird. For by the wine 3 of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness.

And I heard another 4 voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have 5 reached even unto heaven, and God hath remembered her iniquities. Render unto 6 her even as she rendered, and double unto her the double according to her works: in the cup which she mingled, mingle unto her double. How much so- 7 ever she glorified herself, and waxed wanton, so

^a Ezek. 43:2; Rev. 13:1. ^b Isa. 13:19; 21:9; Jer. 51:8. ^c Isa. 34:14. ^d Mark 5:2,3. ^e Gen. 19:12; Isa. 48:20; 52:11; Jer. 50:8; 51:6; 2 Cor. 6:17. ^f Gen. 18:20; Jonah 1:2. ^g Psa. 137:8; 2 Tim. 4:14; Rev. 13:10; 14:10. ^h Ezek. 28:2.

secular power is withdrawn. How strikingly the state portrayed in chapter 18 is fulfilled in the lamentations over evil times that are found in all the encyclical letters of Pope Pius IX. and Leo XIII!

1-3. **After these things.** Those described in chapter 17. **Another angel.** Some have urged that this is Christ. There is no proof of their correctness. **Having great power.** There was assigned to him great authority. **And the earth was lightened with his glory.** This was a proof of power proceeding from God. 2. **And he cried . . . Babylon the great is fallen.** Compare this description with Isaiah 21: 9; 14: 23 and 13: 21. The fall of Babylon has been already declared (16: 19; 17: 16) but now it is developed. This picture is intended to portray her utter desolation. 3. **For all the nations have drunk.** Partaken with her in her sins. **Fornication.** See note on 17: 5. **Merchants of the earth have waxed rich.** Her luxurious living had made great markets.

4-8. **Come out of her, my people.** This invitation is given to the people of God yet in captivity, lest by remaining they should be involved in her destruction. As God once had a captive people in the old Mesopotamian Babylon, so he has a people in the spiritual Babylon. Ever since the Reformation began his voice has called on them to come out of her. Nor can it be doubted that he has many true and earnest worshippers still who have found enough of Christ in the mazes of the Papacy to have given him their hearts. The condemnation of the great spiritual despotism is not a declaration that all whom she has enslaved are the children of the devil. 5. **Her sins have reached unto heaven.** They call therefore for God's remembrance of her iniquities in judgments. 6. **Reward her even as she has rewarded you.** This is addressed to those who have meted out her judgments. The divine principle of

for she saith in her heart, I sit ^a a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire:^b for strong *is* the Lord God who judgeth her.

9 And^c the kings of the earth who have committed fornication, and lived deliciously with her, shall^d bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying,^e Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And^f the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and^g souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were

much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God which judged her. And the kings of the earth, who committed fornication and lived wantonly with her, shall weep and wail over her, when they look upon the smoke of her burning, standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgement come. And the merchants of the earth weep and mourn over her, for no man buyeth their merchandise any more: merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble; and cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and chariots and slaves; and souls of men. And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and men shall find them no more at all. The merchants of these things, who were made rich

^a Isa. 47:7,8; Zeph. 2:15. ^b Jer. 50:34. ^c Ezek. 26:16; Rev. 17:2. ^d Jer. 50:46. ^e Isa. 21:9; Rev. 14:8. ^f Ezek. 27:27. ^g Ezek. 27:13; 2 Pet. 2:3.

judgments is that every one shall be rewarded according to his works. What they sow, that shall they reap. This power shall have returned upon it in double portion what it has meted out to others. 7. I sit as a queen. This verse describes her former pride. Compare Isaiah 47: 8-9. 8. Therefore shall her plagues come. Notwithstanding her pride and exultation. Burned with fire. See 17:16. When an ancient city was taken and destroyed it was burned with fire.

9-14. The kings . . shall bewail her. There will be mourners. Those who have sinned with her, or profited by her will bewail her fall. 10. Standing afar off. The picture represents these mourners looking from a great distance, afraid to approach nearer. For in one hour is thy judgment come. It has come suddenly. 11. And the merchants of the earth shall weep. All who had made gain in any way from the sins or the luxury of Babylon shall mourn. There follows, then, an enumeration of the articles in which there was traffic. 13. Slaves and souls of men. The Greek reads, "the bodies and souls of men." The first seems to refer to the traffic in slaves, a common traffic until modern times and sanctioned by the Papacy. The latter expression seems to me to refer to a spiritual traffic. What is the whole system of masses for the dead, paid for out of the money drawn from mourning relatives, but a traffic in the souls of men? 14. The fruits. These things for which Babylon so lusted are all gone from her forever.

made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And^a every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And^b cried, when they saw the smoke of her burning, saying, What *city* is like unto this great city!

19 And^c they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of their costliness! for in one hour is she made desolate.

20 Rejoice^d over her, *thou* heaven, and *ye* holy apostles and prophets; for^e God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying,^f Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And^g the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee;^h and the voice of the bridegroom and

by her, shall stand afar off for the fear of her torment, weeping and mourning; saying, Woe, woe, the great city, she that was arrayed in fine linen, and purple and scarlet, and decked with gold and precious stone and pearl! for in one hour so great riches is made desolate. And every shipmaster, and every one that saileth any whither, and mariners, and as many as gain their living by sea, stood afar off, and cried out as they looked upon the smoke of her burning, saying, What *city* is like the great city? And they cast dust on their heads and cried, weeping and mourning, saying, Woe, woe, the great city, wherein were made rich all that had their ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her.

And a strong angel took up a stone, as it were a great mill-stone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all. And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more at all in thee; and the voice of a millstone shall be heard no more at all in thee; and the light of a lamp shall shine no more at all in thee; and the

^a Isa. 23:14. ^b Ezek. 27:30. ^c Josh. 7:9; 1 Sam. 4:12; Job. 2:12. ^d Psa. 96:11-13; Isa. 44:23; 49:13; Jer. 51:48. ^e Luke 11:49. ^f Jer. 51:64. ^g Isa. 24:8; Jer. 7:34; 16:9; 25:10; Ezek. 26:18. ^h Jer. 33:11.

15-19. The merchants of these things . . . shall stand afar off. The lamentation of the kings over the fall of the city has been given in verses 9-14. The lamentation of the merchants is now given. They are also represented as standing afar off. With them join the shipmasters and mariners who have been engaged in her trade. These all mourn because their profits from her are brought to an end.

20. Rejoice over her, thou heaven. While there are mourners, another company is called upon to rejoice. She had exalted herself against God. All who have been for God, and who have suffered from her, are called to rejoice.

21-24. And a strong angel took up a millstone. See Jeremiah 51: 61-64. This symbolical act implies an utter destruction. In Jeremiah the stone is cast into the Euphrates. Now it is cast into the sea, because another Babylon is designed. 22. And the voice of harpers. It is this third angel who declares the silence and desolation of the city now. And the sound of the millstone. In the mills grinding food for the people. The mills were hand-mills, usually worked by the women as a domestic duty. 23. For with thy sorcery were all the nations deceived. This accounts for the fact that all nations poured their treasures into her lap. 24. And in her was found the blood of the prophets. It is because she has slain the saints of the Most High that these judgments come upon

of the bride shall be heard no more at all in thee:^a for thy merchants were the great men of the earth; for^b by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER XIX.

The Marriage Supper of the Lamb.

SUMMARY.—Rejoicing in Heaven. The Bride Preparing for the Bridegroom. The White Horse and the Word of God. Conquering the World for Christ. The Great Battle. The Beast and the False Prophet Taken. Cast into the Lake of Fire.

1 And after these things I heard a great voice of much people in heaven, saying, Alleluia;^c Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous *are* his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged^d the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke^e rose up for ever and ever.

4 And^f the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying,^g Amen; Alleluia.

5 And a voice came out of the throne, saying,^h Praise our God, all ye servants, and ye that fear him, both small and great.

voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

CHAPTER XIX.

After these things I heard 1 as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God: for true and righteous are 2 his judgements; for he hath judged the great harlot, which did corrupt the earth with her fornication, and he hath avenged the blood of his servants at her hand. And a second 3 time they say, Hallelujah. And her smoke goeth up for ever and ever. And 4 the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah. And a 5 voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the

a Isa. 23:8. *b* 2 Kings 9:22; Nahum 3:4; Rev. 17:2. *c* Rev. 4:11; 7:10; 12:10. *d* Deut. 32:43; Rev. 6:10; 18:20. *e* Isa. 34:10; Rev. 14:11. *f* Rev. 4:4. *g* Neh. 5:13. *h* Psa. 134:1.

her. As Jerusalem in the time of Christ filled up the measure of the sins of Israel, (see Matt. 23: 29, 35, 36; Luke 11: 51; 13: 33), so the spiritual Babylon, the great persecutor, fills up the measure of the sins of the beast and false prophet, and is required to account for the blood of slaughtered prophets and saints of all ages.

CHAPTER XIX.

The nineteenth chapter of Revelation describes some of the events that precede the full acknowledgment of the reign of Christ among the children of men. These have been partly described in preceding chapters. In chapter 14: 6 the apostle points out the mighty strides of the gospel of Christ. In succeeding verses he announces the fall of Babylon, a mighty event which is more fully described in succeeding chapters. In chap. 16: 13 the gathering of the united hosts of the dragon, the beast, and the false prophet, to the battle of Armageddon is pointed out. This is the battle in which shall take place the final overthrow of the allied powers which have exerted so malign an influence on the earth. But before this catastrophe is fully explained the apostle brings in a delineation of the great spiritual apostasy under the form of a Harlot, then changes the symbol to a city, alludes to its fate, and in an episode, pictures the mourning over its destruction. In chapter 19, the opening part is a picture of heavenly rejoicings over the great victory about to be won, and then the events that lead up to the great battle are introduced.

1-5. After these things. Following the preceding scenes. I heard a great voice of much people. These songs of rejoicing and thanksgiving are seen in Revelation whenever any great triumph or blessing is about to come. See 5: 13; 7: 12; 11: 15; 12: 10. 2. For true and righteous are his judgments. This is shown by the judgments on the spiritual Babylon. 4. And the four and twenty elders. See

6 And^a I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth.

7 Let us be^b glad and rejoice, and give honour to him: for^c the marriage of the Lamb is come, and his wife hath made herself ready.

8 And^d to her it was granted that she should be arrayed in fine linen, clean and white: for^e the fine linen is the righteousness of the saints.

9 And he saith unto me, Write, Blessed^f are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And^g I fell at his feet to worship him. And he said unto me, See^h *thou do it not*; I am thy fellow-servant, and of thy brethren,ⁱ that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was*^j called Faithful and True; and^k in righteousness he doth judge and make war.

small and the great. And 6 I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth. Let us rejoice 7 and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given 8 unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints. And he 9 saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God. And 10 I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

And I saw the heaven 11 opened; and behold, a white horse, and he that sat thereon, called Faithful

^a Ezek. 1:24. ^b Isa. 44:23. ^c Matt. 22:2; 25:10; 2 Cor. 11:2; Eph. 5:32. ^d Psa. 45:13; Ezek. 16:10. ^e Psa. 132:9. ^f Luke 14:15. ^g Rev. 22:8. ^h Acts 10:26; 14:14. ⁱ 1 John. 5:10. ^j John 14:6; Rev. 3:14. ^k Isa. 11:4.

chap. 4; 4, 6, and notes at close of that chapter. 5. **And a voice came forth from the throne.** Not "out of the throne," as in the Common Version. The speaker is not indicated. It is a call to praise the Lord.

6, 7. **I heard . . . a great multitude.** This is in response to the call from the throne. **The Lord God omnipotent reigneth.** This is demonstrated in the overthrow of the wicked. 7. **For the marriage of the Lamb is come.** The blessed union of the Lord with his chosen Bride, the Church. The consummation of this marriage is described in 21: 2. **His wife hath made herself ready.** The Church has to prepare herself for this event before it can take place. The Lord will not accept a bride who is not purified and fit for the Heavenly Bridegroom.

8, 9. **To her was granted.** By divine grace. **That she should be arrayed.** She must be arrayed in spotless white. What this white raiment is is not left in doubt. It is woven by the pure and holy lives of the saints. 9. **And he saith unto me, Write.** This always implies a very important message. **Blessed are they which are called unto the marriage supper of the Lamb.** The blessing is upon those who have a part in the blessedness of this holy union. Those will be called who have wedding garments pure and white of fine linen. See verse 8.

10. **And I fell at his feet.** In this passage and in 22: 7, 8, the apostle offers worship to a fellow creature, an angel. In each place the prohibition is prompt. This episode is introduced in order to teach the sinfulness of all creature worship. It is likely that the fact that the fate of a great apostate church, in which worship is offered to its human head, is being declared, is the reason why here this symbolical act occurs. Man created in God's image is to worship only that which is divine. **The testimony of Jesus.** The angel declares himself of **thy brethren.** In 22: 9, he adds, "of thy brethren, the prophets." Here the explanation is added that the testimony of Jesus is the spirit of prophecy. In testifying of Jesus the angel became one of the prophets.

11-16. **And I saw the heaven opened.** This implies the opening of a new vision. See 4: 1; 11: 19. Where a former vision is continued the formula is "After these things." We now have a series of pictures symbolizing the closing events that inaugurate the Millennium. The first of these is the one before symbolized by the angel that flies through heaven with the everlasting gospel, but now presented in a grand vision of the triumphant march of the WORD OF GOD. **Behold a white horse.** Always the

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written that no man knew but he himself:

13 And^a he *was* clothed with a vesture dipped in blood, and his name *is* called The^b Word of God.

14 And the armies *which were* in heaven followed him upon white horses,^c clothed in fine linen, white and clean.

15 And^d out of his mouth goeth a sharp sword, that with it he should smite the nations: and^e he shall rule them with a rod of iron: and^f he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And he had on *his* vesture and on his thigh a name written,^g KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven,^h Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them,

and True; and in righteousness he doth judge and make war. And his eyes ¹² are a flame of fire, and upon his head are many diadems; and he hath a name written, which no one knoweth but he himself. And he ¹³ is arrayed in a garment sprinkled with blood: and his name is called The Word of God. And the armies which are ¹⁴ in heaven followed him upon white horses, clothed in fine linen, white and pure. And out of his mouth ¹⁵ proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of Almighty God. And he hath ¹⁶ on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come and be gathered together unto the great supper of God; that ye may eat the flesh ¹⁸ of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that

^a Isa. 63:2,3. ^b John 1:1; 1 John 5:7. ^c Matt. 28:3; Rev. 4:4; 7:9. ^d Isa. 11:4; 2 Thes. 2:8; Rev. 1:16. ^e Psa. 2:9; Rev. 2:27; 12:5. ^f Isa. 63:3; Rev. 14:19,20. ^g Psa. 72; Dan. 2:47; 1 Tim. 6:15; Rev. 17:14. ^h Ezek. 39:17.

symbol of conquest and triumph. See notes on 6: 2. **He that sat upon him called Faithful and True.** It is the Lord, who now comes as the Word of God. His conquests are effected by the word, but the march is really the march of Christ. **12. His eyes were as a flame of fire.** See note on 1: 14. **Upon his head were many crowns.** Diadems. All kingly authority is concentrated in his hands. He is King of kings. **A name written that no man knew.** Probably the new name of chap. 2: 17, a name which will be disclosed to those invited to the marriage supper of the Lamb (3: 12). **13. He is arrayed in a garment sprinkled with.** See Revision. The word in the best Greek MSS. is not *Bebammenon* (dipped), but "sprinkled." The usual idea is that the sprinkled blood is that of his conquered enemies. I believe that the thought is the sprinkling of his own blood, the blood through which he conquers. **14. And the armies which were in heaven followed him.** These armies are the armies of the saints, purified, holy, a conquering host, led by Christ to victory. **15. Out of his mouth goeth a sharp sword.** See note on 1: 16. This symbolizes the word by which he achieved his conquests. **He shall rule them with a rod of iron.** See notes on 2: 27 and 12: 5. This implies not a stern, but a firm and lasting rule. **He treadeth the winepress.** He shall inflict God's judgments on the sins of the earth. See notes on 14: 17-19. **16. He hath on his vesture and on his thigh.** This probably signifies that the name was written on his vesture, *even* on his thigh. The Greek may be so translated. **King of Kings.** Of the various titles given to Christ in this passage this is the highest and marks him as supreme. There are four titles given in the passage: (1) in verse 11; (2) verse 12; (3) verse 13, and (4) in verse 16.

The sublime imagery of this passage portrays the spiritual march and conquest of Christ. A purified church, following Christ, holy and true, shall carry the word in triumphant power to the nations. The armies of the saints, all united under Christ, led by him, strengthened by him, hence invincible, are marching to the great final conflict with the hosts of evil.

17, 18. And I saw an angel standing in the sun. And riding with the sun in his course. From this position in the heavens and riding through the heavens he can call all the fowls of heaven together. **Unto the great supper of God.** Unto the feast for birds of prey caused by the carnage of God's judgments on his enemies. **18. That ye may eat.** The picture drawn is that of the terrible slaughter of a mighty defeat, which leaves the earth covered with the slain of every degree. The conflict meant is that named in the next verse.

and the flesh of all *men*, both free and bond, both small and great.

19 And^a I saw the beast, and the kings of the earth, and their armies, gathered together, to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These^b both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

sit thereon, and the flesh of all men, both free and bond, and small and great. And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.

^a Rev. 16:16. ^b Dan. 7:11; Rev. 2:10.

19-21. I saw the beast. See notes on 13: 1-10. This beast represents the world power opposed to Christ under its changing forms. The Roman Pagan Empire, and the Roman Papal secular power, are two forms. But it continues even after these forms pass away. The form in which it will manifest itself in this conflict will be better known when the fulfillment takes place. The beast marshals the kings of the earth as his supporters to oppose the Lamb and his armies. 20. And the beast was taken. It is the beast's last appearance. He is now finally overthrown. And with him the false prophet. The false prophet, the beast, and the dragon have been named in chap. 16: 13 as calling the kings of the earth to the battle of Armageddon. See notes there. This is the same conflict. Here the result of the conflict is given. That wrought the signs. This description identifies the false prophet. He is the lamb-like dragon of 13: 11, the false spiritual despotism, the apostate church. This false prophet is now taken. They twain were cast alive into the lake of fire. In 18: 8 it is said that Babylon shall be burned with fire. Here the false prophet, both symbols of the same power, is cast into the lake of fire. The symbol indicates utter destruction. What is cast into this lake is seen no more. 21. And the rest were killed with the sword of him, etc. This is probably symbolic. If these who had been sinners and supporters of the powers of evil were incapacitated for that support longer, it would be their death (separation) from that cause. It may be that this remnant were converted by the word. And all the birds were filled, etc. If this is a symbol its signification is that the victory was complete.

THE COMING OF CHRIST.

The coming of Christ, pictured in this chapter, has been seized upon by the advocates of his visible coming before the millennial period which is described in the next chapter. They insist that the passage embraced in verses 11-16 describes a personal coming which shall be visible to the eyes of all men, and which is the coming so often referred to in the Scriptures. To this it might be objected: (1) That the language of this description is all the language of symbolism. None expect that, when the Lord comes, he will be seen riding on a white horse with an army following him riding on white horses, and having a name "written on his vesture and on his thigh." The language is undoubtedly symbolic. (2) If this be his coming to judgment of which he spoke in Matt. 24: 30, Luke 21: 27, Matt. 25: 31, and described by Paul in 1 Thess. 4: 16, Revelation does not rightly describe it. He declares that he shall come on the clouds of heaven preceded and heralded by the trump of the archangel. The coming described in Revelation is not evidently the one meant by our Lord. (3) This personal, visible coming of the Lord is always associated with the Last Judgment. See Matt. 25: 31-34; 1 Cor. 15: 23; 2 Thess. 2: 8, etc. The Scriptures only recognize *one visible* Return or Coming of Christ. Now, the Last Judgment is not reached in Revelation until we come to chap. 20: 11. Here it is placed after the Millennium. Hence, we must conclude that the *Visible* Return of the Lord does not take place before the Millennium, and that chap. 19: 11-16 describes a coming in power, the power of his Word, but not a visible coming. (4) Is it objected that in 20: 11 nothing is said of the coming of Christ? It is said (Matt. 25: 31) that when the Lord comes he shall be seated on the throne of judgment, and in Rev. 20: 11 John sees this throne and the Lord sitting on the throne. He does not describe here his coming, but shows him already come and engaged in judgment.

CHAPTER XX.

The Millennium.

SUMMARY.—Satan Bound for a Thousand Years. Thrones and Saints Reigning with Christ. The First Resurrection. Satan Loosed at the End of the Thousand Years. The Gathering of Gog and Magog and of the Nations. Their Attack Upon the Saints. Their Destruction. The Devil Cast into the Lake of Fire. The Great Judgment.

1 And I saw an angel come down from heaven,^a having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on^b the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

3 And cast him into the bottomless pit, and shut him up, and^c set a seal upon him, that^d he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw^e thrones, and they that sat upon them, and^f judgment was given unto them: and *I saw* the^g souls of them that were beheaded for the witness of Jesus, and for the word of God,^h and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands: and they lived andⁱ reigned with Christ a thousand years.

CHAPTER XX.

And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on 2. the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast 3. him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

And I saw thrones, and 4. they sat upon them, and judgement was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a

^a Rev. 1:18; 9:1. ^b 2 Pet. 2:4; Jude 6; Rev. 12:9. ^c Dan. 6:17. ^d Rev. 16:4. ^e Dan. 7; Matt. 19:28; Luke 22:30. ^f 1 Cor. 6:2,3. ^g Rev. 6:9. ^h Rev. 13:12. ⁱ Rom. 8:17; 2 Tim. 2:12.

After the mighty conflict, the crisis of the fate of the world, the apostle beholds the results of the glorious victory. Spiritual Babylon and the beast, the Papacy and its secular allies, overwhelmed in the battle of Armageddon, have disappeared from earthly history. The old serpent, the dragon, the devil, who under so many forms, as pagan Rome, as the imperial power, as the kings of the earth, has persecuted the Church, yet exists, but his power is broken, and he is now to meet the results of his disastrous failure.

1-3. And I saw an angel come down from heaven with a chain, and the key of the abyss. This abyss is named in Rev. 9: 1, 11; in 11: 7, and 17: 8. It is the present abode of Satan and his evil spirits. The things seen by John are symbolical. They imply that in some way the power of Satan shall be virtually destroyed upon the earth. 2. He laid hold on the dragon . . . and bound him a thousand years. The chain I suppose to be the Word of God. At this period of the triumph of righteousness the gospel takes such hold of the hearts of men that Satan loses his power over them. We can easily see how this is accomplished by what takes place under our own eyes. A man may be drunken and lawless, but if he repents under the influence of the gospel he ceases to serve Satan. The devil loses his power over that man. When that period shall come for which the saints in all ages have wistfully looked, when the laws of God shall be written upon every heart, then Satan, bound with a chain, the chain of truth, shall be deprived of influence on the earth. 3. And cast him into the abyss. During this millennial period the chained enemy of man is cast into a prison house, but not the lake of fire. Had he gone there he should never more return. He shall go there as his ultimate fate, (see verse 10), but after the thousand years, he is to return to the earth for a little season, and until the final effort of his long struggle against God he shall be confined in the abyss, from whence there is the possibility of escape, instead of being cast into the lake of fire, which is an eternal doom. In the bottomless pit the great deceiver shall remain till the thousand years are ended, when for a little season he shall regain his power.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the^a second death hath no power; but they shall be priests of^b God and of Christ, and shall reign with him a thousand years.

thousand years. The rest 5 of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed 6 and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

a Rev. 21:8. b Isa. 61:6; 1 Pet. 2:9; Rev. 5:10.

4-6. **And I saw thrones and they that sat on them.** These thrones are symbols of rule. It implies that they who sit on them shall have sway. **And judgment was given to them.** They shall exercise a moral judgment over humanity. **I saw the souls of them.** Of the martyrs. Note that it is the *souls* that he observes. **And they lived and reigned with Christ.** John saw that those who sat on thrones reigned with Christ a thousand years. "In the last days the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it." Isa. 2: 3. Will Christ come visibly to reign in person as an earthly monarch? The personal coming of the Savior is placed by all the sacred writers as the last event before the great judgment day. This great epoch is placed after the millennial period, and also after the overthrow of Satan in his last conflict. If the Savior, then, during this millennial period, is not visibly present upon the earth, how can he reign? Just as he reigns over each saint now. Those who know the Lord accept him as king, but in this period "the knowledge of the Lord shall cover the earth as the waters do the channels of the sea." All men shall hear and obey the gospel, and all shall submit to the beneficent sceptre of Christ. **Souls of them that had been beheaded.** These are they "who lived and reigned with Christ for a thousand years." Is this a literal resurrection from the grave? I answer decidedly in the negative. (1) The apostle does not say one word about the resurrection of the *bodies* of the martyrs, nor does he say that he saw their bodies, or that he saw the martyrs themselves. He is particular to say that he saw the *souls* or *spirits* of the martyrs living and reigning with Christ. (2) They had been put to death in the body, and their souls were unseen upon the earth, but there is no intimation in Scripture that their souls had ever ceased to exist. They were alive with Christ, but now they live in some sense different from that existence which they had before. It cannot mean that their souls came to life, for they had never ceased to have existence. (3) What, then, does the affirmation mean? That as Christ reigns upon the earth during the millennial period by his truth, so the spirit of the martyrs is revived and lives in the Church. The souls of the martyrs live because the Church is composed of those who love Christ better than goods or liberty or life. This glorious reign of Christ pervades the earth because the souls of the martyrs are resurrected and live in all who name the name of Christ, and who are filled with the spirit of the ancient martyrs. (4) If any should think such an interpretation of symbolical language far fetched, let him compare Scripture. This explanation is not forced nor the interpretation of the language unusual. It was predicted by the prophets that Elias must come again before the Messiah. He did come in spirit and power, not in person, but as the stern, fearless, upright reformer of the wilderness of Jordan. In the same sense Ezekiel speaks (chap. 27: 12-14) of the return of the captive Jews to their own land: "*I will open your graves, oh my people! and cause you to come up out of your graves, and bring you into the land of Israel.*" When Martin Luther was engaged in deadly struggle with the Papacy, Pope Adrian sent a brief to the German Diet at Nuremburg, which contained these words: "*The heretics Huss and Jerome are now alive again in the person of Martin Luther.*" **A thousand years.** I am not prepared to say that this blessed period shall be limited to a thousand years, but am rather disposed to believe that a thousand years, a round period of great duration, is chosen to show to the longing student of the prophets that there shall be a long, long period of righteousness upon the same earth that has been reddened with blood, filled with crime, and made foul by sin. The characteristics of this golden period of the human race are clearly pointed out by the prophets. **5. But the rest of the dead lived not.** If "the souls of the martyrs" live again spiritually and morally upon the earth in the millennial period, as I have explained, then this statement is to be explained in harmony. The rest of the *dead lived not* until the end of the thousand years. The sublime faith of the martyrs pervades the saints during this period, and other men, wicked or less noble, sleep in silence, unseen and unknown, without influence upon the earth, until the millennial period is ended. They have no part in the first resurrection, the resurrection of the spirits of the martyrs. **6. Blessed and holy is he that hath part in the first resurrection.** In this great moral and spiritual resurrection that brings in the Millennium. **On such the second death hath no power.** The second death is the sad doom of eternal death. See verse 14.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall^a go out to deceive the nations which are in the four quarters of the earth,^b Gog and Magog, to^c gather them together to battle; the number of whom is as the sand of the sea.

9 And^d they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face^e the earth and the heaven fled away;^f and there was found no place for them.

12 And^g I saw the dead, small and great, stand before God:^h and the books were opened; andⁱ another book was opened, which is *the book of life*:

And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever.

And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and the books were opened: and

^a Job. 1:7; 1 Pet. 5:8. ^b Ezek. 38. ^c Rev. 16:14. ^d Isa. 8:8. ^e 2 Pet. 3:7. ^f Dan. 2:35. ^g John 5:22; 2 Cor. 5:10; 1 Thes. 4:15, 17. ^h Dan. 7:10. ⁱ Psa. 69:28; Phil. 4:3.

7-10. When the thousand years are expired, Satan shall be loosed. The earth shall have its golden age but it shall not last forever. Satan shall, when many ages have rolled away, be loosed for a little season. From some cause, that is wrapped in the darkness of the future, righteousness shall wane; wickedness shall revive; the great adversary shall in part regain his influence over our race. But it is cheering to know that his triumph will be short. He shall be loosed only for a little season. **8. And shall go out to deceive the nations.** Again he shall marshal the hosts of sin and renew his old conflict. **The four quarters of the earth.** From the whole earth. **Gog and Magog.** See Gen. 10:2 and Ezekiel 38:2. Josephus says that Magog represented the Scythians, a great race spread over the country now occupied by Southern Russia. **9. And they went up over the breadth of the earth.** They spread over it. **Compassed the camp of the saints and the beloved city.** Assailed the true Church and sought to destroy it. How the Church shall be assailed cannot now be told, but there will be a determined attempt to extirpate it. The beloved city, the spiritual Jerusalem, the Church, shall be surrounded, but in the day of her extremity the Lord will hear her cry for help. Fire from heaven will descend on her enemies. Christ shall come. "As the lightning flashes from the east unto the west, so shall the coming of the Son of man be." Then shall the Lord consume the wicked "with the spirit of his mouth and the brightness of his coming." "The day of the Lord shall come, when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and all its works shall be burned up." **Fire came down from God and consumed them.** For a comment on this read 2 Thess. 1:7-10. They shall come in flaming fire to destroy his enemies. The time will have come for the arm of the Lord to be revealed in might. **10. And the devil that deceived them was cast into the lake of fire.** This is Satan's last battle. His time has come. The great deceiver is not cast into the bottomless pit now. The lake of fire is opened, and we discover there the beast and the false prophet, but they have gone whence none ever return. There the devil is cast in and locked up to abide with his allies in wickedness forever.

11-15. And I saw a great white throne, and him that sat on it. This is one more act in the great drama. The throne of judgment is set. The nations, living as well as dead, are called to stand before God. The white throne indicates purity, triumph and glory. It is the color of the light. **From whose face the earth and the heaven fled away.** See 21:1. There is to be a new heaven and earth. The old ones are destroyed to be reconstructed. **12. And I saw the dead, small and great.** As we learn from the next verse the dead of every land, of earth, and sea and *hades* deliver their dead and all come to judgment. **The books are opened.** The records that contain all the deeds of men.

and the dead were judged out of those things which were written in the books,^a according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they judged every man according to their works.

14 And^b death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

another book was opened, which is *the book of life*: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the 13 dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every man according to their works. And death 14 and Hades were cast into the lake of fire. And if any 15 was not found written in the book of life, he was cast into the lake of fire.

CHAPTER XXI.

The New Jerusalem.

SUMMARY.—The New Heaven and New Earth. The Bride, the Lamb's Wife. The City Coming Down out of Heaven. Its Walls, Gates, Foundation. The City of Gold and Gates of Pearl. The Light of the City. Its Holiness.

1 And^c I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more^d sea.

2 And I John saw^e the holy city, new Jerusalem, coming down from God out of heaven, prepared^f as a bride adorned for her husband.

CHAPTER XXI.

And I saw a new heaven 1 and a new earth; for the first heaven and the first earth are passed away; and the sea is no more. And I 2 saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned

^a Jer. 17:10; Matt. 16:27; Rom. 2:6. ^b 1 Cor. 15:26. ^c Isa. 65:17; 66:22; 2 Pet. 3:13. ^d Isa. 57:20. ^e Isa. 52:1; Gal. 4:26; Heb. 11:10; 12:22; 13:14. ^f Isa. 54:5; 61:10; 2 Cor. 11:2.

Another book. The book of life in which the names of the saints are recorded. From these books all are judged according to their works. 13. **The sea.** A symbol of the lost dead of whom no man knoweth. **Death and Hades.** The unseen world which hides from our view those who have departed from earth. The thought of the verse is that *all* the dead shall be judged. 14. **And death and hades were cast into the lake of fire.** After this judgment day "death and hades" also, death and the unseen land of the dead, disappear forever. That is the significance of being cast into the lake of fire, the eternal prison house. Until the end of the Millennium and the final judgment men shall die, but after that grand epoch in the history of the Universe, there shall be no more death. The last enemy, death, shall be destroyed. Then shall come to pass the saying that is written, "O! death, where is thy sting? O! grave, where is thy victory?" 15. **And whosoever was not found written . . . was cast into the lake of fire.** Into that same lake of fire, that prison house to which have gone the false prophet and the beast, to which has been consigned the dragon, "that old serpent the devil," the "eternal fire prepared for the devil and his angels." There shall also be banished those whose "names are not written in the book of life." This is the second death. As far as Inspiration throws its light upon the sad lot of those consigned to that "lake of fire" theirs is an eternal fate. When some one has shown that the doors of this final prison of the Universe have opened to permit the escape of those who have been consigned to its keeping, then we may perhaps indulge some hope that its prisoners will, in the lapse of endless years, escape from their sad environment.

CHAPTER XXI.

The last verses of the last chapter have portrayed the terrors of the eternal judgment and the fate of those who have not served God. There ends the history of the godless world. As far as inspiration has revealed the future state the godless disappear forever from the history of the Universe in the prison house called the Lake of Fire. If the prophet's eyes had not been opened to see beyond these scenes, dark would seem the fate of our race. After a thousand years of purity and triumph history would seem to end in the terror of the judgment day and the darkness of the second death. But our Lord has mercifully lifted the curtain beyond and revealed to us the glorious final destiny of man. After a long and weary

3 And I heard a great voice out of heaven saying, Behold,^a the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And^b God shall wipe away all tears from their eyes; and^c there shall be no more death,^d neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And^e he that sat upon the throne said, Behold,^f I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end:^g I will give unto him that is athirst of the fountain of the water of life freely.

7 He that^h overcometh shall inherit all things: andⁱ I will be his God, and he shall be my son.

8 But^j the fearful, and unbelieving, and the

for her husband. And I³ heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God: ⁴ and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more; the first things are passed away. And he that sitteth on the⁵ throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. And he said unto me, They ⁶ are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He ⁷ that overcometh shall inherit these things; and I will be his God, and he shall be my son. But for ⁸

^a Lev. 26:11; Ezek. 43:7; 2 Cor. 6:16; Rev. 7:15. ^b Isa. 25:8. ^c 1 Cor. 15:26,54. ^d Isa. 35:10; 61:3. ^e Rev. 4:2. ^f Isa. 43:19; 2 Cor. 5:17. ^g Isa. 12:3; 55:1; John 4:10,14; 7:37. ^h Rom. 8:17,32. ⁱ Zech. 8:8; Heb. 8:10. ^j 1 Cor. 6:9; Gal. 5:19-21; Eph. 5:5; 1 Tim. 1:9; Heb. 12:14.

struggle, and a history full of dark and eventful episodes, mankind will reach a goal of happiness and splendor that it is vain to attempt to describe or even conceive. When the last battle is ended and the author of evil with all his works, the curses that he has wrought, and the servants that have promoted his ends, are cast into the eternal prison house, and their power to do evil forever broken, then will dawn the bright morning of eternal bliss and glory. This chapter describes the eternal home of the saints.

1-4. **I saw a new heaven and a new earth.** The scriptures both of the Old and New Testaments point to the destruction of the old earth when the Lord comes to judgment. See 2 Pet. 3: 10. It is to undergo a purification and a renewal to fit it for the home of the saints in glory. The "old heavens and earth," which I understand to comprehend the old world and its order, so sadly out of joint, pass away at the time of the great judgment, and the old state of things shall be succeeded by a new order, both physical and moral. **And the sea is no more.** Whether this is to be understood literally, or whether it means that there shall be no barriers between the peoples, such as the sea interposes, is not certain. **2. And I saw the holy city, the new Jerusalem.** The glorified and heavenly Church, pure and beautiful as a bride prepared for the bridegroom. This chapter presents a vision of the final condition of the redeemed and triumphant church. This vision points out the contrast between the beginning and the final condition of our race. The career of man began in a garden, the fitting home of a race few in numbers. It ends, as revealed by the prophet, in a city, the home where multitudes gather. Of this city Jerusalem was a type. The redeemed and holy Church, washed by the Savior's blood, and obedient to his will as a faithful bride to her husband, is the new Jerusalem. **3. Behold the tabernacle of God is with men.** Of old the Shekinah, the emblem of God's presence, dwelt in the tabernacle between the Cherubim. In this glorious city of the future, God shall make his tabernacle and dwell with men. They shall recognize his presence, his protection, his fatherly and omnipotent care over them. **4. And he shall wipe away every tear from their eyes.** No sorrow or travail of any kind shall ever enter within the walls of the city. The cry of anguish shall never be uttered, hearts shall never be broken, no tear shall ever dim the eye, and, most glorious of all, death shall be unknown. Death began his sway when man was expelled from Paradise; he ends it when the final judgment condemns Satan, death and hades to enter the lake of fire. The new Jerusalem will be painless, tearless, deathless, because it will be a sinless city. "The former things have passed away."

5-8. **Behold, I make all things new.** See the note on verse 1. **Write.** This is the third time in this book, in addition to the epistles to the churches in chapters 2 and 3, where John receives the special command to "write." The other examples are in 14: 13 and 19: 9. See also 1: 11. **6. It is done.** All things are come to pass. **I am the Alpha and the Omega.** See notes on 1: 8. This shows that the speaker is Christ. **7. He that overcometh.** Here for the first time, after the close of the seven epis-

abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me^a that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper-stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

13 On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had^b a golden reed to measure the city, and the gates thereof, and the wall thereof.

the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.

And there came one of 9 the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb. And 10 he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory 11 of God; her light was like unto a stone most precious, as it were a jasper stone, clear as crystal; having a wall great and high; hav- 12 ing twelve gates, and at the gates twelve angels; and the names written thereon, which are *the names* of the twelve tribes of the children of Israel; on the east 13 were three gates; and on the north three gates, and on the south three gates, and on the west three gates. And the wall of the city 14 had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. And he that 15 spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall

^a Ezek. 4:8. ^b Ezek. 40:3; Zech. 2:1; Rev. 11:1.

tles of chapters 2 and 3, do we have the promise to him who overcomes. **8. But the fearful and unbelieving.** Those wedded to sin have no place in the glorious home prepared for the saints. "The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars," have undergone the second death, the death that has no resurrection, and can never enter or disturb the holy peace of the glorious city.

9-14. There came unto me one, etc. This is one of the angels of the vials of the wrath of God. See chap. 16. They did their work as wrath angels before the judgment, and are now seen engaged in other work. **I will shew thee the Bride, the Lamb's wife.** The glorified church henceforth to be united with her Lord. **10. He carried me away in the spirit.** He seemed to be stationed on a high mountain and there to see a mighty city descending out of heaven. The angel said "I will shew thee the Bride," and he showed him a beautiful city. The harlot of chapter 17 was a great, wicked city, "Mystery, Babylon the Great," while the Bride is a great city also, the "holy Jerusalem from heaven." **11. Having the glory of God.** Lighted by the divine presence and glory. We cannot follow all the details of its splendor, but they are designed to show that it exhibited a splendor such as mortal eye has never seen. The walls are of jasper, the gates of pearl, the foundations of precious stones and the streets paved with gold. The dimensions are immense, beyond even human conception, and its gates stand open night and day. The names of the twelve apostles of the Lamb are written upon its foundations, and of the tribes of Israel upon its gates. **12. Twelve gates.** As many as there were tribes and apostles. **Twelve angels.** As gate-keepers to prevent the unclean from entrance. **Names written thereon.** The names of the twelve tribes of Israel. These were typical of the true Israel, the saints, and shows that all who belong to the true Israel will enter. **14. The wall of the city had twelve foundations.** The twelve apostles of the Lamb are foundations of the Church, Jesus Christ being the chief corner-stone.

15-21. And he . . . had a golden reed to measure the city. The reed is a divine measure and

16 And the city lieth foursquare, and the length is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 And^a the foundations of the walls of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl,^b and the street of the city was pure gold, as it were transparent glass.

22 And^c I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And^d the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.

24 And^e the nations of them which are saved

thereof. And the city lieth foursquare, and the length thereof is as great as the breadth; and he measured the city with the reed, twelve thousand furlongs; the length and the breadth and the height thereof are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of an angel. And the building of the wall thereof was jasper; and the city was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; each one of the several gates was of one pearl; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein; for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun,

^a Isa. 54:11. ^b Rev 22:2. ^c John 4:23; 1 Cor. 13:12; 15:28. ^d Isa. 24:23. ^e Isa. 60:3; 66:12.

the city is to correspond to the measure. In chapter 11 the church is measured with a reed. Both the earthly and the heavenly church must agree with the divine plan. 16. And the city lieth four square. It is regular and symmetrical. Twelve thousand furlongs. I suppose that these vast dimensions, a number twelve times one thousand, both favorite Hebrew numbers, are intended to indicate the vastness of the city, rather than its exact size. 17. The wall thereof, an hundred and forty and four cubits. Again we have twelve times twelve, the square of a favorite and sacred number. The city has twelve gates, twelve angels, twelve foundations, and a wall twelve times twelve cubits high. That is, of an angel. The measure of a man and of an angel will be the same in the New Jerusalem. 18. The wall of it was jasper. A brightly radiant stone. See verse 11. The city was pure gold. The symbols indicate that the city is beautiful and rich beyond conception. The costliest materials known to mortals are named in order to give us some idea. 19. And the foundations of the wall of the city were garnished. They were adorned with precious stones. The twelve apostolic foundations present every spiritual grace and beauty. The various stones named are among the most precious known to the ancients. 21. And the twelve gates were twelve pearls. Each gate composed of a single pearl. And the street of the city. The streets were paved with pure gold. As it were transparent. Transparency is the symbol of purity.

22-27. And I saw no temple therein. John saw no temple in the city, such as at Jerusalem. It was all temple. God and the Lamb were present in it everywhere and every spot was holy. Wherever the knee was bowed the Lord was present to see and hear. The whole of the New Jerusalem will be an abode of praise. 23. And the city had no need of the sun. Night never settles down to shut out its splendor, and eternal light, springing from the brightness of God and the Lamb, precludes the need of a

shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day; for^a there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And^b there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie; but they which are written in the Lamb's book^c of life.

CHAPTER XXII.

The New Jerusalem (Continued). Epilogue.

SUMMARY.—The River of the Water of Life. The Tree of Life. The Divine Light of the City. Its Heavenly Purity. The Lord's Promise to Come. The Church Says Come. The Curse Upon Those Who Add to or Take from this Book.

1 And he shewed me^d a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there*^e tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were*^f for the healing of the nations.

neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations 24 shall walk amidst the light thereof: and the kings of the earth do bring their glory into it. And the 25 gates thereof shall in no wise be shut by day (for there shall be no night there); and they shall bring 26 the glory and the honour of the nations into it: and 27 there shall in no wise enter into it any thing unclean, or he that maketh an abomination and a lie: but only they which are written in the Lamb's book of life. And he shewed me a 22 river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on 2 this side of the river and on that was the tree of life, bearing twelve *manner of* fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations.

^a Isa. 60:20. ^b Isa. 35:8; 52:1; Joel 3:17. ^c Psa. 69:28; Dan. 12:1, Phil. 4:3; Rev. 3:5; 13:8; 20:12. ^d Psa. 38:6; Ezek. 47:1; Zech. 14:8; John 7:38, 39. ^e Gen. 2:9; Rev. 2:7. ^f Rev. 21:24.

sun or moon. 24. And the nations . . . walk in the light of it. The redeemed of all nations enjoy the light of the city. The kings. The idea is that all who have earthly dignities and honors shall make them offerings to the New Jerusalem. 25. And the gates of it shall not be shut at all by day. The gates were never shut. This implies, first, that the city has no fear of any foes. These have all been conquered and subdued. The struggles have been ended forever and no enemies remain to invade its happy precincts. It implies, in the second place, that "the nations of the saved" can always enter. There is always admittance freely to those "who have the right to enter in through the gate into the city." 26. They shall bring the glory and the honour. All nations are represented as contributing to increase its glory, as the nations pay tribute to an earthly capital. 27. There shall in no wise enter. Nothing sinful or unclean shall ever enter, "neither whatever worketh abomination, or maketh a lie; but they that are written in the Lamb's book of life."

1, 2. And he shewed me a pure river of water of life. A symbol of the eternal life flowing from the Son of God as a fountain, which has been bestowed upon all who dwell in the heavenly city. Bright as crystal. Radiant with glory. The shining light which comes from the river shows the glory of the heavenly life. Proceeding. The fountain of this life is the throne of God and it has been bestowed by the Son. 2. In the midst of the street of it. In the Revision this is attached to the preceding verse. It is the river of life that runs in the street. On each side of the river, watered by it, stands the tree of life . . . yielding its fruit every month. The thought is that it is always fruitful, not limited to certain seasons of fruit bearing. The leaves of the tree were for the healing, etc. We are not to conclude that there were diseases to be healed, but that in the city were the means which banished disease and death. The student cannot fail to trace the correspondence with the home of the sinless race in Eden. There was there "a river that went out of Eden to water the garden." Here there is a river, "bright as crystal, proceeding out of the throne of God and the Lamb." There was a tree of life in Paradise. In the New Jerusalem, on either side of the river stands the tree of life bearing twelve manner of fruits, or rather fruit twelve times a year, every month. The river and the tree are symbols of the life bestowed by the grace of God. The river flows from the throne of God and the Lamb; from the fountain whence life

3 And^a there shall be no more curse: but the^b throne of God and of the Lamb shall be in it; and his servants shall serve him.

4 And^c they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for^d the Lord God giveth them light: and they^e shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true. And the^f Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

And there shall be no curse 3 any more: and the throne of God and of the Lamb shall be therein: and his servants shall do him service; and they shall see his 4 face; and his name *shall be* on their foreheads. And 5 there shall be night no more; and they need no light of lamp, neither light of sun: for the Lord God shall give them light: and they shall reign for ever and ever.

And he said unto me, 6 These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass. And behold, 7 I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

And I John am he that 8 heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things. And he saith unto 9 me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.

a Zech. 14:11. *b* Ezek. 48:35. *c* Matt. 5:3; 1 Cor. 13:12; 1 John 3:2. *d* Psa. 36:9; 84:11. *e* Dan. 7:27. *f* Heb. 1:1.

and immortality come. The tree yields its fruit at all times, so that the supply never fails. Everything about the tree is healthful. Even the leaves are for the healing of the nations. There is a book, a river and a tree of life. Christ is the life, and all refer in some way to Christ. Trees and rivers presented most attractive features in an oriental city, and are beautiful emblems of the full supplies of life, grace and bliss that shall pervade the heavenly city.

3-5. And there shall be no more curse. The curse came upon those in Paradise on account of their sins. *There shall be no more curse*, for no sin shall ever enter the New Jerusalem. Every curse that has ever blighted the life of man, must be ascribed to sin. Not a throe of pain has ever been felt by the human body, not a pang has ever pierced the human heart, or a shadow of sorrow passed over the human spirit, which was not due, either directly or indirectly, to transgression. As sin can never pass the gates of the Celestial City, there will be no more pain. **4. They shall see his face.** See Matt. 5: 8. They shall enjoy the visible presence of the Lamb. **His name shall be in their foreheads.** Written by God's finger. It shall always be seen and known that they are his. **5. And there shall be no night there.** The city is a city of light lighted by the divine presence, but the meaning goes beyond this. The soul shall have no nights of sorrow there. **They shall reign forever and ever.** They shall be Christ's assistants in the rule of the glorified earth.

6, 7. These sayings are faithful and true. The Visions of Revelation have now ended. What remains is intended to emphasize the "sayings" of the preceding chapters. **7. Behold I come quickly.** These words are repeated in verses 12 and 20. It is the coming of Christ that is meant. It may be that the reference is to his coming to work out "the things that must shortly be done," or he may refer to his final coming, which was not far away according to the divine measure. **Blessed is he that keepeth the sayings.** Such an one will be found faithful when the Lord comes.

8, 9. I fell down to worship before the feet of the angel. See on these two verses the notes on 19: 10. There John attempts to worship the angel and is prevented. Among the idolatrous tendencies that early showed themselves in the church was angel worship. This not only rebukes it, but the worship of any being, earthly or heavenly, who is not divine.

10-12. Seal not the sayings of the prophecy of this book. To seal them would mean to conceal them and store them away. But they are not to be hidden. The time had come for the fulfillment to

10 And^a he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand.

11 He^b that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward^c is with me, to give every man according as his work shall be.

13 I^d am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed^e are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I^f Jesus have sent mine angel to testify unto you these things in the churches. I am^g the root and the offspring of David, and^h the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come.ⁱ And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If^j any man

And he saith unto me, 10. Seal not up the words of the prophecy of this book: for the time is at hand. He 11 that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still. Behold, I come quickly; 12 and my reward is with me, to render to each man according as his work is. I 13 am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are they that 14 wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city. Without are the 15 dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.

I Jesus have sent mine 16 angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.

And the Spirit and the 17 Bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

I testify unto every man 18 that heareth the words of

^a Dan. 8:26; 12:4,9. ^b Ezek. 3:27; 2 Tim. 3:13. ^c Isa. 40:10. ^d Isa. 44:6. ^e Dan. 12:12. ^f 1 Pet. 3:22. ^g Isa. 11:1; Jer. 23:5,6. ^h Num. 24:17; Zech. 6:12. ⁱ Isa. 55:1; John 7:37. ^j Deut. 4:2; 12:32; Prov. 30:6.

begin. 11. He that is unjust, let him be unjust still. This is not a command, but a warning. He that is fixed in injustice and unrighteousness, let him go on. The future judgments revealed in the preceding visions show that he shall reap the seed that he has sown. But the holy and true, let them be encouraged to press on; they have their reward. The reason that the saints may be sure of this is next given. 12. Behold, I come quickly, and my reward is with me. Then the unjust and the holy shall each be rewarded according to his works.

13-16. I am Alpha and Omega. See notes on 1: 8. The three titles given here have a similar signification. 14. Blessed are they that wash their robes. See the Revision. Those who have their robes washed are those whose sins are forgiven, and who obey Christ. These have the right to enter the city, for no sinner can enter there. 15. Without are dogs. In an oriental city the dogs, an unclean animal, are seen in great numbers in the streets, and are a disagreeable feature. These are taken to represent one type of sinners. Others with different characteristics are also given. All are without. None of them ever pass through the portals of the New Jerusalem. 16. I Jesus. The Lord is still Jesus, that is the Savior. Have sent mine angel to testify. See 1: 1. Here at the close where the Lord speaks in personal communication to John, he speaks of himself by the name Jesus. I am the root and the offspring of David. See Chap. 5: 5.

17-20. And the Spirit and the bride say, Come. Twice (verses 7 and 12) the Lord has said, "I come quickly." In verse 20 John repeats that the Lord saith, "Surely I come quickly." The subject of these verses is the coming of the Lord. The Bridegroom has promised to come, and in verse 17 the Bride responds to the promise of the Bridegroom by inviting him to come. The church, filled with the Spirit, stands with hands extended, "loving his appearing," inviting the coming, and eager for the coming of the Lord. Let him that heareth. Let all who have heard the gracious promise join in the invitation and

shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God^a shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely^b I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book. 19

He which testifieth these things saith, Yea: I come quickly. Amen: I come, Lord Jesus. 20

The grace of the Lord Jesus be with the saints. Amen.

^a Ex. 32:33. ^b Heb. 9:28.

say "Come." **Let him that is athirst come.** Let all thirsty for the water of life come and partake of it freely. **Whosoever will.** To *will* to come is the essential thing in order to coming to Christ. **18. If any man add to these things.** See Deut. 4: 2, and 12: 32. The whole spirit of the Scripture is against adding to or taking from the Lord's words. This is a warning against spurious revelations. **19. If any man take from.** This could be done by denying, or explaining away the words of prophecy. To do either is a deadly sin. Indeed, to tamper with the Divine word in any way is sinful. **20. He which testifieth.** It is John who now speaks and exults that the Lord has promised soon to come. He adds his prayer for the coming. **21. The grace of our Lord.** The usual apostolical benediction.

KEY THOUGHTS OF THE NEW TESTAMENT BOOKS.

The key thought, or primary object of each New Testament book, according to Dr. George F. Pentecost, is as follows:

MATTHEW—Jesus the Son of God and Lord according to Old Testament promise.

MARK—Jesus is the Savior who Meets Man's Needs.

LUKE—The Son of Man in his Service among Men. The World's Savior.

JOHN—The Son of God in the Moral Glory of his Person and Life.

ACTS—Christ in Heaven, and the Energy of the Holy Spirit on Earth. What Christ Continued to Do and to Teach by His Spirit in the Apostles. How the Church was Gathered and Built. The Progress of the Kingdom.

ROMANS—Christianity Unfolded in its Doctrine. Righteousness; How Man can be Justified before God.

I. CORINTHIANS—Church Order and Discipline. Our Relations to Each Other in the Church.

II. CORINTHIANS—Christian Ministry and Superiority over Circumstances. Our Relation to the Word and to Them.

GALATIANS—Christian Blessing and Liberty contrasted in the Law. Stand Fast in the Liberty wherewith Christ has made you Free. The Spirit in the Beginning, Middle and End of Christian Life and Power.

EPHESIANS—Christ the Measure of Christian Standing and Blessing. Together with Christ.

PHILIPPIANS—Christian Experience. In the Face of Christ. Perfection that is not Perfect. One Thing to Do.

COLOSSIANS—The Church's Glories and Fullness in Christ her Head.

I THESSALONIANS—Christ coming *to* and *for* the Church, and her Eternal Blessedness.

II THESSALONIANS—Christ coming with his Saints. The Eternal Judgment of Unbelievers.

I TIMOTHY—Church Order according to God.

II TIMOTHY—Church Disorder and the Individual Pathway.

TITUS—Christian Qualification for the Ministry and Godly Conduct.

PHILEMON—Christian Love. Counting upon Love between Brother and Brother.

HEBREWS—Our Apostle's Priest, Sacrifice and Witness.

JAMES—The Common Sense of Christianity, or Christian Morality in and out of the Church.

I PETER—God's Righteous Government in Relation to Saints.

II PETER—God's Righteous Judgment upon the Public Christian Profession.

I JOHN—Christ the Eternal Life and Power of Communion with God.

II JOHN—Christ and the Truth the Safeguard against Heresy.

III JOHN—Christian Hospitality to the Saints and especially to Laborers.

JUDE—Apostasy Traced down to the Last Days.

REVELATION—Christ Assuming the Government of the World. Things to Come.

QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW TESTAMENT.

The close connection between the Old and New Testaments is shown by the number of times the Old Testament is quoted in the New. Bagster's Bible gives 889 quotations and allusions. George F. Pentecost gives the number at 855, a few of the allusions given by Bagster's Bible being disputed. Every book of the Old Testament is quoted except Obadiah, Nahum, Zephaniah and Esther. There is only one quotation from the Song of Solomon. According to Dr. Pentecost the number of Old Testament quotations and allusions in each New Testament book is as follows:

The Gospel of Matthew,.....	96 Times.	1 Thessalonians,.....	2 Times.
The Gospel of Mark,.....	34 "	2 ".....	2 "
The Gospel of Luke,.....	58 "	1 Timothy,.....	6 "
The Gospel of John,.....	40 "	2 ".....	2 "
Acts of the Apostles,.....	57 "	Hebrews,.....	86 "
Romans,.....	74 "	James,.....	16 "
1 Corinthians,.....	41 "	1 Peter,.....	20 "
2 ".....	13 "	2 ".....	10 "
Galatians,.....	16 "	1 John,.....	6 "
Ephesians,.....	11 "	Revelation,....	249 "
Philippians,.....	3 "		
Colossians,.....	3 "	Total,.....	855 Times.

CHRONOLOGY OF ACTS AND THE EPISTLES.

(*From the Bible Hand-Book.*)

Descent of the Holy Spirit.....	A. D. 30.	Paul's Imprisonment at Rome...	A. D. 62.
Setting Up of the Church.....	" 30.	Paul Writes Ephesians.....	" 62.
First Persecutions.....	" 35.	Paul Writes Philippians.....	" 62.
Philip at Samaria.....	" 35.	Paul Writes Colossians.....	" 62.
Conversion of Saul.....	" 36.	Paul Writes Philemon.....	" 62.
First Gentile Converted.....	" 40.	James Writes his Epistle.....	" 62.
Founding of Church at Antioch.	" 43.	I. Peter Written.....	" 63.
Writing of Matthew's Gospel...	" 43.	Acts Written.....	" 63.
James Killed by Herod.....	" 45.	Paul is Acquitted.....	" 63.
Paul's Call.....	" 47.	He Visits Various Places.....	" 63.
His 1st Miss'y Journey Begun...	" 48.	Paul Writes Hebrews.....	" 63.
Council at Jerusalem.....	" 50.	Paul Writes I. Timothy.....	" 63.
Paul's 2nd Miss'y Journey Begun.	" 51.	Paul Write Titus.....	" 63.
Writing of I. Thessalonians.....	" 52.	Writing of Mark's Gospel.....	" 64.
Writing of II. Thessalonians.....	" 53.	II. Peter Written.....	" 65.
Third Miss'y Journey Begun....	" 54.	Paul's 2d Imprisonment at Rome.	" 65.
Writing of I. Corinthians.....	" 57.	II. Timothy Written.....	" 66.
Writing of Galatians.....	" 57.	Martyrdom of Paul.....	" 66.
Writing of II. Corinthians.....	" 58.	Destruction of Jerusalem.....	" 71.
Writing of Romans.....	" 58.	Jude's Epistle Written.....	" 75.
Writing of Luke's Gospel.....	" 59.	Writing of John's Gospel.....	" 85.
Paul's Arrest at Jerusalem	" 58.	Writing of John's Three Epistles.	" 90.
Paul at Cæsarea.....	" 59.	John's Visions at Patmos.....	" 96.
Paul Starts for Rome.....	" 60.	Revelations Written.....	" 97.
Paul Reaches Rome.....	" 61.	Death of John.....	" 100.

CITIES AND TOWNS NAMED IN THE NEW TESTAMENT.

(From the Bible Hand-Book.)

I. IN JUDÆA.

1. **Azotus**: Near the Mediterranean; the ancient Ashdod, visited by Philip (Acts 8: 40).
2. **Bethlehem**: Six miles south of Jerusalem; the birthplace of Jesus (Matt. 2: 1).
3. **Bethany**: Near Jerusalem, on a slope of the Mount of Olives; the home of Mary, Martha and Lazarus (John 12: 1).
4. **Gaza**: Near the Mediterranean, to which a road led from Jerusalem (Acts 8: 26).
5. **Emmaus**: Four miles south of Jerusalem; the place to which the two disciples were walking when joined by Jesus (Luke 24: 13).
6. **Joppa**: On the Mediterranean; the port of Jerusalem where Peter saw a vision (Acts 11: 5).
7. **Jericho**: In the valley of the Jordan, where Jesus restored sight to Bartimæus (Mark 10: 46).
8. **Jerusalem**: The Holy City, where all the great feasts were held (Luke 2: 41).

II. IN SAMARIA.

1. **Antipatris**: East of Shechem; the place to which the guard conveyed Paul by night (Acts 23: 31).
2. **Cæsarea**: On the Mediterranean, where Paul made his defence before Agrippa (Acts 25).
3. **Sychar**: In the valley between Ebal and Gerizim; the site of Jacob's well (John 4: 5, 6).

III. IN GALILEE.

1. **Bethsaida**: A village on the Sea of Galilee; the native place of Peter, Andrew and Philip (John 1: 44).
2. **Cana**: A village four or five miles northeast of Nazareth, where Jesus performed his first miracle (John 2: 11).
3. **Capernaum**: A city on the northwestern shore of the Sea of Galilee, where Jesus lived, and performed many miracles (Matt. 4: 13).
4. **Chorazin**: A city on the northern shore of the Sea of Galilee, against which Jesus pronounced woes (Matt. 11: 21).
5. **Magdala**: A village on the western shore of the Sea of Galilee, visited by Jesus (Matt. 15: 39).
6. **Nazareth**: A town among the hills, about midway between the Sea of Galilee and the Mediterranean; celebrated as the place where Jesus was brought up (Luke 4: 16).
7. **Nain**: A village on a hill southeast of Nazareth, where Jesus raised to life the widow's son (Luke 7: 12).

8. Ptolemais: On the Mediterranean, north of Mount Carmel, where Paul landed on his way to Jerusalem (Acts 21: 7).

9. Tiberias: A city on the western shore of the Sea of Galilee, visited by Jesus (John 6: 1).

IV. IN PERÆA.

1. Bethabara: A place east of the Jordan, nearly opposite Jericho, where John baptized (John 1: 28).

2. Machærus: East of the Dead Sea; the place where John the Baptist was imprisoned and beheaded. Not named in the Bible.

V. DECAPOLIS.

1. Bethsaida: On the northeastern shore of the Sea of Galilee; the place where Jesus fed the five thousand (Luke 9: 10-17).

2. Gadara: A city south of the Sea of Galilee, which gave its name to the district—"the country of the Gadarenes" (Mark 5: 1).

3. Gergesa: A little village east of the Sea of Galilee; the place near which the demoniacs were cured, and the swine drowned (Matt. 8: 28-34).

VI. IN PHœNICIA.

1. Tyre: The celebrated commercial city of antiquity, on the Mediterranean; on "the coasts" of which Jesus cured the daughter of the Syro-Phœnician woman (Matt. 15: 21-28).

2. Sidon: A city on the Mediterranean, about twenty miles north of Tyre, in a region once visited by Jesus (Mark 7: 24).

VII. IN SYRIA.

1. Damascus: On a fertile plain, watered by the Abana and Pharpar, east of the Anti-Libanus mountains; the place of the Apostle Paul's conversion (Acts 9: 1-25).

2. Antioch: On the river Orontes, seventeen miles from the Mediterranean, between the Taurus and Lebanon ranges of mountains; the seat of the first missionary church (Acts 11: 19-30).

VIII. IN ASIA MINOR.

1. Antioch: A city in Pisidia, east of Ephesus, visited by Paul and Barnabas (Acts 13: 14).

2. Ephesus: A celebrated city one mile from the Ægean Sea, where Paul preached for a long time (Acts 19), and one of the seven churches of Asia (Rev. 2: 1).

3. Derbe: A town in Lycaonia, visited by Paul and Barnabas (Acts 16: 1).

4. Iconium: Sixty miles east of Antioch, where Paul and Barnabas preached (Acts 14: 1-5).

5. Lystra: Not far from Derbe, also visited by Paul and Barnabas; the home of Timothy (Acts 16: 1), and where the two missionaries were thought to be gods (Acts 14: 8-12).

6. Laodicea: The capital of Phrygia, and the seat of one of the churches to which a message was sent by John (Rev. 3: 14).

7. **Miletus**: The port of Ephesus, where Paul delivered a farewell address (Acts 20: 17-38).
8. **Myra**: An important town of Lycia, where Paul changed ships on his journey to Rome (Acts 27: 5).
9. **Patara**: A sea-port of Lycia, where Paul took ship for Phœnicia (Acts 21: 1, 2).
10. **Pergamos**: A city of Mysia; the site of one of the seven churches of Asia (Rev. 2: 12).
11. **Perga**: A city of Pamphylia, visited by Paul and Barnabas, and where Mark left them (Acts 13: 13).
12. **Philadelphia**: A town on the borders of Lydia; the seat of one of the seven churches of Asia (Rev. 3: 7).
13. **Smyrna**: On the Ægean Sea, forty miles north of Ephesus; the seat of one of the seven churches of Asia (Rev. 2: 8).
14. **Sardis**: An important city in Lydia; the seat of one of the seven churches of Asia (Rev. 3: 1).
15. **Troas**: The ancient Troy, on the Ægean Sea, where Paul in a vision received the call to Macedonia (Acts 16: 8-10).
16. **Tarsus**: A city of Cilicia; the birthplace of the Apostle Paul (Acts 9: 11).
17. **Thyatira**: A city of Lydia, and the seat of one of the seven churches of Asia (Rev. 2: 18).

IX. IN MACEDONIA.

1. **Amphipolis**: Thirty-three miles from Philippi, and three miles from the Ægean Sea, visited by Paul (Acts 17: 1).
2. **Apollonia**: A city thirty miles from Amphipolis, where Paul remained one day (Acts 17: 1).
3. **Berea**: A small city on the eastern side of Mount Olympus, where Paul preached, and where the people examined the Scriptures to see if his preaching was true (Acts 17: 10-13).
4. **Philippi**: A flourishing city nine miles from the Ægean Sea, celebrated as the first foothold of the gospel in Europe (Acts 16: 12-40).
5. **Thessalonica**: At the head of the Thermaic Gulf; an important commercial centre, and the scene of Paul's labor (Acts 17: 1-9).

X. IN GREECE.

1. **Athens**: One of the most celebrated cities of the world, situated five miles northeast of the Saronic Gulf, a part of the Ægean Sea. It was the seat of Grecian learning, and the place where Paul delivered one of his most famous discourses (Acts 17: 15-34).
2. **Corinth**: An important city forty miles west of Athens, where Paul preached, and the seat of one of the leading churches (Acts 18: 1-18).

XI. IN THE ISLES OF THE SEA.

1. **Fair Haven**: A harbor in the island of Crete; a place where the ship on which Paul was sailing anchored (Acts 27: 8).
2. **Mitylene**: On the island of Lesbos, in the Ægean Sea, where Paul's ship anchored for a night (Acts 20: 14).

3. **Paphos:** On the western shore of Cyprus; visited by Paul and Barnabas (Acts 13: 6).
4. **Salamis:** On the eastern shore of Cyprus; visited by Paul and Barnabas (Acts 13: 5).
5. **Syracuse:** A celebrated city on the eastern shore of Sicily, where Paul stopped on his journey to Rome (Acts 28: 12).

XII. ITALY.

1. **Rhegium:** A city on the southern extremity of Italy, where the ship in which Paul was journeying touched (Acts 28: 13).
2. **Puteoli:** The leading port of Italy, where Paul disembarked (Acts 28: 13).
3. **Appii Forum:** A village on the Appian Way, forty-three miles from Rome, where Christians met Paul (Acts 28: 15).
4. **Three Taverns:** A place eleven miles from Rome, where another band of Christians met Paul (Acts 28: 15).
5. **Rome:** The great city of Italy, the capital of the Roman Empire, where Paul was taken for trial before Cæsar (Acts 28: 16), and where he was afterwards put to death.

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